THE LIFE AND TEACHING OF MAULANA ASHRAF ALI THANVI

Prof. Mohd. Abdullah

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Life and Works of Maulana Mujaddid Ashraf Ali Thanwi Rah.

By
Hadhrat Qutbul Alam Professor
Mohammad Abdullah, Ph.D.

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1. BIOGRAPHY

In India before the Muslim rule, Rajah Bheem settled a Qasbah in District Muzaffarnagar on his name "Thana Bheem". Then came the Muslims who settled here and called it "Muhammad Pur" but this name could not be popular but the name was changed to "Thana Bhawan" from Thana Bheem. The Muslims were prosperous, powerful and educated.

The forefathers of Maulana Ashraf Ali Thanwi settled centuries ago in Thana Bhawan. On his fatherside they came from Thanesar, District Karnal and were Farooqi by descent. On his motherside they migrated from Jhanjhana to Thana Bhawan and were Alavi by descent.

His father Mr. Abdul Haq was a rich man, educated in Persian, knew Qur'an very well and was very clever in understanding people.

His mother was also an intelligent and saintly lady. His maternal uncle Pir Ji Imdad Ali sahib Rh. was a saint. He followed the advice of Majzoob Hafiz Ghulam Murtaza and went to Hyderabad, Deccan and later became Mureed of Mirza Sardar Beg Sahib Rah.

His maternal grandfather Mir Nagahat Ali sahib Rah. knew Persian very well and was mureed of a deputy of Maulana Shah Niaz Ahmad Barelvi and was friendly with Hafiz Ghulam Murtaza.

His great grandfather was Sultan Shahabuddin Ali "Farrukh Shah Kabuli" in whose progeny were Shaikh Mujaddid Alf-Thani, Shaikh Jalaluddin Thanesari, Shaikh Fariduddin Ganj-Shakar to mention a few.

According to a Derwish's prophecy he was born on 5 Rabius Thani 1280 A.H., Wednesday Fajr time. His date of birth is

"Karam Azeem" which is nice.

His mother died in his childhood at five and his father looked after him with great care, discipline and affection and trained him well. He did not allow him sweets from the mosque after Tarawih's end in Ramadhan but bought for him from the shop so that he may not be greedy. He was reprimanded for saying that Maulana Rafiuddin, Muhtamim No. 1, Darul Uloom, Deoband was not much educated and told not to use the language against his elders.

He did not play with children. He knew the games but was not interested. In his games he used to copy the prayers with congregation. There was a expert blind Hafiz sahib who knew Quran very well. He used to read Nafl Quran in Namaz for him and told him he would decieve him in Quran in this verse. When he came there he recited Allah as if he was going to Ruku. He laughed and then started again the Niyyat for prayer.

At the age of 12-13, he used to pray Tahajjud and recite Zikr. His aunty used to say it is too early for you to do that but he was disciple of Maulana Fateh Mohammad sahib Rah., how could he leave them.

He used to vomit if he saw any man topless. He could not sleep in a room with strong smell. He could not eat food leftover by someone. He was a man of principle that his first wife used to say he would have been born in a king's family.

Maulana Shaikh Mohammad sahib Thanwi Rah. who was Haji Imdadullah's co-mureed examined him and said he will be in my place after me.

He saw a dream in his childhood that a cage with two pigeons was placed in a big house. When evening came they asked him to lighten the cage and he said you light yourself. They rubbed their beaks and the light resulted enlightening the whole cage. His material uncle Wajid Ali Rah. said the pigeons were soul

and self, and rubbing the beak meant that Allah will enlighten by Himself your soul and self.

His earlier education was in Meerut where he learnt earlier books of Persian and memorized the holy Quran. Then he returned to Thana Bhawan where he read Arabic elementary books and Persian advanced books with Maulana Fateh Mohammad sahib, then from his uncle Wajid Ali sahib Rah. advanced books of Persian. Then he went to Deoband when he mastered this language with Manfa-at Ali sahib Rah. At 18 he wrote a Mathnavi "zeero-bam"

He entered Deoband in 1295 A.H. and graduated after 5 years in 1301 A.H. at 19-20 years of age and mastered Arabic and Religion.

In his student life he was aloof from fellow students and relatives and spent his time in books and his special teacher Maulana Hohammed Yaqoob sat in his company and listened to him carefully, a thing that is becoming less and less available now.

His teachers were becoming aware of his abilities. Thus when Maulana Rasheed Ahmad Gangohi came to examine the students on the graduation list his teacher Shaikhul Hind Maulana Mahmood Hasan praised him of his intelligence and presence of mind. The examiner asked difficult questions and was quite satisfied with their replies.

He was well versed in intellectual knowledge and logic and used to argue with others.

In 1300 A.H. he heard that prize distribution and graduation ceremony was going to be in full colour. He took his fellow students and went to Maulana Mohammed Yaqoob sahib Rah. and said we heard that we were going to be graduated and given certificates although don't deserve it. Please cancel it. This will bring a shame to the institution that such unworthy students

were issued with certificates.

He said you are wrong. Infront of your teachers you don't feel anything and this is what you should feel Wher you go outside you will realize your worth. You will be there and nobody will be there to oppose you.

He was good looking and had a melodious voice and used to recite Quran wonderfully. He learnt "Tajweed" (recitation of Quran) from Qari Mohammed Abdullah Muhajir Makki in Mecca who was famous over Arabic Qaris as well.

Now was the time for pracitce. For 14 years he served Madrasa (Faize Aam) in Kanpur, taught, wrote, gave sermons, wrote fatwa. His teacher's prophecy came true. "You will be there and no body will be there to oppose you." He taught high level books there.

The Madressa authorities asked him to collect funds for the organization but he refused and resigned, and did not take back his resignation.

He went to see Hazrat Maulana Shah Fazlur Rahman sahib Rah. and met the Qutbul Alam. On his return he was stopped in Kanpur and requested to teach at in Jameul Uloom in Masjidal-Jamiya Patkapur. He thought of taking up Hakim Medicine but could not continue it and left in favour of teaching in Kanpur on his Shaikh's advice. But later he left for Thana Bhawan on Haji Imdadullah's advice and blessings.

He was very fond of students and learned scholars more so than Sufis. He did not allow students to go to other people's homes for eating. He did not ask for private works from students nor rebuke them on their mistakes. All complaints must be brought to the authorities concerned, who may reprimand them or bring about some reformatory steps.

In the 14 years of teaching at Kanpur he produced the following scholars who spend the knowledge of education

throughout India:

1. Molvi M. Ishaq sahib Bardanwi Rah. who was the successor of Maulana Thanwi Rah. in Kanpur and who founded Madressa Aaliya in Calcutta.

2. Molvi Ahmed Ali sahib Rah. who specialized in Fiqh and made public his knowledge in Fatehpur and Barabanki.

3. Molvi Fazle Haq sahib Rah. of Allahabad wrote "Mishnat But Takveer" showed his mastery over Philosophy and taught at Qannauj.

4. Molvi Hakim Mohammad Mustafa sahib Bijnauri was an authority on Arabic literature and logic. He used to write down points from Maulana Thanwi's sermons and then rewrite it like the original. He wrote an explanation of Maulana Thanwi's "Al-Intibahatul Mufeedah" which is remarkable.

5. Molvi Syed Ishaq Ali sahib Kanpuri who was Professor of Arabic at Allahabad University.

6. Molvi Zafar Ahmad sahib Usmani Rah. who was nephew of Maulana Thanwi. he wrote " Aylaassunan " 11 volumes in Fiqh and Hadith.

His principles of education included the following:

1. The teacher should struggle to make easy the lessons before his students

2. Difficult problems may first be introduced in very simple language and when clear the technical terms may be used now.

3. Do not give lecture more than necessary to prove your virtue.

4. The course (syllabus) should be taught first and then comes lectures, argumentation easily.

5. The student should do the following : (1) He should

prepare the lecture ahead (2) When the teacher explains then do not proceed without understanding it. (3) Himself tell its meaning after understanding once.

Read some past lessons every day.

He was Mureed of Hazrat Haji Imdadullah Muhajir Makki Rah. but visited other saints as well. He visited Maulana Shah Fazlur Rahman Ganj Muradabadi Rah. who told him his secrets. When I prostrate it appears as if Allah has kissed me. The pleasures of paradise are true, Kauthar is true but Namaz is superb. I will pray Namaz in Qabr also and pray for it.

He had to go to Pili Bheet in a function where he met Shah Mohammed Sher Khan sahib Rah. He asked him to pray for love of Allah in his heart. The Shah asked him to rub his hands and after he has done so he asked if he felt some warmth. He said yes. The Shah said keep rubbing your heart and you will feel the warmth of love.

Sufi Shah Sulaiman sahib Lajpur Rah. was a famous saint. He had met him several times.Once he was travelling from Randeer to Surat and the Sufi was travelling the other way around. They met on a bridge. The Sufi was crying in a mosque in Randeer and said what the Hakimul Ummah did with his eyes.

Maulana Ghulam Mohammad sahib Dinpuri Rah. advised his mureeds to follow him in controversial matters.

Maulana Taj Mohammed sahib Rah. wrote to his mureed that Maulana Ashraf Ali is on the right path, his love is Allah's love.

Shaikhul Hind Maulana Mahmood Hasan used to call him with respectable names despite the difference in politics.

Qutbul Irshad Maulana **Rasheed** Ahmad Gangohi is a well known figure. He asked him first to make him his mureed. He used to like his lectures and activities and said it would be better

when some people who used to say Allah were to gather there. This happened later on.

Maulana Gangohi's Khalifah, Maulana Khalil Ahmad sahib Rah. said I love him when he did not know it. He liked his sermons. In addition, he met Maulana Abdul Hai Farangi Mahli Rah.,Maulana Mohammed Naeem Farangi Mahli Rah., Maulana Khalil Pasha Makki and became friendly with them.

His first Hajj and first meeting with his mentor Hazrat Haji Imdadullah Muhajir Makki sahib Rah. was very interesting indeed. Once Maulana Gangohi Rah. came to Deoband and asked him to accept him as his mureed but he did not like it during student life. When Maulana Gangohi Rah. went for Hajj in 1299A.H. he sent a letter through him to Hazrat Haji sahib to recommend him to accept him as his mureed. To this Haji sahib replied I accept you as my mureed. He was 19 years of age then. Haji sahib wrote to his father to bring him along when you come for Hajj. Haji sahib told him to stay six months with him but his father wanted to return early. Haji sahib told him to go now and we will see later on. Father's obedience comes first. At the age of 20 he returned to India as a Haji.

His second Hajj and that was with six months stay with Shaikh. Haji sahib advised him not to rush in a peculiar situation in India to come and go to Thana Bhawan when fed up with Kanpur. Haji sahib looked into his heart and said no wonder he has outranked Rasheed (Gangohi Rah.) and Qasim (Rah.).

He stayed in Kanpur until 1315 A.H. Then he moved to Thana Bhawan. He became a mentor himself and Maulana Gangohi Rah. sent some of his disciples to him. Maulana Noorul Hasan Kakorvi son of Mohsin Kakorvi saw a dream once. The holy Prophet (Salam) was sick and Maulana Thanwi's looking after him. He was curing the Prophet's Ummah. Another saint or doctor was sitting in a distance, he was Imam Mehdi alaihis-salam, who would be the next Mujaddid after him.

His disciples came from all corners of India, Africa, Britain and he satisfied them all. Thana Bhawan was declared a full-fledged railway station because of the influx of people there.

M. Atiqullah of Bengal saw in vision that he was talking to the holy Prophet (Sal-am) staying close to him and the Prophet (Sal-am) was replying him. There were other learned scholars too but Maulana Thanwi was the closest to the prophet(Sal-am).

Abdul Mannan Dehelvi saw in his dreams that the holy Prophet (Sal-am) was standing with Maulana Thanwi's books in his hands in the bookshop.

In Dacca, Bangladesh a saint saw in his dreams the holy Prophet (Sal-am) saying salam to Maulana Thanwi sahib. He said I do not know him. He was replied c/o Mr. Zafar Ahmad. When he was told he said "Wa alaikum Salamo Ya Nabiyyollah" and recited Durood Sharif all day.

Now we come to his sickness and death. He was born on 1280 A.H. in Thana Bhawan worked there since 1315 A.H. and died there in 1362 A.H. Some five years before his death his stomach and liver started mal functioning. Sometimes diarrhoea, sometimes constipation. His hunger was gone. He asked on Monday after Maghrib his younger wife that have I given you too your monthly allowance was replied yes. Then he said to his wife I am going today. She asked where ? He said don't you know. Then he was unconscious for more than an hour and breath was loud. People saw from his right hand middle finger a light coming and disappearing with breath. He wrote Shariah and Tariqah with this finger. Finally he died in the night between 16 and 17 Rajab 1362 A.H. or night of July 19 and 20, 1943 A.D. Inna lillahe wa inna ilaihe rajeoon ! People started coming to Thana Bhawan. Special trains came from Saharanpur and other cities. A deputy saw in his dreams that he was saying I have been given the rank of martyrdom.

II. The Khanqah or Residence

1. Location. Located in Thana Bhawan, Dist. Muzaffarnagar, U.P., India. This Khanqah has a mosque, library, guest house, etc. Some times ago three deputies of Hazrat Mian Ji Noor Mohammed sahib's Rah. used to live there:

1. Hazrat Haji Mohammed Imdadullah Rah. 2. Hazrat Hafiz Mohammed Dahmin sahib martyr Rah. and 3. Hazrat Maulana Shaikh Mohammed sahib Rah.

During Ghadar mutiny, Haji sahib migrated to Mecca, Hazrat Hafiz Dhamin was martyred and Molvi Shaikh Mohammed died. The Khanqah lay vacant for somtime. After long time Hazrat Thanwi settled there with the advice of Hazrat Haji sahib and stayed till near 60 years. In this period people came there in large numbers. In this period Maulana Thanwi wrote nearly 1000 books on Islam which is still read by many. His deputies are in many places spreading the message.

2. Schedule or Notice. On the door was this notice so as to avoid inconvenience to me or to others:

1. From morning till 12 noon there are numerous miscellaneous works which require being alone. Meeting or talking with someone will disturb.

2. Three people are exempt from the above: a new comer who just wants to shake hands ; someone who is leaving and wants to shake hands thirdly someone in urgent need. They should tell the nature of their meeting in the first instance.

3. From 12 noon till Zuhr prayer is time for my prayers and sleep. Please excuse me.

4. After Zuhr till Asr prayer is general meeting where everyone can come and talk, ask for Taweez (except on Friday).

5. After Asr follow rules 1&2.

6. Sorry after Isha, except in emergencies.

(Notice by Ahqar Ashraf Ali)

3. Khanqah Activities. After Fajr prayer some people used to read recitals in the mosque, some students used to read Quran and some used to do loud recitals. After sunrise the Madressah used to begin and different class of students used to read their lessons. Young students used to read Quran loudly. The Madressah (school) used to finish at 10:30 A.M. and till Zuhr prayer it was quiet there in the Khanqah. After Zuhr call for prayer people used to assemble with ablution. After prayer the Madressah used to start again and you could hear the students reading loud. The Madressah used to end with Asr call to prayer. For practical training of prayers many a young students became Imam and led prayers (loudly) to their groups. After this these students used to go home. After Asr prayer some people used to sit in circles and finish "Khatm Khajgan". After that a person used to read the prayers loud and others used to say Ameen. After that till Maghrib it was again quiet there. Some places were lit then and people used to eat their dinner after Maghrib. Some student used to read his lesson some others used to read Tasbeeh.

After Isha prayer everybody used to go to his place and no body used to talk with each other. It was announced that the door is being closed and it was closed then. The door used to open after Fajr call to prayers.

The guests were looked after well. Every new comer used to inform of his arrival to the Manager, Molvi Shabheer Ali. Ordinary visitors may go upto Maulana Thanwi, shake hands, come back, do not stay long, but may do so in after Zuhr meeting. Do not present a gift in the first meeting. Do not sit

too formally or too informally. Accept your mistakes and promise not to repeat them. A Mulla Ji used to come in the afternoon and evening and bring cheap foods. There was a tea shop outside the Khanqah. The Manager used to give blankets etc. on request to be returned on departure - Every four five days the laundry man used to come for clothes. A barber used to come too. You could acquire from your seniors in the Khanqah whatever you needed. But don't go to Maulana sahib

Do not talk with each other unnesessarily or visit anyone in the village for which prior permission was needed from Hazrat.

III. Life History

4. Expenditure. All his income was divided in three portions. One portion to his first wife, one to his second wife and one to him. He said when he gets a lot of money it worries him and he divides it into his two wives.In the end he did not keep anything to him. All that came was used in buying things and then divided into two wives or given in charity.

He was fond of buying work of property, one piece of land, one garden, a house.Once he said if he has a lakh Rupees he could buy all Thana Bhawan land and make it Darus Salam.

He had a library with his own books mostly, he sent it to Madressah Saharanpur and declared it a Wakf property. Other books he used to send to Deoband, Saharanpur and other Madressahs. He published many books from money received from others as well as his own source such as Aylaus Sunan, Bawadirun Nawadir, Heelae Najiza, etc.

Among his wealth he used to give Zakah and 1/4th Nafl Sadaqah. People used to send their money for distribution to poor and needy. He spent a lot of money for them.

He used to give loan to many as well. Some didn't pay around as excuse he left much money.

His tomb was made of mud and his death data is " Qutub Zaman Hakimul Ummat Molvi Ashraf Ali" 1362 A.H.

5. The Will

'. I request my friends to pray for the forgiveness of my major and minor sins, intentional and by the way.

2. Because of my bad manners people have been hurt. I ask them to please forgive me. Allah will forgive them. I pray for their welfare and well being in the hereafter. Forgiveness carry virtue.

3. I forgive all others who have done wrong to me in the hope of forgiveness of my sins and mistakes.

4. I ask my friends in particular and Muslims in general to teach knowledge and education to their children as it is obligatory, either through books or through company of a learned scholar or shaikh. Do not ignore this request.

5. I ask the students not to be proud of their education. Its usefulness depends on company of a shaikh and ahlullah.

6. My Madressah is special. I like it to continue. Training of manners and morals is given here and this will Insha-Allah prosper.

7. For the benefit of world and religion keep in mind the following:

1. Do not act under the influence of anger or sexual excitement. 2. Do not rush. 3. Do not act without advice. 4. Stop backbiting. 5. Do not talk too much, do not make too many friends secret knowers. 6. Do not eat unless hungry 7. Do not have sex without need for it. 8. Do not take loan as a habit. 9. Do not be extravagant. 10. Do not collect unnecessary things 11. Do not be harsh. Be patient and friendly 12. Do not show in food, dress and in everything. 13. Do not go to rich people or mix with them too much. 14. Dealings should be clean. This

is more important than prayers. 15. Be careful and exact in translating your thoughts. 16. Do not take medicine without Doctor's prescription. 17. Keep your tongue under control. 18. Be honest. Do not stick to your opinion. 19. Do not increase too much relationship. 20. Do not interfere in the worldly affairs of others.

8. Everyday recite Surah Yaseen or Qul Huwallah Ahad 3 times and send me the reward.

9. Do not put your heart in the world. Be prepared for death. Ask for forgiveness of sins in day and night. Be exempt from people's right.

10. Pray for death on Islam and consider it a great blessing.

11. Do not gather together for sending me benefaction. If by chance people gather then read Quran, give Sadaqae-Nafilah and pray for me. Do not treat like Tabarrukat my things.

6. Daily Routine of Benefaction. Whatever I recite daily I send its reward to the holy Prophet (Sal-am) all the Prophets, saints, good Muslims, ordinary Muslim men and women, living, dead or those yet to be born. Living people also receiv the reward. At the tomb I read Surah Ikhlas, twelve times, Al Hakumuthakathur, Iza zulzilat, Qul Yaayyohal Kafiroon, Qu Aoozu birabbil Falaq, Qul Aoozu birabbin Nas, Surah Mulk and Surah Yaseen. Place the back towards Qibla so as face th dead. Do not raise hands.

7. Distinguishing Leadership. Maulana Thanwi stands ou a prominent figure in the Ummah among the Mujtahids, leader of Shariah and Tariqah. He had all the virtual and real virtues, apparent and hidden deeds of the distinguished leadership. He was a learned scholar, Haji, Hafiz, Qari, Mujaddid, Qutbul Irshad, commentator of the Quran, Muhaddith, Faqeeh, Imam of Tasawwuf, lecturer, writer, etc. His publications became famous in his lifetime. He removed the excesses and short-

comings in all the five branches of the religion and established moderation in them as a Mujaddid and doctor of the soul.

In the present day troubles neither Muslim beliefs were right nor worship nor dealings, nor morals and many new sects arose, western education spread atheism. Local customs and "Rasm" were incorporated as religion. Dealings were full of usury, bribery and injustice in inheritance, lack of Hijaab, and way of life as in Christianity and Judaism. The satan, Iblis was ashamed of them. Leaders wanted postions. Sufi became people of the show. Religions and worldly institutions were amoral. The true meaning of Shariah, Sunnah and Tariqah was forgotten among the Muslims.

Look at the above and the propagation of faith by Mujaddid Thanwi how he single handed brought about the reform. His publications in all the branches of religion vouch for him being a Mujaddid (renovator of Islam). He stayed away from politics and worked whole heartedly for Islam. He stayed away from Tahreeke Khaleefah, partition of India, and worked for Islam.

I ask you to read his works and decide for yourself.

IV. Personality and Habits.

8. Features. Age 65 years, wheat-coloured, prominent face, equally cut hairs on the head, beard round full, whiteness or grayish colour prominent on head and beard, eye-brows meeting, double-bodied, medium length, face rounded, serious slow in movement, sajdah mark on forehead, eyes moving downwards, serious, strong, influential.

9. Life Style of the holy Prophet (Sal-am). For someone to revive the teachings of the Prophet (Sal-am) and for someone to be a Mujaddid it is suitable that all his life should follow "Laqad kana lakum fi Rasoolillahe uswatun hasanah" the prophet (sal-am). All his habits, dealings, morals, way of life, every foot-step should be on the straight path of following the

Sunnah. This is apparent in his real work of propagation of faith and training programme. Some examples are given from his Ashrafus Sawanih to show his life style. This has given a loving touch to his life.

10. Following the holy Prophet (Sal-am). One day I thought how much we talk about following the Sunnah and how much we actually follow. I examined myself for three days to see how much we follow as a matter of habit, how much after education and how much we miss. After this the road was clear.

After this examination he gave a sermon "Al-ghalibo littalib" which describes the deeds and teachings of the holy prophet (sal-am) and pointed out in chapter 8 of his book "Hayatul Muslimin"or Islamic Renaissance and said reading it will benefit the people.

It is good deeds, prosperity for the world and the hereafter and Allah has declared in Quran to love one who follows the Sunnah.

11. Disposition. He was simple. Shariah had become his habit. He was sensitive and did not like anything abnormal for himself or for others.

Crowd tired him. But did not like total loneliness either. When a task came he would like to do it and be free at heart again. Anybody who talked non-sense annoyed him. When free he would read Tasbih but not waste time.

When anything important came to mind he would write it down and do it when free. I want to keep myself available for Zikrullah when the opportunity arises. I do not keep anyone waiting for long nor want anyone to keep me in suspense. Do my work and inform me as soon as possible.

Small children please him very much. He used to joke with them and consider them pleasing things.

He did not keep precious things for his use. Simple and

essential things were his order.

He used to accept gifts but if it was expensive he give it free to someone or accept a cheap price for that. He preferred people to ask him what gift to give him. Money would be used in every occasion.

I do not want to keep things that I do not use. Unnecessary looking after, watching these, carrying them do not please me. Useless talk annoy me but jokes do not, especially when the speaker also considers them useless.

When I start something I do not feel happy until I finish it. Sometimes I write books all night long. I want to keep my heart free for Zikrullah and do not talk too much. Some people keep on talking and talking which I do not like (Ashrafus Sawanih).

Neither I do twisted talk now understand them, my brain works like that from childhood.

I understand what I understand and leave out too difficult things.

If somebody was careless or sloppy in some thing he was annoyed and told him about it. If somebody did not accept his mistake and went round about way, this changed my mood to that of anger.

He did not like too lengthy letters. He did not like more than one topic in a letter. He would prefer separate letters for different topics.

12. Habits. From childhood I remained neat and clean and did everything at its time and properly. I kept in mind not to annoy anyone and not to displease anyone. I used to examine my actions and deeds from the beginning.

I continued all my life the relationship I developed with friends and relations due to differences in ranks.

He used to go himself to the person concerned in case of special need, so that he may not have to discontinue whatever he was doing.

I do not take money in left hand and shoe in the right hand.

He used to tie one side of hankerchief to clean the nose. Too much food was burden on him. He said I could ask for more if I needed.

When I walk on the way I leave the better side for others and think of the same for animals.

He said walk together or behind a distance but not just behind.

I do not interfere in others job, if he wants to ask he can ask. But if I am too kind, I tell him politely.

Do not insist to feed someone without hunger.

When I am sick I appoint a Hakeem or doctor and follow his advice, and tell others to ask the Hakeem for any prescription or medicine they think I should take.

I save small blessings of Allah, pieces of papers, thread etc. and it gives me pleasure to be able to use them later on.

Large portions of what please me I do not discard small portions thereof. It frightens me.

I take loan from someone who could refuse not from someone who has my property or one who is going to recieve some money.

I don't borrow something from otners and if so, return it promptly after use. According to Hadith, the essence of morals is not to trouble anyone.

13. Etiquette of Accepting Gifts. I do not accept gift from a stranger in the first meeting. I say it depends on mutual love

and it takes time. I tell sincere friends not to give soon and in large amounts. I do not like to collect useless and unnecessary things.

If I ask for something, I pay for it, and tell him not to give if troublesome.

I do not give loan more than what I can give and spare.

If somebody deposits anything, I write down quantity, money, date, name, full address for my memory in the purse.

If I write anymore for my work I send them return envelopes.

14. Family Life

He had two wives and no children. He had two houses, I treat them equally in all matters. No body complained about it. Presents were divided into three equall halves, two to the wives and and one for himself for daily use and this sum was later divided into two for the two houses. It is very rare that they ask for more.

When I go to the house, I knock at the door and say Salam thinking some strange woman might be there, I am kind to them and listen to them carefully. If they are doing something in which I can participate, then I participate. I keep in mind their moral and actions reform. I keep my things separately. I keep a thing from where I take it and tell others the same. If a meal comes in pots and utensils from elsewhere, I return it promptly after use to avoid inconvenience.

After eating at home I say have it removed, I don't say remove it. I do not say directly to the maid.

I treated the relatives of two wives kindly and stayed at their houses one day each. After Asr I go to both houses for a whole.

I time the amount of time stayed in one house and stay equally in the other house. I do not talk of one house in the other house. Thanks to Allah they are friendly to each other.

No matter how much I like a guest to stay, I do not insist about staying, and tell him where he wished and where he felt comfortable.

15. Treatment of Servants. I pay salary to servants with respect. Put it in front of them. Do not throw over them.

When I have to go out with servant in the morning, I keep occupied in something until the servant is ready to go with me.

I do not ask too heavey a thing to be carried by servants and explain them fully what I want and let them explain to me what I want. I keep everyday life simple and brief.

I do most of my work myself and do not depend on servants or wife and do not have to wait for anyone. I like my freedom and theirs.

This is a simple thing but is the root of all good dealings, good way of life, and comfort and happiness that you are not a source of trouble to anybody. This is the outcome of all Tasawwuf and Sulook.

I write a book "Adabul Maashirat" for this purpose when I say it neglected by educated people. These little things make life happy. Unfortunately those have been taken away from our life and make it troublesome.

16. Childhood Activities. My religious interest developed in childhood. At the age of 12-13 when I was reading elementary books I used to pray at night "Tahajjud" and read recitals. Ladies used to say in winter, what is you age? Why are you doing so much struggle? I had this habit of Tahajjud from my earlier teacher Maulana Fateh Mohammed Sahib Rah..

I was fond of lecturing from childhood. When I went to buy

something and there was a mosque in the way or it was not time of prayer I used to go to the pulpit, give sermon and come out.

17. Rights and Dealings. I go to death or marriage occasions to people. At time of death I give lecture, if feasible, on the patience and for bearance of the occasion. At time of marriage I give lecture on the blessings of Nikah and against worldly ceremonies on the occasion.

At the time of visiting sick people, I read Quran and blow on them and pray for their health.

I reply letters every day. If somebody seeks advice, I give advice but do not mind if advice is not followed.

I do not go to ceremonies of death or marriage. If I know of this after going there, I get out of it, and do not care for the displeasure of the host. At a later date I talk about or give lecture against it.

If somebody invited for meals, he would accept it and especially of known persons.

He would advise against going to extremes in obtaining "Tabarrukat". He rarely asked for anything and would pay for it. He would ignore minor mistakes of his friends.

He would ignore or forgive if somebody tried to harm him or hurt him. People rebuked him and gave "fatwa" of "Kufr" but he said nothing. During political unrest papers wrote against him, threatened to kill him but he kept on preaching what he thought was right. He said I will sacrifice my life for it if necessary.

He did not publish his articles in newspapers. They were published in "An-Noor" for his Khanqah, published every month from Molvi Shabeer Ahmad Sahib.

18. Time Conciousness. I want to make use of my time from the childhood and that is why so much work has been done. My teacher Shaikhul Hind Maulana Mahmood Hasan came to

thana Bhawan and I looked after him but when the time of writing came I said Hazrat I write at this time, if you permit I will come back again. He said go and write, don't waste your time. I did not feel like writing much and returned earlier. He was surprised. I said I take care of the time and wrote a few lines for punctuality.

I am nothing but I get angry over those who talk after Fajr. This is the time of Zikrullah. Do not waste it.

He said, do everything with discipline. It is helpful to you and to others too.

18. Self Criticism. He was always self-critical and watching out for his self and perpetually making progress. One may not know it but it takes "salik" to high progress. Such a man is called "Qalandar". He does not care so much for his superogatory prayers but looks out for his heart's activities. For instance any event took place soon his heart acted according to patience or thankfulness or servitude etc. This is a well-known hidden action which took him high up in the scale. These events take place all the time and all the time he is progressing and is superior to a person who does a lot of Nafl prayers but ignores his heart's actions. It is strange that people do not find fault with themselves. With the right mind sins are sins even virtues appear as sins. I do not trust my prayers, fastings and every action, even faith. Who would be more sincere than companions of the Prophet (Sal-am). There is a Hadith that 70 Badri companions doubted hypocrisy in them.

I am not a pious person but am not lousy in my reform. Every time I want to make progress. I am not content.

Once he used to say sermons a lot. He said I find any worthy of reform thing in me I say a sermon about it. Sermon "Al-Ghazab" (anger) is an example. This brings about the reform easily.

When someone rebukes me I do not mind. But when someone praises me I am stunned. It is Allah's forgiveness and covering up otherwise why praise me.

If a person has 99 vices and 1 virtue, I look at his virtue. Those who are my disciples if they have 99 virtues and 1 vice, I criticize the vice. I look at myself also and seek forgiveness.

By way of "Mamoolat" things came to me that were done by earlier saints and I am not starter but confident of its success.

I am short of deeds but am not careless about my reform. I am not content with my present situation. Salvation does not depend upon deeds but Allah's mercy but it is the right of Allah upon His servants to do good and to avoid evil. Therefore, I am very sorry for my shortcommings and always think of my reform.

I do not give sermon on requested topics. Whatever I need I say and it helps me as well as others.

19. Respect for Religious Authorities. I am not a Derwish like the Pirjis. I am a simple student. Ask me about the Qur'an and Hadith and this makes a real Derwish. Scholars are much needed as they are the backbone of religion. Scholars are more needed than Sufis otherwise no one would know the religious ordinances and limits. I love Derwishs more and respect Ulama more. Sufis are like elder brothers and Fuqaha are like father in respect. Allah also treats the Sufis like a younger son and Fuqaha like the elder son who is assigned most important jobs. Fuqaha have done a great service to Islam. They have derived rules and regulations and paved the way till the end of the world. Sufis and Fuqaha are the two wonderful groups of Islam.

In Fiqh, I try to find simple solution of our problems, because "Al-deeno ysrun" (religion is easy).

I hate worldliness in religion.

In trouble I follow simple rules to be thankful to Allah and not complicated rules which may lead to pride.

In my personal matters I do not give weight to my personal piety but to Shariah and consult others. Thanks to Allah, I keep Shariah above the intellect and intellect above the habits.

I give weight to normality and treat everyone according to his rank. When several books come I keep Hadith above, then Fiqh, then Tasawwuf, then other books. Similarly first Arabi, then Persian, then Urdu. I do not keep anything on top of Arabic books.

20. Special Features. He said that "salik" should bring out changes in his condition but gradually so. Not abruptly so that people may think he is a saint. Really it was not easy to recognize him.

Once he said to his deputy Khaja sahib it is not right to disclose one condition but I say this to you on the condition that you do not disclose it in my life. At first it was clear from Shariah that how did the Prophet (Sal-am) with the fear of Allah, knowledge of hereafter, so much fear in his heart talk and laugh with his companions how he sat with the wives. Do his household duties, how did he eat, how did he lie down but now it is clear intellectually that it is possible to combine the two.

I did not work hard in studies but respected and loved the teachers very much and thats how I got what I got.

Many people thought that he know in his heart what people wanted. He said no. Allah puts the things to talk in his heart and he talks without knowing anything else. People are satisfied.

Look at his kindness. He said I do not wish to see my enemy in trouble even. I do not consider myself superior to Muslims or even disbelievers in the life they might become good Muslims later on. I do not aspire for ranks in the hereafter. It would be a great mercy of Allah if I find a place where paradise

people put their shoes and this is because I can not bear the punishment of hell.

I hate the deeds not the doer.

Neither can we depend on knowledge, nor deeds, nor present situation all can change. It is worth worrying for. Do not be proud of your good situation, do not hate other's poor situation. Who knows you may fail later on and he may improve later on.

I do not find any virtue of knowledge or deeds in me. I am full of evil. Allah has kindly covered them up. If somebody praises me I am astonished, if somebody rebukes me I am not surprised. Secondly, he may not know the truth and is mistaken and forgiven. Thirdly, I have been praying for a long time, that O Allah! do not punish anyone because of me if I do not forgive anyone what would I gain from someone going to hell. But this does not include my property as they will take it.

21. Allah's Blessings. They were plenty and helpful and he was thankful for them. Look We helped you there and We helped you there. No voice comes and this is like this that We have been kind to you, We have helped you.

I wish my friends may not interfere in my treatment of people as this comes to be true later on by the virtues of my heart (Ashrafus Sawanih).

Thanks to Allah, I do not consider anyone my helper. I am all alone in the world except Allah. I am alone and my Allah is with me. People look at their servants, I don't. I do not want to make anyone my friend and don't care if somebody leaves me. I find myself alone in my life before death and no one to help me.

The easy tricks that Allah puts in my heart for self-reforms are due to people who care for them, nothing to do with me. Allah wants his servants to benefit so he is taking work from a

worthless person. What can mother boast that she feeds the baby but Allah has produced from flesh and blood milk. If she does not feed the baby it will dry away. If Shaikh does not speak nothing will come to him. How can he boast?

I have no knowledge, no virtue but belief of ignorance with which Allah helps. I am full of mistakes, Allah has taken people's reform work from me.

Allah has put the correct things in my mind by which people come out of darkness and see the way. If someone sees with his eyes he will see the way. If somebody does not lift his feet, goes backwards, or close the eyes what is the fault of light there. Allah says, "Haza basairo minnrabbikum wa hudanaw wa rahmat" where first thing is eyes, second thing is the way and the final thing is the stage.

I do not care if any body is pleased with me but Allah's pleasure is important. A Muslim should work for the pleasure of Allah and this is everything.

I look after myself more than others. I criticize myself. This is Allah's mercy.

Tasawwuf was dead for centuries. People were going in dark rooms whether the head is broken or the legs are broken. Now thanks to Allah, the way is clear. People want it the same way but how can reform stop? Allah's will is supreme. For centuries the way has been cleared. If there will be a need Allah will raise another Mujaddid. But in the fourteenth century a "pir" was needed like me.

22. Shaikh's Blessings. He was Mureed of Hazrat Shaikhul Arab wal Ajam Haji Shah Mohammed Imdadullah sahib Thanwi Muhajir Makki Rah. He was serving a large part of the Muslim world then. His Zikr produced a situation in his heart. People may not notice it but I felt it (Ashrafus Savanih).

He always said all his virtues were from Haji sahib. Look at

me before meeting him and after meeting him, a world of change. I was a student and teacher before and now but new ideas began to pour in now. This is all Shaikh's blessings.

When I was with Haji sahib I thought everybody should finish "Ziaul Quloob" Azkar and Ashghal. I once told him. He laughed. The chemist has lot of medicines and you use what you need. On a dinner table there are a lot of food, you eat what you like, not that you eat everything. I learnt this thing from Shaikh too.

Specially I learnt "Tauheed" from Shaikh whose result is servitude and he transferred it to Mureed's chest and he spread it East and West by his propagation of faith.

I am only angry for reform not far good. This is Haji sahib's blessing (Anfase Isa).

Once somebody was reading "Tarbiyyatur Salik" and people and Hazrat was moved and he said I am amazed. The answers are beyond my capabilities. You ask these questions to other Shaikhs then you will appreciate their worth. Thanks to Allah for centuries Tasawwuf has been preserved. This is Allah's blessings and Shaikh's blessings.

V. The Mujaddis's Meetings

23. A Glimpse. He was appointed by Allah to do the task of reform of his people. Hidden teaching and training was peculiar to him. He recognized the pulse of his followers.

When he talked about hidden situations he could fill their hearts with pleasure or seizure of soul. He went on normality and served people from hopelessness and pride. Some went to his Majlis with pride, he was emptied. Some went to his Majlis with hopelessness and he recieved glad teachings. When he wanted to empty the salik with evils and vices a scene of sorrow and grief was there. The people cried and felt sorry for

themselves. When he wanted to fill the person with the love of Allah he gave glad tidings one after the other. He kept his Mureed light and easy and busy in work. He used to save them from worries. He was so influencial that everybody used to think that he is describing their condition.

He used to weigh the feelings of people and put words in such a way that they could cry. This is the blessing of Allah, whom He gives.

24. Impressions. His impressions were powerful and ever lasting. He used to say, "If you want to be saint, Qutb, Ghaus go somewhere else, if you want to be a human being come here". It is difficult to be noble and human, sainthood comes in a day. Forget about mistakes. Did Hazrat get angry by one's losing Tahajjud, Azkar, recitals, etc.? If they were left with an excuse he never got angry.

But if someone talked against principle, talked thoughtless, leftout rights of others, dealings were lousy and uncoordinated or annoy someone, then Hazrat changed his mood, took care of him in strong language and did the reform. He used to say do not hurt anybody, and this in all Tasawwuf.

Two things were checked in disciples. In his actions and deeds he does not hurt anybody. He understands the objective so that his actions are coordinated.

First improve your dealings then every Muslim is a Dervish like the companies of the holy Prophet (Sal-am), every Muslim is a saint like the campanions, every Muslim is a lover like the companions, etc.

25. Mujaddid's Policy. May Allah increase the ranks of Hazrat. He has explained the objectives very clearly. He wanted to create the companion's spirit and did create to some extent. For the attainment of nobility and humanity he pointed towards soul's cleanliness, hidden progress and for worldly life

he pointed towards Shariah and Sunnah.

In his training were included Shariah's rules fulfillment, following the Sunnah of the holy Prophet (Sal-am), avoiding the self and satan and care for cleanliness of the apparent and the hidden - nothing else. If you get these you got everything.

Don't be decieved by the statement that Shariah and Tariqah are two different things

He said Allah told us the secret of this servitude in everyday life, do this, don't do that, we like this, we don't like this, this is Halal, this is Haram,this is clean, this is unclean. If you want my blessings my love then follow the holy Prophet (Sal-am), we will love you. What more do you want.

He said religious apparent is Shariah, its hidden is Tariqah, they both have their rules and regulations and we are required to follow both of them.

Along with these are rights of people, rights of parents, wife and children, relatives, friends, etc. - these are also obligatory. No matter how much you perform the Nawafils of Tasawwuf you cannot please Allah without these. By displeasing his servants you can't please Allah.

Once he explained all the stages of the hidden and Tariqah and explained the ways of the Derwishes and finally said the upshot is that obligatory deeds are fulfilled, all the rules and regulations of Allah are fulfilled, rights and duties of the people are fulfilled - if it is Derweshi then it is everything otherwise nothing.

During the above if situations arise then good, if not then no loss of the hereafter.

You learn humility, you obtain His pleasure by fulfilling his rights and duties, then you will get everything. But if you approach worship from the selfish way, the self keeps you away

from the objective, keeps you occupied in pleasures, the satan decieves you. When he finds you fixed on pleasures, away from the objectives, he is sure to decieve you whenever he wants and leave you of the world nor the religion.

It is the task of the Shaikh to protect you from satanic ways and keep you on the straight path of religion. Take the right path, worship simple and straight, obey the rules, situations are temporary, if He pleases He may give you but these are tempo.ary. Allah! Allah! self and satan opposed but this Muslim prayed anyway. Many oppositions come but he is praying he is trust worthy. In this world nobody can bow to Allah in prostration except a Muslim. No much or how much the opposition external and internal, he is there in prostration to his Maker. Look you have this prostration, don't look if you have pleasure or not. Following the rules will produce love one day soon. Because you obey Allah, follow the Prophet (Sal-am) love will come soon one day.

Some people asked for "Bait" or to be made "mureed", he wrote them his policy on the subject.

1. I am a dry student. I am devoid of Milad Shari Urs, Gyaurhween, Fatiha, Sama or Qawwali etc., and want to keep my friends on this way too.

2. I have no miracles nor "tasarruf" but inform others of Allah's and Rasool's ordinances.

3. I do not hide anything from my friends. I do not force anyone on anything. I am pleased with somebody following religion and displeased with someone against Islam.

4. I do not believe in giving trouble to anyone, even by words. I do not recommend anyone

5. Do not hurt anybody, either physical or property-wise or take anything without right or by virtue of respect, back-biting, put someone to worry, bad dealings or if any mistake happens

then do not be ashamed of an apology. He took this point seriously.

26. The Nature of Khanqah. Saints who established spiritual paths wanted self-reform according to the will of Allah and human being may become truly human being.

"Saliks" tell the hidden dirty tricks of their self and satan to the Shaikh and they tell the cure according to the person. To purify from vices and to bring them on to virtues. They suggest struggles, "Muraqabah", recitals, some they increase fear some they increase mercy and all of them have purification of self and pleasure of Allah. This was the true nature of Khanqah.

Gradually there came unworthy people and they could not distinguish right from wrong and obligatory from preferred. They knew not the difference between Sunnah and innovation (Bid'ah). People lost the need for Shariah and Sunnah.

Maulana Thanwi's Shaikh Hazrat Haji sahib was Imam, Mujtahid of Tasawwuf (Mysticism) he revived the dead Tasawwuf. He reformed all the paths and united them in one path. The purpose of all of them was to obey the perfect human being (Mohammad Sal-am) and seek Allah's pleasure and the source is the obligatory deeds. Struggles, Azkar, Ashghal are not the objects nor the Tariqah themselves. These are means to come on Tariqah and means of perfection. They are useful in the attainment of the objectives.

27. A Declaration. I say it publicly and explain the true nature of religion and clarify the principles and subsidiaries of Islam. This is urgently needed now. People are involved in thousands of misunderstandings and many robbers are against the way. We have to defeat them. They have defeated Allah's creatures. Allah give them guidance. Amen.

28. The Reform of Khanqah. For the training of the hidden as a means were developed some cures, the Khanqah people

thought them the objects. Worshipping Shaikh, worshipping tombs, chilla, muraqabah, dreams, miracles some non-Sunnah recitals was all that was in the Khanqah for centuries. He stopped them completely. What is a mixture of religion and non-religion you have given it the rank of obligatory, you do these "rasm" and consider them the highest achievement. Selfish situations you regard as spiritual situations. Miracles were talked about.

Hazrat stopped all the customs of Khanqah and revived them. We have situations, ranks, miracles but they have materialism. We have spiritualism and its progress depends upon following the Shariah and the straight path, the path of those whom you have favoured.

The ups and downs of Shariah and Tariqah were corrected, and Hazrat brought the salik to the Prophet (Sal-am). Where can you get a better training than there.

VI. The Revival of Series

29. The Revival. He stopped the innovations of the Shariah as well as Tariqah and revived for four series Chishtiyyah, Naqshbandiyyah, Suhavvvardiyah and Qadriyyah and explained Tariqah is Shariah and Sunnah, all opposed to them is nonsense. He used to do "Bait" in all the four series as did Hazrat Haji sahib Rah.

The purpose of all the series was to reform the people, struggles for the purification of self so that their heart's condition may be right, piety may develop which is the source of Allah's pleasure and relationship with Allah. The means employed were within the limits of Shariah and Sunnah which was the task of the Prophet (Sal-am). These are preserved in Hadith books. As time passed by people followed innovations and left the straight path. The Khanqah became a source of mischief but some truthful people survived in every series. The

people of different series were not coordinated and they begin to think that Shariah and Tariqah are two different things.

Our Hazrat was Mujaddid of this time. He explained the Tariqah, and made it subsidary to the following of Shariah. The false motions of superiority developed in the series were removed. He said Chishtiyyah and Naqshbandiyyah are different names, their reality is one, they are Allah's party and Allah's party is going to succeed. And the mind of some of one series is more like the other of other series. The Shaikh should find out the mind of his "mureed" and treat him accordingly.

Chishtiyyah is cleaning first "takhliyyah" and Naqshbandiyyah is enlightening first "tahhiyyah". Train the "mureed" on his mind. Khaja Moinuddin Chishti and Hazrat Bahauddin Naqshbandi are one, their object is one, only the training programme is different. One who insults any one of them will be devoid of the blessings of both of them.

30. Training Programme. He was Imam of Tasawwuf and Mujaddid of Tariqah. He made such training programme that every class of seeker could easily follow them and succeed by knowing the object.

He said I train in morals, deeds are corrected automatically. So he used to teach this fact to the seeker in the first instance.

He did not hurry in "Bait". One sided liking is not enough but by long sitting and lengthy correspondence mutual liking develops. Hand in hand does not do you good but sincere following the shaikh does you good.

He used to ask the purpose of "Bait" in the first instance and unless he has clear understanding he was not allowed to do "Bait".

Ask questions by letter not verbally.

After "Bait" read his "Qasdus Sabeel", "Bahishti Zewar" (English translation:Heavenly Ornaments) and lectures until understood.

The seeker was advised to examine his daily life and keep an eye on self how his desires work with people in good and evil, and what difficulty he faces in following Shariah and Sunnah.

He said a Muslim daily deals with Shariah, Sunnah and Tariqah: or rights, limits and protection of limits.

Rights as in Shariah.

Limits as in following Sunnah.

Protection of limits as in all of Tariqah.

These three fulfillments raises a Muslim to servitude.

The job of a Shaikh in Tariqah is to purify the self of the seeker. For this he suggests means. The seeker should tell his condition and follow him.

Those who want reform, I examine their minor weaknesses also and correct them. I do not ignore them or their mistakes. But for others, I do not look at their weakness, and look at their good points.

He used to meet everyone very politely and simply but no body could exceed the limit.

There were some basic principles understanding them cleared the path of Tariqah:

1. Keep religion above your world.

2. Keep Shariah above your intellect.

3. Do not be lazy in what is under your control, and do not worry about things beyond your control.

4. Salik should leave "tajweez" (choosing for himself) and

accept "tajweez" (choosing what Allah wants for him).

5. Situations should be considered good but not the object of Tareeqah.

6. Keep intellect above your habits, and Shariah above your intellect.

He was not much interested in dreams, if he thought any meaning he would tell it or be quiet about it.

He used to write his reply in the same letter so that the question and answer remain together and no confusion may result in understanding.

These letters (without names) were published monthly in "An-Noor". This was called "Tarbiyyatus Salik" which was later published as a book. This was a Mujaddid's way of training others. Before him a shaikh used to tell alone his disciple something and this teaching was from chest to chest.

For seeker's training he wrote "Aadabul Ma-ashirat", Safaii ma-amilaat", "Irshadul Hayem", "Huquuqul Islam" for humanizing them. He established chapter in "Hayatul Muslimeen", "Taleemuddin", "Bahishti Zewar" etc.

He gave sermons on way of life as in " Huqooqul Ma-asturat ", "Khairil Irshad fi Huqooqul Ibad ", "Hurumatul Hudood ", "Huqooqi Ahle Bait ", etc.

These relationships of obligatory things is a vast field, at each foot step there is apparent and hidden deeds and signs of humanity to look for.

Why neglect the things of importance. People's rights are more important than recitals. Leaving former would lead to punishment. Leaving later will do you no harm, it is " Mustahab ". Those who leave the important and do the unimportant are always failing in Tariqah you did the recital in the night. Light is coming in the heart. In the morning light is leaving, you do

not care about that. They consider recitals as signs of closeness but not rights of people, not to harm any body. What is said about it ?

Do you think the Prophets were raised to do what you consider un-important. Repent their being common is sign of their greatness and obligatory deeds are the objects. If you want to be human come here, if you want to be saint, Qutb, Ghaws go somewhere else.

He reformed every walk of life. He taught the theory of servitudes life, humanity and gave practical training in each branch.

Look my trainees are in government service, scholars, sufis, teahcers, doctors, engineers, businessmen, barristers, poor people, rich people - hold them fast and follow their example. They are all doing their work and nothing stops them from religion. How easy and practicable is your religion.

He used to examine his seekers with careful scrutiny. He used to check their mistakes. If somebody was careless he was reprimanded. If somebody misused a position of authority he was punished. He used to get angry on irresponsible talks and they were not left until they talked right.

He punished in various ways. Some he asked to leave the meeting. Some he stopped writing to him for a time. Some he stopped talking for a while. Some serious mistake went for loss of relationship. Some he fined a sum of money. He said when I punish somebody I pray for him and at that time I seek forgiveness of Allah from my sins. Everybody who was punished felt his anger and rebukes enlighten the heart despite the embarassment.

31. Caution. His political reforms were not for ordinary Shaikhs but those who have escaped Nafs (self) and who are in full control of protection of limits.

You will find Shariah and Tariqah in the meetings of Hazrat Thanwi not in a Khanqah. You will find it in his training in his sermons and table-talks. Fulfil the duties of every action in life, this is Shariah. Do it according to the holy Prophet's (sal-am) life example. This is Sunnah. Now your busy life is religious.

Time consciousness is taught here. This is in Quran. The Prophet (sal-am) has acted accordingly. Religious and worldly reform is dependant upon it. These are all for your happiness. Come out of ignorance, come out of darkness, and make religion your object, this is what you have been created for.

32. Some Statements of Training. Thanks to Allah, He has given me easy methods for the training of the hidden and the diagnosis is usually correct, whatever is diagnosed comes true and is beneficial.

He said we teach only humanity, some think sainthood is important but I consider humanity and manhood important. Look ablution is less important than prayers (Salah) but there is no Salah without ablution (Wudu). I make Wudu, our job is humility.

It is obligatory to be human not saint. If he is not human he will hurt and harm others. If he is not saint he will go to hell where them is harm to yourself not to others. Therefore, I try to make you a human being not saint. I object one Muslim harming other Muslim. Live within limits and you are free otherwise.

I do not look which reciter is in congregation and who is not but do take notice who is hurting others and who is not. One who wants to do "Bait" with me I suggest some books to read first and this is very useful. If somebody says he has read them, then I ask what changes did you bring about in yourself as a result of reading them. This is more beneficial than years of struggles. I put people to work from the first day. If you have worry you will find the way. I put worry on the seeker.

I tell students not to be proud of education, its usefulness depends upon company of Ahlullah (siants) and their kindness towards you.

Those who are my disciples I want them to improve their morals. It is essential to improve your morals. People don't look for the improvement of their morals but become serious about recitals.

I prefer love over high opinion as the former lasts and the latter disappears soon.

Judge yourself according to this principle. When you look good in your eyes, you are bad in the eyes of Allah. By any virtue, by any educational qualification if you think you are beautiful, then you are really ugly.

Some people have no attraction for any saint. I have made a way for them also. This is Allah's way, no student can fail here. Learn the simple religion by reading "Bahishti Zewar" or from a teacher, and pray and fast simply. If you feel any disease in you cure it yourself according to your understanding and avoid the usual sins and repent from the rest. And pray Allah that I understand and cure the rest. If I can't understand, then reform me by Your mercy. This is enough for salvation. And this is all that is required.

The Tariqah has been clarified because of my frankness and rudeness. Every one knows the object and the way. I would have allowed everyone for deputyship but some religious or professional position is useful in Tariqah for the benefit of others.

Some people asked me what is meant by liking a Shariah. The sign of liking is that on any statement or action of Shariah the seeker may not develop any objection or doubt. If it does then he should tell himself that after all he is a human being and Allah can forgive his sins and do not oppose him in his heart.

Allah is Hakim (ruler) and Hakeem (full of mercy). As a ruler He can do what He wants. As a Hakeem He is kind and merciful, even if we don't understand his kindness. This saves me from a lot of trouble.

I have received hard and harsh conditions but have succeeded in the end. Thanks to Allah. A seeker has any amount of trouble, I have no problem in his cure and such tricks come to mind that he gets out of them easily, especially in the treatment of "waswasa".

33. The Training Book (Tarbiyyatus Salik). Human life is full of activities from self and devil and there are problems at every step, and they influence the apparent and the hidden deeds, even if you don't realize it in every day busy life.

Those who want to live sensibly, those who think of nobility of self, or those who learn religious knowledge and use them correctly in their daily dealings, or those who enter Tariqah and develop relationship, with a Shaikh they feel the danger of self and satan very much. These two reduce the greatness and love for religion which sometimes destroys the faith.

These people referred to Shaikh Mujaddid Thanwi for protection from Self and Satan and presented their "waswasa" for cure. They presented their problems in apparent and hidden deeds and asked for their solution and salvation. He sent them prescriptions which cured them and they were a satisfied self. These questions and answers were compiled together in a remarkable book, "Tarbiyyatus Salik" which was based on the situations of Ulema, Sufis. English-educated persons, businessmen and office workers, etc. For example :

Some wrote that despite being Muslim, they are worried in Allah's existence and the Hereafter. How to satisfy these? Some wrote that there were many doubts about Islam's truth. What to do? Some wrote the worrying things between truth and falsehood. Some wrote that prayer, recitals have a lot of other

thoughts. It becomes hard to complete the prayer. Some wrote at the time of prayer dirty ideas creep into the head. How to get rid of them?

Some wrote prayer is legal bowing and prostration. I don't even remember how many Raka'ah I prayed. How to control this? Some wrote ages have past praying Allah but no avail. They are not accepted. Some wrote we don't know if our worship is accepted. How to satisfy ourselves? Some wrote all our prayers are habitual, showy. What is the use of prayers like these? Some asked how to attain the soul of prayers. Some wrote, we treat others rudely. Is this pride? If so, what is the cure? Some wrote backbiting is hard to avoid. How to avoid this? Some wrote we are involved in evil eye. How to avoid this evil of world and the Hereafter? Some enquired about malice, some about the perils of tongue and how to escape them? Some found a lack of patience, thankfulness, humility, love and asked how to develop these. Some wrote about their family life, home problems, evils of dealing and way of life and asked for means of controlling them. Some wrote dirty stories and requirements of self, some wrote the carelessness of the events of the hereafter, some wrote total involvement in the worldly affairs and asked how to check these. Some informed of the lightning, good dreams etc. Some asked to obtain love of Allah and pleasure of Allah? Some asked the details of travels towards Allah and travel in Allah.

The Mujaddid replied to all of them and the cure was 100%. For centuries the way has been cleared. Tariqah is free from self and devil.

Circumstances (Nature of Tariqah). A seeker asked what do we obtain from saints and what is the procedure?

Mujaddid's Reply. Some deeds are to do, both apparent and hidden and some deeds are to be avoided both apparent and hidden. In both kinds there are some theoritical and practical

mistakes. Shaikh tells you there cure. To follow the diagnosis and cure is the job of the "mureed" or seeker. And to assist this they prescribe some recitals. This explains the object and its procedure both.

He replied to a seeker that thanks to Allah we know the object which is Allah's pleasure. Now is Tareeq's knowledge and practice. So Tareeq is one following of rules and regulations, apparent and hidden and two things help it, one Zikr as much as possible (recital), and two company of the saints or Shaikh as much as possible. If that is not possible then stories of saints. Two things are harmful in Tareeq, sins and wasting time in useless things.One thing is conditional for success: information of circumstances. Now it depends on you how long you take.

Circumstances. Now I think Allah in my heart and this makes me very pleased. The question is with my short comings in deeds could this be a blessing from Allah or my self has cooked up this story?

Mujaddid's Reply. Existence of both possibilities in the heart is very good sign. Faith is between fear and hope (Hadith). Congratulations!

Circumstances. I am getting away from prayers. Once or twice I miss the prayer time.

Mujaddid's Reply. At first it is difficult, gradually it becomes easy to pray on time. Fix a fine when you miss a prayer, a fine not too small and not too big. And pray Nafl (optional) prayers every time this happen.

Circumstances. A seeker wrote I wish I may not have doubts.

Mujaddid's Reply. You may wish tomorrow that you may not have fever.

It was written earlier that without intention coming of doubts is harmless.

Circumstances. One seeker said I am frightened of death although this is the source of meeting Allah. Sufis love death.

Mujaddid's Reply. Non-sense, some Sufis fear death. This is due to weakness of heart. Some Sufis are not frightened and this is a gift from Allah and strength of heart contributes to it.

The good results are not to be obtained on doing too much but according to strength. Six Raka-ah of a sick and weak person are equal to 600 Raka-ah of a strong person, for example. Allah rewards according to one's strength.

Circumstances. I have poor strength and can't do anything.

Mujaddid's Reply. What ever you can do combined with sadness of not doing much will not let you down.

Circumstances. I am trying for something but I can't get it. I want Zikr of Allah in my heart so that I can't forget Him even if I try to do so and passage of other than Allah in my heart becomes impossible.

Mujaddid's Reply. Even I do not have this. In the case I shall not be free but without control.

Circumstances. I fear death.

Mujaddid's Reply. Lady Aisha says in Hadith, we all used to fear death, and the holy Prophet (Sal-am) did not rebuff it is obvious. This is not bad.

Circumstances. A seeker wrote he has been having bad dreams for one & a half (1½) months and wrote one such dreams and the last dream.

Mujaddid's Reply. Dreams are not influencial things no matter how bad they are. This is no fault of yours and no weakness nor any hidden disease requiring cure.

Circumstances. A student wrote when God has given you qualification how can you ignore them and consider yourself

devoid of them and humbler than others and less in rank.

Mujaddid's Reply. You may consider yourself more perfect but not better or acceptable to Allah and do not consider others rejected and away from Allah's mercy. May be he has a good deed which is better than all your deeds or you have an evil worst than all his evils or those may happen in the future. Keep the possibilities in mind and this will be a cure of pride.

Circumstances. A seeker wrote despite repeatedly thinking of prayers, my prayer has lot of other thought (waswasa).

Mujaddid's Reply. A person is responsible for what is within his limits, and he is responsible for not bringing an idea (other than Salah) and if some idea comes change it and turn to Salah towards an acceptable thing. Such as towards Allah, Allah is watching me, I am standing in front of Allah and giving account of my deeds, this is my last Salah and may be I die now. Kabah is in front of me and light is coming from it towards me, the better I pray more light will come, think of the words of Salah along with their meanings or think of your Shaikh. Gradually perfection will result, if not, no harm done.

Circumstances. A rich man has atheistic ideas. He described them in detail and said I value your intelect highly, if you say that Allah`s presence can be explained intelectually, then I will not bother to know them and believe you.

Mujaddid`s Reply. By God. Allah`s existence is proven by much intelectual reasoning that any great philosopher can be ignored or silenced and there is no doubt about that.

Circumstances. I am suffering from a disease for sometime and that is sometimes I find no trace of other ideas (Waswasa) in the heart but sometimes so much so that even an atheist may not have such notions. I feel like committing suicide to clean myself of the dirty person I am. Therefore, please help me.

Mujaddid's Reply. I will surely pray for you but this is not a bad thing. The companies of the holy Prophet (Sal-am) used to get such ideas that they would rather burn to death than say it and the Prophet (Sal-am) said this was sign of faith. If you are not going to be pleased about them, don't be sad.

Circumstances. On the tongue there is Zikrullah and nothing in the heart. Thanks to Allah, there is no effect on the deeds. But if appears that heart is devoid of love.

Mujaddid's Reply. Which love you are worrying about: love by belief or physical love. If latter, there is no harm done. If former there is no grief over its loss. You are sad, it means it is there. He wrote the situation is not as it ought to be. The reply was it will be a day of mourning when you think the situation is as it ought to be the prophets said we could not worship you as we ought to have done. This is their situation and this is excellent.

Circumstances. At the moment of evil eye it comes to me what good is a sin that has no benefit for me.

Mujaddid's Reply. Quite useful and beneficial thought and deed.

Circumstances. A seeker said he likes to watch beautiful woman. He was asked whether it is in his control or beyond control. He said within control but to escape it appears difficult.

Mujaddid's Reply. What difficulty? Does it stop your breath or cause any disease or trouble?

Circumstances. A seeker wrote he is very soft and kind. He can't refuce anyone and this leads to deeds against the Shariah.

Mujaddid's Reply. Being difficult doesn't mean it is beyond your control. Do it where according to Shariah and not otherwise even if it hurts. Have patience.

Circumstances. I fulfill the recitals but heart is the same.

Mujaddid's Reply. It is a blessing that you get to eat twice with energy and strength as usual even if there is no increase.

Circumstances. Whatever recitals I do is a matter of habit.

Mujaddid`s Reply. Is the habit of a good thing not a blessing?

Circumstances. A student wrote of his worries and evil eye that he wanted to see every beautiful thing so much so that he casts his eye down and they get up to see it as it is beyond control. Please give a simple cure.

Mujaddid`s Reply. Read carefully. You are rewarded on things beyond your control but not on sins which are under your control nor is a prayer for them. Their is able praying that that man may eat this thing and may not eat that things you need courage to stop it. Suppose your elder is there will you do it then? If you can do it still, you are hopeless. If then you do it willingly and it is all your fault and all with in your control.

Circumstances. After Salah and recital it come to me that you can`t be saint, just do the obligatory things as Salvation is on mercy.

Mujaddid`s Reply. Think that deeds are not only for salvation but Allah`s right on this servents, and salvation is a blessing in itself.

Circumstances. I have ill thoughts.

Mujaddid`s Reply. Sit down somewhere alone and think that Allah has forbidden ill thoughts against anyone. How will

you bear His punishment? Now repent and pray that Allah may clean your heart and ask for forgiveness and raising of ranks for the other person. Do it three times a day and if it doesn't, go meet the person and apologize him and ask him to pray for you that it disappears.

Circumstances. I have a disease, when someone hurts me I do not sit until I take the revenge.

Mujaddid's Reply. Not sitting is not sin, it is a trouble which goes by struggle and is rewarding. It is thus good. By struggling a few times it becomes habit and trouble goes.

Circumstances. I do not consider myself greater than anybody but do not want to be insulted or humiliated by anything. I do not wear dirty clothes that those who may see me will consider inferior.

Mujaddid's Reply. Shariah orders the same. It does not suit a Muslim to humiliate himself. This is the usual thing. In extreme cases he considers humiliation more dear than respect. But this is beyond control. Do not wish for it. If it happens do not try to remove it.

Circumstances. Some body wrote that I read many recitals but I do not give a raise in salary despite good work. What to do?

Mujaddid's Reply. In all situations within control do the things with prayers and in cases no situation arises then prayers alone, and if still unsuccesful then patience. More than that I do not know.

Circumstances. I "Mureed" wrote I do not find pleasure in Salah, recitals or reading Quran or worldly affairs in that I do not have time.

Mujaddid's Reply. Do however you do even imperfect. This is how perfection comes one day. If someone with a bad hand

writing stops writing and practising he would never learn the good way. Don't leave imperfect deeds. To strenghten foundation you do not worry for beauty of the house but fill in everything. Similarly in perfect deeds are foundation for perfect building. With more struggle there is more reward. Mere reading books doesn't help. Proper understanding and correct orientations is needed on whom Allah has His mercy.

Circumstances. A person wrote I do not find full pleasure in Salah but yes in Zikr.

Mujaddid's Reply. Zikr is one-sided and Salah has many aspects therefore there is no peace. Pray like this : keep your attention towards one side. At the time of Qiyam do not think of Qaumah and so on. Have full concentration in a "ruku" or part of prayer. There will be peace because no body will disturb you until Salam but Zikr can be broken any time by any body. I tried this method myself and it works.

Circumstances. A person wrote I am concerned about the marriage of my daughters. If with beard they are very poor. If well-to-do, then no beard. Several relations have been turned away because of that. Everybody says beard is very difficult.

Mujaddid's Reply. It is really difficult. I think that full religiousness is not to be found in bearded people. One shaves the beard, one is irreligious in other ways so what will you do with beard alone. Look at two things: (1) no doubt in Islamic believes. (2) respectful of elders and saints, and kind hearted to fulfill his duties and with some wealth. Then with increasing relationship no matter his beard will also grow.

34. The Deputies. A complete list of Deputies was published in the life time of the Mujaddid. He divided his Khalifa into two categories::

(1) Majazeene Bait wa Talqeen (2) Majazeen-Talqeen c/o company. Many of them have passed away, only a few are still living.

35. The Shajarah.

A complete list of the Saintly love upto the Holy Prophet (Sal-am).

It is a good thing to read and to have the family tree ["Shajarah"] of your preceptor or Shaikh. This helps to develop a special relationship, affection and love for the preceptors of the Tariqah and the holy Prophet (Sal-am). This has, therefore, been in the practices of saints and their disciples of Islam. Reading after Fajr (morning prayer) or even once a week is good enough, after which recite Surah Al-Ikhlas three times and pray Allah to bless their souls This will strengthem your own soul and faith and so will a similar recitation of Surah Al-Ikhlas and following prayer for your relatives and Muslim ancestors. This is an obligatory right of love which they appreciate and like, and which will be helpful to you as well in your salvation and in seeking Allah's pleasure.

The SHAJARAH

1. The Prophet Muhammad (Sallallahu alaihe wa sallam).
2. Hazrat Ali.
3. Shaikh Hasan Basari.
4. Khajah Abdul Wahid bin Zaid.
5. Fudhail ibne Ayadh.
6. Ibrahim Adham.
7. Huzaifah Mar-ashi.
8. Bu Hubairah.
9. Mamshad Alavi.
10. Abu Ishaq Shami.

11. Abu Ahmad Chishti.
12. Bu- Mohammed.
13. Abu Yusuf.
14. Maudood Chishti
15. Sharif Zandani
16. Uthman
17. Moinuddin.
18. Qutbuddin.
19. Fariduddin Shakar-Ganj.
20. Alauddin Sabir.
21. Shamshuddin Turk.
22. Jalaluddin.
23. Ahmad Abdul Haq.
24. Ahmad Arif
25. Shaikh Mohammad.
26. Abdul Quddus.
27. Jalaluddin Farooqui
28. Nizamuddin
29. Bu Saeed.
30. Muhibullah.
31. Shah Mohammed.
32. Muhammadi.
33. Azuddin.
34. Abdul Hadi.

35. Abdul Bari.
36. Haji Abdur Raheem.
37. Noor Mohammed.
38. Haji Imdadullah.
39. Mujaddid Ashraf Ali Thanwi.
40. Dr. M Abdul Hari Arefi.
41. Mohammad Abdullah, Ph,D.
42. Syed Imam Al - Mahdi (to come now, Insha-Allah).

VII. The Mujaddid's Standard of Knowledge.

35. The Mujadid's Contribution. He was the present day Mujaddid, Mujtahid, and he realized the increasing sickness among Muslims in all walks of life and he diagnosed the reason for increasing apathy towards religion and then spent all his life towards Muslim prosperity and reform. Allah helped him and from all corners of the country Muslim awakening was apparent. Now came the Islamic literature in Urdu, previously they were in Persian and Arabic.

The Muajddid's books are in Tafsir, Ahadith, Fiqh, and Tasawwuf and Malfoozat and sermons in thousands are available. The critics realized that he was Mujaddid, Mujatahid and Hujjatallah fil Ardh. For centuries his works remain in force and valid.

There is no Muslim religious field in which he has not written and he said that all essential work has been done. For centuries the way has been paved. Future generation will benefit from my publications, Malfoozat (table talks) and sermons. These are the blessings of my Shaikh Hazrat Haji Imddadullah sahib Rah.

Some Special Publications. He has published nearly 1000

books and all of them are important and useful in various respects which are described below. They shall serve to give essential religious knowledge. Some books should be studied by a teacher lesson by lesson. Some should be read in the beginning : the four volumes of Ashrafus Sawanih.

This book deals with the life history of the Mujaddid but especially Vol. 2 is his missionary (tablighi) work and guidance for the people, just as he wrote Tafseere Bayanul Quran and Kaleede Mathnavi in Urdu, and Takashuf, Bawadirun Nawadir in Urdu, he also wrote many books in simpler language for Muslim children and ladies.

An illustrious example is Bahishti Zewar and Bahishti Gawhar (Heavenly Ornaments in English, Saeed International (Regd.), E-9 Jangpura Extension, New Delhi 110014, India) in which he has summarized Quran and Hadith. In every day Muslim life there is nothing which is not described there. This is like a complete encyclopoedia of Islam. There was no other book which deals with the requirements of ladies in Urdu in such a nice way. It deals with beliefs, faith, worship, dealings, way of life, morals, etc., as well as useful advices, household craft, prayers and "taweez" for many diseases, etc. The details will be clear on reading the book in Urdu or English.

Besides these voluminous books, there are other smaller books in Urdu which you should study. I shall present later on a number of books especially written for acquiring the essential knowledge of Shariah and Tariqah by reading which everybody can reform his or her life according to Sunnah and escape from all evils. In his life time, some elders published extracts from his teachings which are especially useful, namely, Anfase Isa, Kamalate Ashrafia, Ar-Rafiq, Ashraful Masail, etc. He himself published a work like that called Bawadirun Nawadir. In his last meeting with Allama Syed Sulaiman Nadvi he told the Allama to publish extracts from his works. He was sure of the authenticity of his works and being published by an Allama like

Sulaiman this would be even more useful. He has 2½ years with his Shaikh and this was a polite way of asking him to think and do his own reform this way.

Maulana Abdul Bari sahib Rah. (deputy of Maulana Thanwi) published such extracts : Tajdeede Deene Kamil, Tajdeede Taleem wa Tableegh, Tajdeede Maashiyyat, etc. I wish this would have been the policy of other learned deputies as well to publish extracts of their Shaikh and point out towards his books along with their publications. His sermons would have bear simplified and explained. His "Malfoozat" (table talk) likewise treated so that light would have come to all the aspects of life and good change would have resulted. These topics include guidance in all walks of life and answer to questions of Islam is there.

Wrongs of faith and beliefs, wrongs of worship, "Rasm" local customs and evils of innovation, un-Islamic way of life, morals with selfishness are all treated very well in these books.

Concerning Tafseere Bayanul Quran. Once he said the entire work is from Allah and I wrote what was revealed to me except one or two places which I have marked. This commentary was written with open heart. Its value will be recognized by those who read some 20 commentaries. At hard places where difference of opinion happens, the issue has been solved by adding a few words in paranthesis. This is blessing of Allah.

Nashrut Teeb which is a brief but complete book on Sunnah (of the holy Prophet Sal-am) said where it will be read will be blessed all the way

Taleemud Deen which includes beliefs, worship, dealings, way of life, morals and Tasawwuf from Quran and Hadith is a complete work in itself for someone to study.

Statement concerning Hayatul Muslemin. I feel strongly in my heart that this book may bring about my salvation. I

consider this my life's work and life's achievement. People do not appreciate it because it is in Urdu. Those who teach Hadith may appreciate it. By addition of a word or two many difficult problems have been solved. This gives a list of deeds for bringing about Islamic renaissance, Muslim revival and awakening. I used to write and then make it easier, sometimes several times. Somebody praised Bahishti Zewar for being easy. He said it has "Masail" (Fiqh) which is easy to make easy. Here is explanation of Hadith which solves all the problems. If somebody has doubt he should read it carefully and all the worries will be gone. I thought to read it once but left it because of crowd. It has cure of all that Muslims are suffering from now.

Al-Yamma fis Sam. A student asked in a letter the recital by which worship may increase and sins may go away. He replied worship and sins are both within your control in which recital has nothing to do. Now the procedure. The procedure for something in your control is nothing but to use your control or means. To make it easy you need struggle, which is opposition of self. By practising it, it become easy. I wrote everything. Now Shaikh has two functions : (1) Diagnosis of the diseases and (2) Some means of struggles to cure the disease.

It was Ramadhan when I wrote Qasdus Sabeel and it gave me much pleasure. Take these books for study and you will be guided: e.g. Qasdus Sabeel, Taleemuddin, Tarbiyyatus Salik, etc.

More Important Books in Urdu.

۱ تفسیر بیان القرآن (۱۳ جلد) ۲ مسائل السلوک ۳ اعلاء السنن (۱۸ جلد) ۴ نشر الطیب فی ذکر النبی الحبیب صلی اللہ علیہ وسلم

4. Merajun Nabi with Miladun Nabi (Sal-am) by M. Abdullah, Ph.D. (Saeed International Regd.).

۵ - زاد السعید فی الصلوات علی النبی الوحید صلاللہ علیہ وسلم ۶ - تقدیل حقوق الوالیدین ۷ - امداد الفتوی -

8. Islamic Renaissance. Adam Publishers, Delhi, (in press)

۸ - صیاۃ المسلمین ۹ - صیانۃ المسلمین ۱۰ اغلاط العوام ۱۱ - صفائی معاملات ۱۲ - جزاء الاعمال

12. The Fruit of Your Deeds, translated by M. Abdullah, Ph.D. in Heavenly Ornaments (Saeed International Regd.)

اصلاح الرسوم ۱۴ - اصلاح انقلاب ۱۵ - حقوق الاسلام

15. Islamic Rights and Duties by M. Abdullah, Ph.D. in Heavenly Ornaments (Saeed Internaitonal Regd.).

۱۶ - آداب المعاشرت

16. Islamic Social Behaviour, translated by M.Abdullah, Ph.D. in Heavenly Ornaments (Saeed International Regd.).

۱۷ - فروغ الایمان ۱۸ - کسیری ۱۰ اثبات التقدیر - ۱۹ - لاتباہات المصنده -

Scientific and Logical Background of Islam by M. Abdullah, Ph.D., in Heavenly Ornaments (Saeed International Regd.).

۲۰ - تعلم الدین - ۲۱ المصالح العقلیہ - ۲۲ - حفظ الایمان ۲۳ - شوق وطن

۲۴ - التکشف عن مہمات التصوف ۲۵ - التشرف بمعرفۃ احادیث التصوف ۲۶ - الستہ الجلیہ فی الچشتیہ العلا

Munajate Maqbool, translated by M. Abdullah, Ph.D.

۲۷ - کلید مثوی معنوی ۲۸ - مناجات مقبول تربیت السالک ۲۹ - احکام التجلی

۳۱ - الخطب الماثورہ ۳۲ - موائد العوائد ۳۳ - بوادر النوادر وغیرہ وغیرہ

Some Books on Malfoozat

ملفوظات حسن العزیز ۴ جلد ۲ - افادات لومیہ ۷ جلد ۳ - کمالات اشرفیہ ۴ - احوال الفلاح، کلمۃ الحق وغیرہ -

Ashrafun Nisab

For ordinary people (who are not scholars) he has prescribed a syllabus of books to read in Urdu (with some English translation) to enable every one to get the essential knowledge of Islam for worldly and religious prosperity and for escaping

the punishment in the hereafter. Please studv them in the order given: ۱۔بہشت زیور و بہشتی کہر ۲۔حقوق الاسلام ۳۔فروغ الایمان

English Translation available ۴۔حراء الاعمال ۵۔صفائی معاملات

also in English ۶۔اصلاح الرسوم ۷۔تعلیم الدین ۸۔حیوۃ المسلمین

also in English ۹۔آداب المعاشرت ۱۰۔ قیامت نامہ، شاہر رفیع الدین صاحب

also in English ۱۱۔تبلیغ دین ۱۲۔نشر الطیب ۱۳۔قصدا لسبیل

also in English ۱۴۔شوق وطن

also in English ۱۵۔الاتباہات المفیدہ

also in English ۱۶۔تسہیل المواعظ کے وعظ جسقدر مل سکیں۔

Nisabe Tasawwuf

The following books will tell the reader the evils of self and devil and their hidden influences on him. Please study them in the order given: also in English

۱۔آداب المعاشرات ۲۔معمولات خانقاہ ۳۔حجۃ للتعلمین حصہ اول ۴۔تعلیم الدین حصہ اول و دوم۔
۵۔التکشف حصہ اول ۶۔فروع الایمان ۷۔نزہتالباتین ۸۔وعظ راحت القلوب
۹۔تبلیغ دین ۱۰۔جہاد اکبر ۱۱۔قصدا لسبیل ۱۲۔ بقیہ تعلیم الدین ۱۳۔التکشف حصہ دوم و سوم
۱۴۔مسائل السلوک ۱۵۔کلید مثنوی دفتر ششم ۱۶۔تربیت السالک تمام ۱۷۔ عوارف
یا امکاتر جمہ ۱۸۔الدر المقصود ۱۹۔ترجمہ آداب العبودیہ ۲۰۔ترجمہ تنبیہ المغترین ۲۱۔اکمال الشیم
۲۲ رفع الفیق ۲۳۔اصول الوصول ۲۴۔الاتباء لاہل ارصطفا۔

It is better to study this with a teacher.

My books will spread despite efforts to the contrary. This is what is happening now.

36. Golden Advice. Someone may not be my mureed but he takes my book, studies them, he will also succeed. If a seeker

has no likemen for any Shaikh but follows Quran and Sunnah and prays for his success and cure to Allah will also succeed.

37. A Review of Mujaddid's Knowledge by Syed Sulaiman Nadvi

A brief review can not possibly summarize all his qualifications and virtues of his knowledge. He is translator of Quran, Its recitor, its commentator, explanator of its rules and regulations, replier of its doubts. He is Muhaddith (authority on Hadith), explanator of Hadith. He is Faqih (Jurisprudent), replied to thousands of Fiqh problems, solved new questions, giver of Fatwa about new thnigs. He gave sermons, compiler of Sunnah sermons. He was lecturer, hundreds of his lectures and sermons have been published. He was Sufi, clarified the secrets of Tariqah. He stopped fighting between Shariah and Tariqah and made them one. In his Majlis religion, knowledge, wisdom were taught : These are in book form in Malfoozatr, preserved for the posterity. He was Shaikh with thousands of Mureeds who presented their circumstances and received Mujaddid's reply to their satisfaction. The compilation is Tarbiyyatus Salik. He wrote several books on saints and auliya. He clarified Chishtiyyah and explained its policies. His deputies wrote several extracts of his work, which is separate. He was a reformer, he corrected innovations, wrote several books on purification of customs and modernism. He was a doctor of the Ummah. He wrote Hayatul Muslemin (Islamic Renaissance, Adam publishers,). Every religious need was fulfilled.

His books spread throughout India and were translated in English, Bengali, Gujrati and Sindhi: (and Hindi).

He has published nearly 1000 books. This century's Mujaddid special features included writing, press, publication, etc. These are his miracles. His published pages exceed his life days. Other people with this miracle are Imam Jareer Tabri, Hafiz Khatib

Baghdadi, Imam Razi, Hafiz Ibne Jozi, Hafiz Suyuti. In India such men are Maulana Abul Hasanat, Abdul Hai Farangi Mahli, Nawab Siddiq Hasan Khan, and the last of them Maulana Mujaddid Ashraf Ali Thanwi.

Classification of Publications. Most of his publications are in Urdu prose. The following are in Arabic:

۱۔سبق الایات فی نسق الآیات ۲۔انوار الوجود ۳۔التجلی العظیم ۴۔حواشی بیان القرآن ۵۔تصویر المقطعات ۶۔التلخیصات ۷۔العشر ۸۔الخطب الماثورہ ۹۔وجون المشائخی

۱۰۔سبع سپارہ ۱۱۔زیادات ۱۲۔جامع الآثار ۱۳۔تائید الحقیقتہ

The following are in Persian:

مثنوی زیر و بم ۲۔تعلیقات فارسی ۳۔عقائد بائی کالج۔

The following are in peotry: Some other poems.

The following types are in prose: ۱۔مثنوی زیر و بم۔

Reformatory, Fiqh, two or four on curriculum books, sciences of Quran, sciences of Hadith, Kalam, beliefs, Fiqh, Fatawa, Sulook and Tasawwuf. Service to Quran. He saw Hazrat Ibne Abbas Rah. in his dream and since then his Quranic interests increased. The holy Prophet (Sal-am) had prayed for Ibne Abbas Rah. Allahumma Allimhul Kital (O Allah! teach him Quran).

He was Hafiz, Qari (disciple of Qari Abdur Rahman of Panipat). He pronounced words correctly and naturally.

1. Tajweed or Recitation of Quran. He wrote the following books on this subject:

(1) Jamalul Quran: All the rules and regulations of correct pronuncation are described.

(2) Tajweedul Quran. A brief poetry book for children on Quranic recitation.

(3) Rafil Khalaf fi Hukmil Auqaf. The differences among Qaris is discussed and explained.

(4) Wujoohul Mathnavi. Differences are discussed and rules are discribed.

(5) Tansheetut Taba' fi ijrais Saba'. The seven recitations are discussed.

(6) Ziadat ala Kutubir Rawayat. Less known citations are discussed.

(7) Zanabat lema fir Rawayat, Appendix to book (6).

(8) Yadgar Haqqul Quran. A summary of book (2).

(9) Mutashibihatul Quran litaraweeh. Similar places in Quran discussed.

(10) Adabul Quran, Mistakes rectified.

2. Translation and Commentary.

(1) Translation - Simple, easy, accurate, correct language, free of doubts, explanatory words in paranthesis, are its peculiarities. A great service to Islam.

(2) Tafseere Bayanul Qur'an. This is a complete Quranic commentary in 12 volumes, completed in 2½ years with the follwing features : simple, accurate, correct language, under "Faidah" the correct interpretation in agreement with the earlier ones, doubts removed, Fiqh and grammar discussed, keeping in front all the commentaries one is preferred with reasons, mostly dependant upon Aaloosi Baghdadi Hanafi's Roohul Ma-ani written in the middle of 13th century which gives summaries of earlier commentators and their researches in one, as well as Sufi interpretations and points of Tasawwuf.

Tafseer was written for Ulema (scholars) as well as general public.

(3). The translations of Shah Abdul Qadir sahib Rah. and Shah Rafiuddin sahib Rah. were quite sufficient but later on Sir Syed Ahmad Khan and Deputy Nazir Ahmed published translations that were misleading and wrong and contrary to earlier commentaries. He wrote a correction to their works and called it "Islahe Tarjumae Dehlvia"

(4) "Islahe Tarjumae Hairat" was written as a correction to Mirza Hairat is translation which was probably done by somebody else as Hairat knew no Arabic. At first he objected to Nazir Ahmad's translation. Later he examined his own translation which was corrected by Maulana Thanwi.

(5) "At-Taqseer fit Tafsir ". Some people wrote margins of Quran with their political ideas which was corrcted in this book.

(6) "Al-Hadi lil Hairan fi Wadi Tafsilil Bayan ". A person wrote in several volumes "Tafseelil Bayan fi Maqasidil Quran". He was from Lahore. He asked Maulana Thanwi to correct his work and he corrected in above book.

(7) " Taqrir badil Banat fi Tafsire badil Ayat " was notes on commentary written by certain ladies of Maulana Thanwi's family who read translation of Quran from him. It was never published.

(8) " Rafil Naba fi Nafil Ma " describes the commentary of the verse describing the advantages of heaven. This is in reply to a question.

(9) " Ahsanul Athath ..." is another book on three verses of Surah Baqarah.

(10) " Aamale Qurani " describes medical properties of certain verses tried by saints.

(11) " Khawase Furqani " also " Aathare Tibyani " to stop illegal Taweez Gandey and being people close to Quran and Hadith.

3. Sciences of Quran.

Discussions on this subject are to be found in his other publications, sermons, malfoozat, etc, but the following are note worthy.

(1) Sabaqul Ghayat fi Nasqsil Ayat ". This 156 pages book written in 2½ months deals with the connexions between verses and chapters of Quran from the beginning to the end of Quran. It is based on Imam Razi's Tafsire Kabir and Mufti Abul Saeed Baghdadi's (died 951 A.H.) book as in the preface. Maulana Thanwi's additions are there also as " Qalal Miskeen". This shows his Quranic interest.

In commentary Al Bayan also connexions are purposefully dealt with.

(2) " Ashraful Bayan lema fi uloomil Hadith wal Quran " is derived from several sermons by a devotee. If done in detail several parts could have been made.

(3) " Dabayilil Quran ala Masailin Na'man ". He was very much interested in Fiqh of Imamal Azam Abu Hanifah Rah. It was assigned to Mufti Mohammed Shafi Rah. to complete it who completed it in 4 volumes after his death.

Maulana Abdul Bari Sahib Rah. used to say when any Fiqh discussion took place and Maulana pointed out the Fiqh Hanafi connexion everybody was surprised for throwing light on the issue. He used to praise Mufti Sahib for writing exactly as he heard Maulana's lectures.

(4) " Tasweeril Muqattat ". This is briefly discussed in Tafseere Baidhawi. It has been simplified in Arabic and described in detail here.

(5) " Masailus Sulook ". Commentary of the verses of Quran from which tasawwuf is derived.

(6) " Taeedul Haqiqah ". As above Maulana Nadvi saw a

manuscript in Bhawalpur which was expanded by Maulana.

4. Uloomul Hadith.

He was probably Hafizul Hadith as evidenced by his lectures and publications and thousands of pages in which are mentioned numerous Hadith, interpretations, solution of their difficult meanings, their points, and all lectures with references of Hadith and Hadith books, etc.

His publications on Fiqh, Fatawa, rules and regulations are all based on Hadith. References to Hadith and their reasoning in support of a claim are all evidences.

He compiled all the Hadith on Tasawwuf in full detail. This was not done by others. Abdullah binul Mubarak (deseased 181 A.H.) compiled a book " Kitabuz Zuhd War Raqaq " but this is not available. It is assumed that this would have been like Ibne Abid Dunya's work on ill effects of the world.

The traditions usually used by Sufis are weak and even wrong so the people of Hadith formed an opinion that Tasawwuf is not proven by Ahadith of the holy Prophet (Sal-am), and for centuries this objection was held true. To disprove this Imam Ibne Abi Hamzai Undulusi (died 699 A.H.) wrote Bahjatun Nufoos from Sahih Bukhari in which he pointed out towards Sulook and Tasawwuf as well. Maulana Thanwi wrote two books : Haqiqatut Tariqah and At-Tasharruf in this respect.

(1). "Haqiqatut Tariqah." This was written in 1327 A.H. In this 330 Ahadith are mentioned in Tasawwuf in ten chapters : morals, Ahwal, Ashghal, teachings, signs, virtues, habits, customs, rules, statements, reform, etc. Educated people should read it.

(2) "At-Tasharruf". This work is in four parts and discusses the Hadith from Tasawwuf and their authenticity. In Part I mostly Imam Ghazali's Ahyaul Uloom is discussed and some other sources are mentioned, written in 1341 A.H. In part II

first chapter of Mathnavi Maulana Roomi and Kaleede Mathnavi according to traditions, especially from Al-Maqasidul Hasanah by Imam Sakhavi and was written in 1349 A.H. Part III and IV is from Hafiz Allama Suyuti's Jameae Sagheer, rules and regulations of Sulook. Part III is from Ahadith according to letter A and was completed in 1350 A.H. and Part IV is from B-Z and completed in Muharram 1353 A.H.

(3) "Jameul Athar". Some fanatic Ahle-Hadith objected that Imam Abu Hanifah's Fiqh has very few Hadith to support them. This is not supported by Muhaddithin and Shawafeh although Imam Mohammed's Muatta and Athar Qadhi Abu Yusuf's Al-Athar and Masnade Abi Hanifah by Khawarizni and Imam Tahavi were used to reply others. This was not adequate. So Maulana Mohammed bin Ali Zaheer Ahsan Shawq wrote "Atharus Sunan" in 2 volumes, the second volume published in 1221 A.H. Maulana Anwar Kashmiri wrote a poem in its praise. The author died and left his work imcomplete.

(4) "Ahyas Sunan". Maulana Thanwi wrote a work on Fiqh but unfortunately the manuscript was lost.

(5) "Jameul Athar". It was again revised but only upto Kibus Salah.

(6) "Tabeul Athar". This was an appendix to Jameul Athar.

(7). Revival of "Ahyaus Sunan". Maulana Mohammad Hasan sahib Sambhali was appointed to help Maulana Thanwi who worked upto Kitabul Hajj. Two volumes were published and Maulana Zafar Ahmad Thanwi was appointed to do the job.

(8) "Al-Istidrak." Worked by Maulana Zafar Ahmad Thanwi and based on Ahyaus Sunan.

(9) "Aylaus Sunan". This is the new name for Ahyaus Sunan and is a compilation of Hanafi Ahadith. It was published in 18 volumes in Arabic.

(10) "Al-Khutabul Mathoora". The sermons of the holy Prophet (Sal-am) and Khulafae Rashedin were compiled and re-arranged for mosques in Islam. This was to avoid other sermons opposed to the idea.

(11) "Khutbatul Ahkam". 50 sermons are arranged here in which Quran, Hadith, Athar were compiled in beliefs, deeds, morals etc.

(12) "Munajate Maqbool". This is a brief compilation of prayers from Quran and Hadith for the general Muslim people. This is shorter and more useful than "Hisne Haseen" and "Hizbe Azam" of Mulla Ali Qari. Now available in English translated by Maulana M. Abdullah, Ph.D.

5. Uloomul Fiqh.

He served Fiqh and Fatawa for nearly 60 years. His teacher Maulana Mohammad Yaqoob sahib Rah. asked him to write fatawa while he was still a student. He replied to thousands of Masail and wrote many fatawa in smaller volumes. His voluminious work was "Imdadul Fatawa" and its "Tatimma". He wrote "Hawadithul Fatawa on new and modern problems which can not be found in older books of fatawa.

"Bahishti Zewar", now translated in English by Mr. Saroha and Maulana M. Abdullah, Ph.D. specially for ladies, but also useful for men, gives a complete knowledge of Islam.

"Tarjeehur Rajeh". This was the practice of companions of the Prophet (Sal-am), his followers and their followers. Any mistake pointed out by others was corrected and rewritten in Fiqh.

"Fatawa Ashrafia" in 3 Volumes on Fiqh.

"Bahishti Gauhar" for men, Friday, Eidain, congregation rules and regulations.

He also wrote on Hijab (Purdah), interest, bank, cinema,

film, radio and other problems, sometimes repeatedly.

6. Ilme Kalam.

Several books were written on Ilme Kalam, beliefs, monotheism and modern problems and translated by others. Islam and Scinece was a translation of Allama Jasari's "Al-Husoonul Hameedia" written in the time of Sultan Abdul Hameed Khan in Syria. This work is authentic. It has been corrected and translated in English by Maulana M. Abdullah, Ph.D. and published as "Darwin and Evolution from the Point of View of a Muslim Scientist" by Dini Book Depot, 4160 Urdu Bazar, Jama Masjid, Delhi 6, India.

"Al-Masahihul Aqliyya lil Ahkamin Naqhiyyah" in three Volumes deals with the intellectual reasoning behind Salah, Zakah (Vol.I), fasting, eidain, sadqae fitr, Qurbani, Hajj, Nikah, divorce, slavery (Vol.II), and buying and selling, dealings, hudood obligation, punishment of tomb, etc. (Vol.IV).

"Al-Intibahatul Mufeedah" useful for modern educated people. Now translated into English : The Scientific and Logical Background of Islam by M. Abdullah, Ph.D., Dini Book Depot, Delhi.

"Ashraful Jawab" is a similar reply from Sermons and malfoozat.

7. Ilme Sulook and Tasawwuf.

This is the name for the soul of Shariah in which sincerity of faith and actions of heart are discussed. Some of the earlier books by Sufis are : Risalae Qaisheria by Imam Qaisheri, Quwwatul Quloob by Abu Talib Makki, Al-Lama' by Abun Nasr bin Ali Siraj Al-Toosi, Kitabus Sidq by Abu Saeed Khazzaz, Futoohul Ghaib by Shaikh Suhrawardy, Naneetatut Talibeen by Shaikh Abdul Qadir Jeelani. Among later Sufis are books by Imam Sha'rani. In India jog was deceiving true Tasawwuf.

The real thing, sincerity in religion, asking for Allah's pleasure, coming close, deeds and morals of heart, stages (muqamat), cleanliness of heart and acquiring of virtues was forgotten. Maulana Thanwi's efforts brought it close to the original aim and objectives again and he wrote so much and said so much that darkness was removed and light brought to the subject for future generations to come.

The ignorant Sufis said that Shariah and Tariqah are two different things and this influenced the general public and even some specialists. The Maulana derived the principles of Tariqah from Quran and Hadith and wrote several books described earlier some of them are Takashuf, Masailus Sulook, Tasharruf, etc.

Especially Mathnavi Maulana Roomi, if misunderstood, could lead to trouble. The elders of the Khanqah were fond of it, particularly Haji Imdadullah sahib Rah. He used to teach special people. He asked Maulana Ahmed Hasan Kahpuri sahib Rah. to write an explanatory margin to it, which was published. It can be said that a better explanation was not written after Maulana Bahrul Uloom's explanation of the Mathnavi.

Maulana Thanwi wrote a "Kaleede Mathnavi" which deals with rules and regulations of Sulook, teachings of Tariqah, support from Quran and Hadith for the Mathnavi that even a beginner can benefit from it.

He wrote a work "Irfane Hafiz" in such a nice way that all thorns were separated from this flower. It was very succesful too.

Tarbiyyatus Slaik is a book of 1272 pages, the like of which has never been written before.

Malfoozat of the saints were written in the past. Those of Khawja Moinuddin Chishty Rah., Qutbuddin Bakhtiar Kaki Rah., Nizamuddin Dehlvi Rah., etc. but they were very short.

Maulana Thanwi's malfoozat were written in some 60 volumes and many magazines, and each one was examined by him before publication. They contain stories of saints, serious jokes, Quran and Hadith, Fiqh, Sulook, elder's stories, guidance for seekers, points of morality, self-purification, etc. These satisfy the mind and the heart both.

8. Reformations.

His reformatory books were many. He reformed children, ladies, student, men, scholars, meetings, madressas, Khanqah, customs of death and marriage, and every day life of Muslims. Any where you look, there are reformrs.

In this connexion, his sermons are very important. In the past Hazrat Abdul Qadir Jeelani's few sermons are available and that's all. Maulana Thanwi's sermons were written while they were delivered from city to city and shown to Maulana and published, Muslim's benefitted from them. These contained Islamic rules and regulations, stoppage of innovations, facts and figures, interesting topics etc.

Normally lecturers used to talk about Islamic worship, but Maulana also talked about morals, dealings, practical daily life as well in his sermon. He kept this in mind in his training of Sulook and Tariqah as well, which was forgotten for centuries.

Hayatul Muslemin (Islamic Renaissance, now published in English translation by M. Abdullah, Ph.D., Adam Publishers, Delhi) is a complete programme based on Quran and Hadith and tried several times to simplify it. He said he considers this book as a mercy of Allah for his salvation.

Other books like this are Islahur Rusoom, Safai Mamlat, Islahe ummat, Islahe Ihqilabe Ummat. They all want Muslim reform of morality, way of life, collective life and the straight path is opened which is the guidance. (Ma-athire Hakimul Ummat, Karachi).

38. Public Lectures. He used to read Khubae Mathoora first, then a verse from Quran or Hadith and then explain it for hours. Sometimes to a crowd of several thousands. Among the listeners were all sorts of people, scholars, sufis, friends and foes, special and ordinary public, English educated, judges, barristers, businessmen, office workers, city people, villagers, old, young, children. His lecture was so sweet that every body used to think he is describing my situation.

When he addressed Ulema then he would mention learned points but even the general public used to enjoy it. When he addressed Sufis he mentioned difficult facts but gradually simplified them for the general public. He used to look at the hearts of people and bring their objectives and doubts, and reply them. He used to put Shariah above the intellect and briefly and in detail, with stories, poems, etc. convey the message in the hearts of people. English educated people and innovators (Biddati) both understood him and followed his advice.

He said I do not lecture on topics proposed by others nor investigate the situation of people, but depend on Allah and begin. Allah puts in my heart what to say and I say it, hoping that the people need it. Some people call it Clairvaynce but it is not. I simply intend that I say what is useful to them and Allah knows everything. This is a blessing from Allah.

He used to say that I don't give lectures on appointed topics but what ever comes to my heart from Allah at the time I speak. You read his sermons and see how deep look he has casted in every branch of religion and reformed them and renovated them. He has very ably told the wrongs of them. For instance Western philosophy was creating atheism and bringing them away from Islamic principles. They were creating doubts about the hereafter. Muslims were oriented towards more or less in worship. Innovations and customs were included in religion. In rules of Shariah and Sunnah doubts were created.

Similarly in dealings Allah's limits were broken. For selfish reasons every Haram was made Halal and vice versa. This ruined the business life and the household life. Muslim way of life was westernized and nobility disappeared. Morals were gone. Physical pleasure ruined the life. Mutual dealings were full of hypocricy, show, deceit, and the like. He reformed these vices in his sermons. I have reminded a few things so that you examine your life and take full advantage of his reforms. More than 350 of his lectures are published and some have been written and not published as well. He said I am not responsible for publications in my name after my death.

His lectures produced the understanding of religion, firmed the beliefs, removed atheism, cleared doubts, removed devils etc. Sometimes he would say I can swear by Allah if you hold fast the rope of Allah, you will again prosper and rule the whole world. Sometimes he would say if we are confident and sure of holding to truth and Islam, we shall succeed. Concerning good morals he would say Allah's mercy is such a thing that people have left their kingdoms. Habit of a good moral is better than the world and what is in it. Sometimes he would say listen to me, preserve my lectures, may be a time will come when nobody will be there to tell you these things and these things will be sufficient for your guidance. Sometimes he would say this love of Allah you will get by going to Ahlullah (saints) and by following them. Thus follow Shariah, do recitals (Allah, Allah) and sometimes go to saints and in their absence read the books they tell you to read. You will become Allah's lover and beloved. No need to be "Mureed", just follow them which is the soul of being mureed. This is all the secret, I proclaim.

English educated people ask what is the connexion between religion and progress. They have seen non-Muslims have also witnessed for centuries Muslims were religious and they made progress. As they left their religion they went down. The companions of the Prophet (Sal-am) did not depend on their

efforts but they depended on Allah's victory and mercy and this was their greatest weapon. By the pleasure of Allah and by unity you will be successful again. Muslim unity is also important.

Lets consider sins. In the first place leave all small, big sins that you can. Secondly, consider sin a sin and Haram (forbidden). Before you go to bed examine all the day's sins and repent especially those concerning income. Say Allah I am sorry. Please forgive me and help me avoid sins. This way at the time of death you will have only one day's sins unrepented from instead of months and years of sins.

There are sins of two types, one which you can leave easily and presents no problem in leaving such as wearing silk for men, shaving beard etc. The other type is difficult like Haram employment, usury, ladies and purdah, etc., leave them gradually. Every night repent from them and ask Allah's forgiveness. Even if unsuccessful, you will be sinner for a day. Repentance wipes out earlier sins. This is not a teaching of sin but of avoiding sin and an easy way for this has been made.

In one sermon he said don't be hopeless of Allah's mercy. Be sincere in your efforts and continue working He will reward you according to your hopes. Don't worry about the past and the future. If you think of past just repent again and forget about it. Don't worry about the future also. Hope for the best. Salvation takes place on small things but punishment takes place on bigger things. What if you consider a big thing as a small thing.

In one sermon he said the programme which removes the curtain from the heart includes the following : (1) reading Islamic books especially Heavenly Ornaments, (2) asking rules and regulations from scholars, (3) going to saints (ahlullah), if not then (4) reading their stories and statements (malfoozat), (5) saying Zikrullah a little bit, these will clean your heart of the

vices and talk to yourself as follows : you have to leave this world one day. Death is coming. The wealth and property will leave you have. Wife and children will leave you. Allah will deal with you. If you have more good deeds you will be forgiven. If you have more bad deeds you will be sent to Hell which is unbearable. Think of your end and do something about it now. This life is very precious. After death you will say give me a chance I will do good deeds but of no use then. Therefore, consider this life worthwhile and work for your salvation now.

Some of his sermons that are based on the following topics:

1. Seerah of the Prophet (Sal-am) : An-Noor, Al-Haboor, Mooradul Farsakhi.

2. Preference of the Hereafter : Nafiul Haraj, Al-bab, Tarjeehul Akhirah.

3. Tasawwuf : Awwalul Aamal, Al-Ghadhab, Akhiral Aamal.

4. Religious Knowledge : Miftahul Khair, Talabul Ilm, Fadhlul Azeem.

5. Tabligh : Adabut Tabligh, Dawah ilallah (propagation of faith).

6. Customs : Tijarate Akhirat, Al-Baqi, Adhalul Tahiliyya.

7. Way of Life : Huqooqul Bait, Huqooqul Maashirat, Manaza'atul Hava.

8. Hidden Training : Rahatul Quloob.

9. Islamic Civilization : Takmeelul Islam, Al-Izzat, Millate Ibrahim.

10. Worship : Al-Ibadah, Khairul Hayat, Alfazul Quran.

11. Beliefs : Tariqun Najat, Shartal Imam, Atharul Ibadah.

12. Dealings : Asbabul Fitnah, Asbabul Ghaflah, Khairul

Irshad.

13. Women : Islahun Nisa, Tafseeluzikr, Al-Iffah.

14. Shariah : Al-Ittifaq, Al-Mubah, Islamut Tahqeeq.

15. Hereafter : As sooqo liahlish Shauq, Shauqil Liqa, Rajaul Liqa.

All these sermons (and others) need to be translated in Arabic and English now.

VIII. Some Special Topics.

39. Islamic Renaissance. There are 5 parts of religion. First is belief in which Muslims did not bring about a change. Some ideas reached innovation. Correction to this change has made them against true Ulema. Some modern educated people have even thought of a change in true meaning which brought them the Fatwa of Kufr (atheism). This they called prejudice. But if you are honest you will agree with the Fatwa of Kufr.

Second part is worship. Some left Salah, some left fasting. Some left Nikah and divorce rules and kept women without marriage or after divorce. This is the change have which is bad.

Remaining parts are dealings, way of life, morals where most of the changes have taken place. They thought it not religion but worldly matter and prepared their own programme of action in opposition to Allah's rules and regulations. They oppose the true Ulema. Your one surprised is what respects he is Ummati of the Prophet (Sal-am) that he makes this claim.

Muslims, what are you waiting for? Death is coming for sure but what can you do then?

This is the time about which the holy Prophet (Sal-am) said general public is like camel, you won't find anyone worthy of a ride. Otherwise his time was good.

40. Way of Life. The general public think that beliefs and

worship are Islam, ulema also regard dealings as part of the religion and Mashaikh also regard morals as part of Islam but most neglected is the fifthpart way of life. This causes Muslim unity which intellectuals need to learn.

Allah says "O you who believe when you are asked to give way you give way, and when you are asked to stand up then stand up. Don't enter other people's homes without permission. How much people's comfort is considered. When eating together do not eat two dates at a time unless you asked the permission of other guests." This is a small thing but is bad manners and is therefore forbidden. One who eats raw onion or garlic stay away from the crowd. Guest may not stay too long with the host that he is tired of him.

Don't humiliate others. If somebody is eating you eat and do not withdraw your hands because may be he has to eat and also withdraws his hands. Some people don't like to accept anything in a crowd or give in a crowd. Don't embarrass them.

Once Jabir Rah. went to the Prophet's (Sal-am) house and knocked. He asked "Who is he" He said, I. He did not like it. Be precise so as other person understands. Hazrat Anas Rah. said no one was more dear to the companions than the prophet (Sal-am) but they did not stand for him, because he did not like it. Don't insist in service.

If two people are intentionally sitting together don't go and sit in between them except by permission. Don't do a thing others don't like. When sneezing the prophet (Sal-am) used to cover his nose with cloth or hand to make less noise. Don't raise your voice too much. Hazrat Jabir Rad. said when we used to come to the prophet (Sal-am) we used to sit where we found place.

According to Hazrat Abbas Rad., Hazrat Anas Rad., and Hazrat Saeed binul Musaiyb Rad. it is narrated don't sit too much near a patient except that whose sitting pleases him.

Hazrat Ibne Abbas Rad. gave the same reason for Friday bath. In the beginning of Islam most poor labourers used to work hard and perspiration smell came from their clothes, so Friday bath was made compulsory, later on it was made Sunnah. Don't wear smelly clothes. The prophet (Sal-am) rose from the bed slowly, wore his shoes quietly, opened the door quietly, and went out quietly on the right of Bara-at as Aisha Rad. was sleeping.

In Sahih Muslim, there is a Hadith, some people were guests of the prophet (Sal-am) who used to come down after Isha and lie down. The prophet (Sal-am) used to come late. He used to say salam so quietly that if people were sleep they would not get up, if they were awake they would listen and reply. Similarly don't say to someone eating or teaching which means if somebody is doing something necessary, don't attract his attention elsewhere.

Do not hurt, trouble, embarrass, worry others. The Prophet (Sal-am) forced the companion to correct behaviour if done wrong. A companion brought some gift and entered the prophet's (Sal-am) house without permission and salam. He asked him to go out and come back with permission and salam. In belief, worship if you do wrong you harm yourself which is less bad than hurting others in way of life. In Surah Furqan way of life is preceded with beliefs and Salah for some reason. Two women were described to the prophet (Sal-am). One prayed lot of Nafl but harmed her neighbours. Other did not harm her neighbours but prayed less. He called the former of hell and latter of paradise.

41. Taqlid and Ijtehad. Taqlid means we follow the Hadith of the holy Prophet (Sal-am) on the commentary given by Imam al-Azam Abu Hanifah because he is the top in the knowledge of Hadith and Fiqh which nobody can deny. The whole Muslim nation recognizes him as Faqiul Ummah. How can this be "shirk" in prophethood? The object is Hadith and Imam Abu

Hanifah is a source in its understanding. One who claims to act on Hadith without a source follows his own (poor) intellect. One who follows an Imam follows the understanding of his intellect and piety. Surely the followers of the companions and their followers were better in knowledge of Hadith, piety, fear of Allah, religious mindedness than others. Whose following the Hadith is more perfect?

They say we present a Hadith and you don't follow it because Abu Hanifah says to the contrary. This shows you don't follow the Hadith but Imam sahib. The reply is this. Where there is difference of opinion, there are different Hadith. If we don't follow your Hadith, we follow another Hadith, which you don't follow. The same objection applies to you also. If depends on a person's taste to consider a Hadith superior to another. One is superior according to you and another is superior according to Imam sahib and we follow the taste of Imam sahib. How can you say we follow Hadith and you don't? This is prejudice. If following Hadith means following all the Hadith then you also don't do that because of differences, and we are followers of Hadith as well.

Another thing, Masails from Quran and Hadith are few, most of them are from Ijtehad. Ahle Hadith also give Fatwa from Hanafi books (or that of another Imam). Then in most Masail you are also Muqallid. In other words to do Taqlid is alright, to take its name is shirk and illegal. If they say we use Ahadith all the time, we will ask them questions in dealings, marriage, nusookh, shafa, rahin and ask them to reply from Sahih Hadith. They can't. Either they will follow an Imam or say there is no reply. The latter is wrong because Allah has said to have completed His religion. Then they have to follow Qiyas. A Qiyas which is contrary to principles of Shariah, without foundation in Hadith is illegal. This is not that Qiyas mentined in Hadith.

42. Wisdom of Durood Sharif. The Prophet (Sal-am) has

been very kind to his Ummah (followers). He propagated the religion, thought of ways of improvement, prayed all night long for them, felt sorry for their ills. He was kind and source of kindness as well. There is no one like him. We should pray for him. On occasions we must pray for him. This is what good nature demands of us.

He was beloved of Allah and Allah wants to bless him. If you make this request it will surely be granted and it will be a source of closeness for the beggar.

Durood Sharif is also an indication of servitude to Allah, that he also needs His blessings.

Durood is a special blessing for the Prophet (Sal-am) in which no other is partner. Don't look at wealth of others, look at this special feature of the Prophet. Nobody shares these words as Syedna wa Maulana in Durood.

Some people have strong influence of Tauheed (monotheism). Somebody saw the Prophet (Sal-am) in his dream and said please forgive me the love of Allah does not keep me close to you. He said love of Allah is also my love as I am the source. Similar thing happened to an Ansari lady while awake with the Prophet (Sal-am). The more Durood Sharif is recited, the closer you get to Allah.

Don't recite Durood Sharif to tell the buyer niceness of the clothes, or night watch-man for keeping awake, or a big person is coming and to tell others to stand up. These are Makroohe Tahremi or Haram. It should be done according to Shrariah.

43. Visiting the Prophet's Tomb (Sal-am).

According to Hazrat Ibne Umar (in Daraqtani) the Prophet (Sal-am) said one who visits my tomb is essential on him my intercession. In Tibrani the Prophet (Sal-am) said one who came to visit me, without any other need, it is his right that I be his intercessor on the Day of Judgement.

I have written a "salam" for this occasion in Urdu which is given below:

سلام — از ڈاکٹر محمد عبداللہ طالب

زائر و عرض کرو تم مرے آقا کو سلام
میری جانب سے میرے قبلہ و کعبہ کو سلام
حسن جسکا ہے مرے حسن تصور سے حسیں
والہانہ مرا اس حسن سراپا کو سلام
جنکی تعلیم سے پاتے ہیں شفا دل کے مریض
پیکر علم و عمل، رشک مسیحا کو سلام
جس طرف سے بھی وہ گذرے ہیں جہاں بھی جب بھی
اس گلی کوچے کو وادی بطحا کو سلام
سب کے احسان و انعام ہیں اس عاصی پر
جملہ احباب شہنشاہ مدینہ کو سلام
میرے محبوب نے دیکھا ہے محبت سے جنھیں
سلسلے وار بزرگوں کو ائمہ کو سلام
قرب صوری بھی عطا کر میرے اللہ مجھے
میری جاں اہل حرم اہل مدینہ کو سلام
کیا عجب ہے کہ بہت جلد ہی طالب پہنچے
ہدیہ قلب لئے جان تمنا کو سلام
(وصل اللہ علی النبی)
حسن اخلاق نبی کا یہ ہے اک گلدستہ
کیا عجب اس کی مہک باغ جناں تک پہنچے۔
عارفی آستاں جنکا ہے مقام محمود
کاش یہ ہدیہ اخلاص وہاں تک پہنچے۔

44. Vision of the Prophet (Sal-am) in Dream. It is a great consolation to see the Prophet (Sal-am) in dream for someone who has not seem him in life. This is a gift from Allah, you don't earn it. But reciting Durood Sharif and following the Sunnah help. Thousands have did with this wish. Seeing without obedience is not much. Not seeing with obedience is great as in the case of Ovais Qarni Rah.

According to Abu Hurairah Rah., who saw me in dreams actually saw me, because satan can not appear in my shape (Bukhari, Muslim).

According to Abu Qatadah Rad. the Prophet (Sal-am) said whosoever saw me in dreams actually saw me (Bukhari, Muslim). If it is different from what we know of the prophet (Sal-am) then it is the fault of the mirror (man dreaming) or it is a likening of the face and it need not to be exact (Razni, Noori).

According to Abu Hurairah Rah. who would see me in dream will also see me in life and satan can not be my face Bukhari, Muslim). He will die on faith. He will be closer to the Prophet (Sal-am) in the meaning. If the Prophet (Sal-am) said something which is according to Shariah, it is emphatic on him to do so, if not then fault of the dreamer.

45. Night of Qadr and Ascension.

An important event in Ramadhan is right of Qadr in the odd nights of the last ten days or at least in 27th night at least. Pray, read Quran, do Zikrullah, read prayers from Munajate Maqbool (now translated into English). Pray some part of the night, if not all of it.

There is difference of opinion in moon. Could this mean two Qadr nights, on 27 and both. No, off course not- there is no day and night in Heaven. This division is below.

Concerning ascension (Mercy) Allah has described one night. He took Mohammed (Sal-am) from Mecca to Jerusalem and does not say about Heavens. This is because there is no day and night on Heaven. This does not mean He did not take him up

You pray Qadr according to date of your city and don't worry. Allah will reward you on your dates. This is not difficult for Allah.

46. Gradual Reform.

Hazrat Wahab Rah. asked Hazrat Jabir about Qabeela Bani

Thaqif. He said they say we will not pay Zakah and will not fight Jihad. The Prophet (Sal-am) when these become Muslims they will pay Zakah and have Jihad. No need to argue with them. Accept the "Bait" as they say now. (Abu Daood). Gradual reform is the practice of some saints as supported by above.

47. "Waswasa" is the work of the Devil.

Hazrat Ibne Abbas Rad. says we said to the Prophet (Sal-am) sometimes we have such evil ideas (Waswasa) that we prefer to burn and die than say it. He said congratulations it is confined to this much (Abu Daood). Do not be sad over evil ideas. Be happy, Satan can't see you glad, he will quit. It saves from bigger apparent and hidden sins. When you are happy your attention is diverted from evil ideas and they will be gone.

48. Propagation of faith and deed is Essential.

In one sermon the Mujaddid said why don't you consider evil the bad deeds? Why do you make good (records with them)? The prophet (Sal-am)said whoever sees evil deeds let him remove it by his hands, or tongue or his heart. Why don't we put a stop to them. You are as happy with them as with those with perfect faith. As if Allah has allowed you to waive sins and ignore them.

Ordering towards good in certain of Allah's orders. Special ordering is on everyone. And public ordering is for Ulema and for others to provide their expenses for the sermon. Parents, husband, masters should order their younger ones.

Stopping the evil is obligatory for obligatory deeds and preferred for preferred deeds. If you are not powerful enough then consider it bad from your heart. Otherwise with tongue, otherwise with hand. Rules of Tableegh (propagation) are as follows:

1. You must have full knowledge of Shariah about the deeds you are to say.

2. Be sincere. Consider the person advised superior to yourself at the moment.

3. Be kind.

4. Do not wait for the results. Consider Tableegh as the objective.

5. Sermon should be general. Do not address anyone by name.

6. The lecturer may teach the orders of Allah alone.

It is sad that we don't preach our friends, wife and children when we see something wrong about them. Allah has ordered these in the Quran.

49. Nature of "Tawassul"

Tawassul means closeness. Closeness comes from Shaikh in general so obtain his Waseelah. Waseelah means praying to Allah that you may accept my prayers because of this or that saint. Ibne Taymyya opposes it for dead persons. We don't follow him. Stay away from extremes.

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IX. Table Talks or "Malfoozat"

The Mujaddids Malfoozat are contained in some 60 volumes. A selection of Malfoozat from "Ma-Atherie Hakimal Ummat" follows:-

(1) Shariah and Tariqah. Follow the Shariah in its entirety. Some rules are apparent as Salah, fasting, Hajj, Zakah etc. and Nikah (marriage), divorce, rights of husbands and wives, swearing, Kaffarah, etc., and dealings such as solicitorship, witness, will etc. and like Salam, talking, food, guests, hosts, etc. - these are called Fiqh.

And some rules are hidden such as fearing Allah, loving Allah, remembering Allah, loss of worldly love, be pleased with Allah and His destiny, be not greedy, pray with open mind, be sincere, do not be proud, control anger etc. - these are called Sulook.

(2) Relationship (Nisbat) and Stage (Muqam). One, excess of Zikr very little time is wasted. Two, worship all the time, no sin done. These are what is required and for this all the struggles and cures are invented. In this gradually develop stage which becomes like a physical nature. Though rarely it is opposed, but with the effort the opposition is gone. This is beyond control but depends upon means that are within limits. And this perfection is relationship. On this relationship comes another relationship from Allah i.e. closeness and pleasure. A combination of the two is really stage and relationship.

(3) Signs of relationship With Allah. One limited thing is travel towards Allah. Then comes the umlimited things travel in Allah. Travel towards Allah is cure of diseases, Zikr and recital or cleaning and enlightening rules are known, self is reformed, bad morals are gone, good morals and Zikr enlighten the heart. Good deeds are habit. Deeds and worship are easy. Relationship and stage is achieved. Travel towards Allah is finished. Now travel in

Allah begins and knowledge of Allah increases. This is unlimited.

(4) It is Blessing that I did not achieve anything. Maulana Gangohi Rah. says after life's effort you find out you have achieved nothing, then everything has been achieved. If stages are achieved and you think you have not travelled this humility, servitude is everything.

(5) Object and Way. Some things are to be done and some things are to be avoided. Mistakes occur in both. A Shaikh understands it and tells their cure. Following the prescription is the task of the seeker. And they help with Zikr and recital. This explains the object and the way.

This is big deed to think that you have no deeds.

The nature of Tasawwuf is knowledge with deeds and the deeds are the same as told by the holy Prophet (Sal-am) and which is within your control. Everything else is extra. If you get them and Shaikh approves of them then O.K. Thank Allah for the source. If not given or lost after being given then don't worry. Its no good for you, no matter what.

(6) Rights and Duties. Don't neglect your rights and duties. This is sin, which is robbery for the object.

(7) Greed is wrong in the Way. Somebody wants to cry, somebody wants miracles, somebody thinks paradise is the object and wants it but remember greed is wrong in the way. Serve Allah, your Master and be context. Follow His orders and commandments.

(8) Hadith. If you have right of a servant ask him to forgive you or pay him. for Allah's right Salah is missed, so repent and start reading them, similarly fasting. One who repents is free of sins without any spots.

(9) Nature of Struggle. This is opposing your self. If you want to talk, keep quiet, but also fulfill missing rights of others. Pleasure

of Allah is great and it will be in paradise so we ask for the source also. Pleasure is greater than paradise and its source is also very great, Zikrullah. The purpose of all deeds is Zikrullah.

Desires are of three kinds (1) bad ones or against shariah. Oppose them all the time (2) good ones like praying, fasting, clothes, food (essential). Don't oppose them, do them. (3) Permissible ones, seduce them. Consult your Shaikh. Opposing them will reduce bad ones too. It follows that when you fall in love with your wife, it will not be opposed. It is the right one.

(10) Perfection is not in your control and you are not responsible for that. Seeking and trying is in your control, so do it. If you are still imperfect, you will be counted among the perfect ones. The hardship incurred will raise your ranks as in Hadith. One who reads Quran and finds it hard for him. There will be two rewards.

(11) Work even if it is haphazard. To work, start work and keep on doing it. Haphazardness is even better than not doing it at all. Start work and inform the Shaikh. Insha Allah you will have strength and desire to work.

(12) Reform of Natural Weakness. Natural weakness don't change but action is in your control. By acting it becomes weak and opposition helps.

(13) Intellectual Faith. These are the things to be there always. Other situation change. When they are there it is good. When they are gone no harm done.

(14) Blessings of following the Sunnah. In Haji sahib's series it is by "Jazb" (absorption). If you follow the beloved of Allah you will also become beloved of Allah and absorption follows. Quran says, say if you love Allah then follow me, Allah will love you.

(15) To be proud of a blessing is pride but to consider it a gift from Allah and keep in mind your incompetence is thankfulness.

(16) Pride and too much Humility. Pride develops among some

workers. They pray and hate those who don't and consider them inferior. Because of pride many a worshippers have failed. Examples are Satan and Balam Baaur.

Too much humility means we pray and disregard our prayers. Don't say we pray and there is no peace (Khusoo) or we do zikrullah and there is no lightening. Say had you not allowed us, we could not have prayed or did Zikr.

(17) Shaikh should also Reform Himself. Mashaikh should appoint someone to advice to him in personal matters as they look on all sides of an issue. If you don't find one then consult your youngers in this respect. Non-Shaikh should always consult a Shaikh.

(18) Struggle Beyond your control. Tayammum is a substitute for ablution and carries the same reward. Similarly struggle beyond your control carry the same reward and even more. Continue working and pray that they are gone as prayer is Sunnah. When they are gone thank Allah in obligation and continue working even now.

(19) Cure for Worry and Trouble. Make yourself ready for the trouble and worry to continue. Doo'dua' (prayer) for cure. Think of the reward in the hereafter. This is the best cure. You want to continue trying and you don't want the cure.

(20) Concerning Grief. Natural grief is short timed but earned grief is longer which you think about and this thinking is within your control. Natural grief is beyond your control and consoling is for three days in Shariah. This grief causes sympathy and comes from crying of the heart and mercy of the heart which is useful in religion as well as the world. Allah wants to give you that mercy by this method.

(21) Perfect Sulook. Leave the things beyond your control and do what is within means. This is full or half Sulook at least. Nothing is easier than Tasawwuf.

(22) Sins Ruin you. Sins are very dangerous and must be avoided. This is very sad moment when he is unfaithful to Allah and is dark at heart. You can't do a good thing after some sins. His youngers revolt against him as well as animals become untrained. A small sin leads to bigger sins and that to atheism. Repent when you sin, say Allahumagh firli and proceed.

(23) Visiting the Prophet (Sal-am) in Dreams. Recitals for this purpose are no good. More likely is following the Sunnah of the Prophet (sal-am) and reading Durood Sharif.

(24) Worry. Pay attention to Allah, not to worries. They will disappear.

(25) Sick person. Sick person should not start recital until fully recovered. But he can help it in mind whichever is easy.

(26) In the Company of Shaikh. The advantages are:

1. Malfoozat are summary of researches and facts. He knows his condition by them.

2. Learn lessons from their behaviour.

3. Desire for deeds increase.

4. Learn his mistakes.

5. Finds out his capabilities:. It is therefore better than reading books.

(27) How Does the Company of Shaikh work? They repeat the good things. You will miss once or twice but for how long ? Reform will come eventually. When you sit there and develop relationship, they will pray for you. Their prayer is a sign of Allah's mercy upon you. The good time has come. Your deeds are increased by their blessing.

(28) "Tawassul" This means that O Allah! This person is a saint and loving saints you have promised mercy. Al-Mar-o maa man ahabb: a man will be with one he loves. Thus I ask you that mercy.

In Tawassul he shows his love for saints and asks for mercy and reward. Hadith is full of support for this love.

(29) Worship and Frieds. Someone may not like talking to friends, he wants to finish the talk and pray Salah and do Zikr and remember Allah, he is good and his relationship with friends is also good. If on the after hand, he wants to find Salah quickly and talk to friends, omits recitals, only Fardh, no Sunnah salah then he is bad and his relationship with friends is also bad.

(30) Respect for Allah's Name. When Allah's name is taken say Jalla Jalalahu or Taala, once in a meeting at least, preferably every time if possible. Similarly recite Durood Sharif once or more after the Prophet's name (Sal-am).

(31) Jannat or Paradise. A believer will be given such a kingdom in paradise thay you will see it a great blessing and a great kingdom. I have prepared such a blessing for my good servants which the eye has not seen, the ear has not heard, nor has it entered the heart of man to conceive of them. This is by His mercy and result of magnificant deeds. Mercy of Allah is close to those who do good deeds.

(32) Angels at the time of death. You will see them then. They give glad tidings to the believer and he is pleased to meet Allah. To the atheist they warn and he is afraid of death.

(33) Reading Qur'an. Imagine that Allah has asked him to read Qur'an to Him. How nicely will you read then? Think that He wants you to read quickly, how quickly will you read them?

(34) Reward for Ladies. If ladies have patience, they can have more reward than men. This is because small deeds of weak people increase in rank with the deeds of strong people.

(35) Worship. Neither consider your worship such as to be proud of nor consider them useless.

(36) Make Shariah your leader even you get the world or not, you get the position or not, you hear praise or rebuke. A man does

not become bad by others calling him bad or good by others calling him good. If you are good in the sight of Allah, the whole world calls you bad, atheist, it doesn't matter. If you are bad in the sight of Allah, if the whole world calls you saint, Qutb it doesn't matter.

(37) Disease and Reward. With excuse of disease you get full reward. If a person can't pray standing and prays sitting he gets full reward. If a man can not make ablution and does tyammum (dry ablution) he gets full reward. What is the order of Shariah at a time is complete and perfect for that occasion.

(38) Waswasa at the time of death is meaningless. Why do we people worry about devil so much. If your intellect is there you will oppose him and not follow him at all. If not, then you are excused by Allah's mercy. A pious Faqih is 1000 times stronger than a mere worshipper on the devil.

(39) Sunnah and Travel. You can leave Sunnah except Fajr when travelling but if you are safe then pray.

(40) A Sad Event should be Talked About. Do not totally control a sad event as this hurts the person concerned. In the beginning talk about it to a religious friend within the limits of Shariah as the Prophet (sal-am) wept on the death of his son Ibrahim Red. and said we are sad to lose you O Ibrahim.

(41) Permanent Pleasure after Death. One's loneliness is finished after death and a Muslim's soul goes out to meet the Prophet (sal-am) and meet his relatives. There will be happiness all the time, the like of which has not been seen in the world.

(42) "Shirk" (Polytheism). If you believe that a saint can do a thing whether Allah wants it or not and does not require Allah's permission, this is "shirk" (polytheism) and Kufr (Atheism). If you believe that the saint requires Allah's permission but it is granted when he wants it is a big lie and small shirk.

(43) Leaving Customs. Leave customs, follow Sunnah even if

rebuked as if you love Allah you should not worry. If the worldly brotherhood says you bad, the religious brotherhood of Ulema, Mashaikh and good Muslims will call you good. Allah will be pleased with you and His Prophet (sal-am) will be pleased with you.

(44) Flower Bouquet on Tombs of Saints. It is in bad taste if they are not smelling them. If they are smelling, then they will be pleased with the flowers and perfumes of paradise rather than your flowers so don`t do that.

(45) If you can`t fulfill the Right of others. If this is because of an excuse, then don't worry, Allah will fulfill the rights and duties of others. The person will not be held responsible for them.

(46) Ablution. You have ablution unless you can swear its broken. Consider your clothes clean unless you are sure of dirt on them. Pray sitting or lying if you can't stand. If you can't wash the clothes or have a friend wash them for you, then pray in the same clothes.

(47). Friends and Relatives. If your friends and relatives don't love you, be happy that Allah has removed others from your heart.

(48). Your Condition and Fear. It is a delicate thing worth fearing don't be proud of yourself or hate somebody. May be you become worst later on and he improves.

(49). Allah's Anger. When Allah is angry you see a wrong thing as right and wrong superstition appear as facts.

(50). Repentance. The general public may repent and feel sorry for leaving out a good deed. But a "salik" may not do it too much. Just repent, feel sorry and do not worry about the past as to why I did wrong as this becomes a curtain. Cry out, repent and proceed with your work.

(51). Leader of People. Man should try to his best, if still fails be patient, do not leave efforts and deeds, we are not responsible

for the results. If a sick man is dying and you are hopeless but you still treat him with doctor. Similar is the case of the nation if you are a leader or doctor you will not leave it for want of results but will continue to cure it.

(52). Deputy of the Prophet (Sal-am). A Prophet's (Sal-am) perfect deputy will be a person with full likeness of the Prophet (Sal-am) though details will be different, clean dealings and purity, checking and control of followers, way of life simple, kindness on His creatures, etc. If not these, then he would not be a perfect deputy.

(53). Worries. Those troubles that increase the worry are due to sins. And those which increase the relationship with Allah, move His pleasure then that is for increasing ranks and test for Allah's love, and is only apparently trouble.

(54). Humility. Events happen when all the means fail and the servants says in humility, O Allah" this work will be completed if you complete it alone. I have failed.

(55). Lessening Trouble. The following will help:

1. Remember your sins.

2. It is a test of faith, whether I have faith or not.

3. Remember the rewards of troubles.

4. Servitude takes over and claim, pride disappears. Your true nature is revealed that you should not make any big claims.

5. Allah's greatness is revealed and your humility is made obvious.

(56). Crying is not contrary to Patience. Patience becomes easy by crying as it removes the pressure.

(57). Repentance. Shaikh Akbar Rah. has written cry on a sin and repent. Don't try to remember it again. The object is to remember Allah not sins. The purpose of remembering sins is to

remember Allah. When you have done that don't remember sin. If it comes by itself then repent again and read Inna lillahi wa inna ilaihe rajeoon. (We belong to Allah and to Him we have to return) just as when a trouble is remembered again.

(58). Easy Death. If you want easy death then love Allah and obey Him. Most people naturally fear death. This is no sin. But try to avoid it at the time of death. Try to develop love of meeting Allah. This way you will not feel any pain and this comes by excess of Zikr, obedience and avoiding sin.

(59). Salah of Repentance. If a sin happens, pray two Raka-ah Salah of repentance, then repent. The advantages are:

1. Good things remove bad things.

2. After Salah you will have presence of mind which is required for repentance.

3. Sin is forgiven by repentance and this two Raka-ah is extra bonus. The Satan will regret it and stop sins.

(60). Interest and Misery. Taking interest increases misery until he can not spend on his body.

(61). Stop Extravagance. Before spending think if it is harmful, if no harm done don't spend: Otherwise consult someone suitable and follow his advice.

(62). Repaying Loan. Hazrat Haji sahib Rah. used to tell for this purpose after night prayer 1100 times Ya Mughni with Durood Sharif 11 times in the beginning and end.

(63). Perfume. On Friday and Eidain using perfume that we look good to Allah is worship. He will be rewarded.

(64). Salah and Zikr. If you pray with the intention of servitude, do Zikr with the intention of developing love of Allah it will have its effect, even if you are much interested or less interested or have "Waswasa" or not.

(65). Worship and Friends. Worship is not only praying but also talking to friends and to be kind to them.

(66). Azan and Zikr. If call to prayer (Azan) takes place during your Zikr, reply to the call and postpone the Zikr. This will enlighten the Zikr.

(67). Zikr and Struggle. Pleasure in Zikr is a blessing, if not there is another blessing, struggle. Struggle is not pleasant but more useful.

(68). Self-Reform. Everyone should look after himself and self reform. This is the disease in general public and specialists that they are after reforming others but do not care about themselves. This is foolish.

(69). Zikr and Ablution. It is better to make Wudu before Zikr but if your ablution breaks easily then make Tyammum. Do not touch Quran or pray with this Tyammum.

(70). Worries and Paradise. We are born for worries. It will end in paradise. Forget about its ending now.

(71). Hadith on Jihad. When because of weakness a believer heart begins to tremble in Jihad and he continues the Jihad his sins are forgiven just like a dry date branch sheds its leaves. You are forgiven for something beyond your control.

(72). Cure of Bad Manners. They can all be cured by thinking and by waiting. Ask if it is permissible in Shariah. Don't hurry to do it.

(73). Hadith on Beggars. If a beggar sticks to you and you have three times given your excuse, then tell him harshly to move on. There is a limit for good manners and you are not required to be kind after this limit.

(74). Heart. Heart's longing and desire are bad and punishable, those that are with intention. Otherwise "Waswasa" of adultery, Kufr and Shirk are all harmless.

(75). Useless Talk. A salik should get up and leave a meeting where this is the talk. Don't think of breaking his heart. Think of breaking your religion. If you cannot leave, then start a permissible talk there and then. Useless talk leads to sin and puts off the light of the heart and the desire to good deeds.

(76). Back-biting. There is a wonderful cure. Inform the person concerned of your evil action and after a short while you will stop back-biting.

(77). Lies. Do not quote somebody without enquiry or research. If you are a habitual liar tell the people this thing before you say something. This will stop lying.

(78). Giving for Allah. Who gave for Allah and stopped giving for Allah, he completed his faith. Generosity should be for Allah. Misery should be for Allah. Then they are alright, otherwise both are bad. These morals are natural, their proper use makes them good or bad.

(79). Pride. It is part of polytheism and I hate it more than adultery, alcohol etc. Allah is great and when you think so, you are a polytheist. Greatness is special for Allah. If unintentionally you think of someone inferior to you and yourself more perfect it is forgiveable. But if in your talking and behaviour you say it is pride. The cure is to please him and show respect to him.

(80). Showing off. Experts say don't try to hide your deeds. One who does that has his eyes on Allah's creatures not on Allah. He should think it is a gift from Allah and say I could not have done them without His help. He won't be proud and won't be showing off to people.

(81). When Angry. Do the following :

1. I am a sinner, if Allah gets angry with me where will I go.

2. If I forgive him, Allah will forgive me.

3. Get busy in somthing, Read a book

4. Change places.

5. Recite "Aoozo Billah" a lot

6. Drink (cold) water.

7. Make abulution.

(82). Beggars. They are our helpers. They carry our charity into the hereafter. So don`t hate them. Be kind to them.

(83). Rewards. Deeds are rewards themselves. So why do you ask for rewards on rewards, we could not have worshipped Allah without Allah`s help and rewards.

(84). Wealth. Being wealthy is not contrary to religion. To make into source of sin is. Some are better off wealthy. Allah knows who will be close to them by wealth and who by poverty, and he treats them accordingly.

(85). Being a Guest. Observe the following rules.

1. Inform the host of your likes and dislikes before hand. Do not say on the dinner table.

2. Wash the hands of the host first and bring food to him first.

3. Let the guest feel free to eat what he wants.

4. Host should start eating first.

5. The host should not stare the guests.

(86). Dead Saint. There is difference of opinion whether they listen to you. It is not proven that they pray for you. You can do "dua" by their "tawassul".

(87). Berzakh. After death, the soul gets another body (although there is some connexion left with the original body). If a man is eaten by a lion or burnt in a fine, the events of the here after (Barzakh only) will take place with the second body.

(88). Self and "Waswasa". Self gives much trouble if you don`t

know the facts. Waswasa is the trouble of satan and self. If they come let them come. You ignore them and continue your business with Allah. You will succed.

(89). Nisbat or Relationship with Allah. Leave sins, adopt being alone and talk less you will soon have Nisbat, even if you do Zikr less.

(90). Love of Allah. Follow these points:

1. Do deeds to develop love of Allah.

2. Do Zikrullah with presnece of mind.

3. Join the company of saints (ahlullah).

(91). Evil Eye. Some people think if you see a woman once the desirve will go away. This is wrong. The desirve sits deep in the heart. Thinking of her and enjoying in imagination is worst. According to Hadith, evil eye is arrow among the arrows of satan.

(92). Etiquette and Tasawwuf. A sufi should keep in mind the apparent and the hidden manners. Present your self to people with politeness, humility and good manners. And hidden etiquette is to be with Allah in all your time, events and dealings. This is what intellect tells us also.

(93). Big Mistakes in Tariqah. These are:

1. Not accepting your mistakes and faults.

2. Raising objection to your shaikh.

(94). Companinship of saints is dignatory. A Molvi sahib was talking of what is suitable and what is unsuitable. The Mujadded said I regard and give Fatwa that companionship of saints (ahlulah) is oblagatory in this day and age as this the only way of protection of faith. No magic can play after that.

(95). Light in the Heart. This in on the face of one who prays. One who does not pray his apparant and hidden are both

blackened. Blackening of heart is this that he no longer hates usery, lies, keeping someone's land, dressing up like Christians, etc.

(96). Don't worry for things beyond your Control. This state of mind and heart that your fancy if you had gotten it you would have become proud and it is not good for you. This dryness and "waswasa" that you dislike is no harm done. In deeds under your control do not disobey Allah no matter what and don't worry for deeds beyond your control. Be humble.

(97). "Waswasa". A salik should not hate himself for waswasa. It is not his fault. The devil is putting them in your heart. You will be rewarded because you dislike them.

(98). Cure for Diseases of the self. When Allah wants the good of someone finds him incapable of struggle within his means he cures the diseases of self by giving him a sickness or appoints an enemy for him who hurts him (someone believes him, someone disbelives him) which on patience raises his standard towards Allah. Certainly with present difficulties, these are easy things to come. He receives position but love of position is gone.

(99). Salah and worries when any accident come to the prophet (Sal-am), he used to rush to the prayers so as to feel pleasure by talking to Allah. This lessens the grief. Try it.

(100). "Dua" (prayer). Ask every one to say a word of prayer for you. You don't know on whose tungue is acceptance and mercy for you.

(101). Sadness and Progress. There is more progress by sadness then by struggles.

(102). Death on Friday. One who dies on Friday, the angel dose not ask him for accounts untill the day of judgement. Don't delay burial for Friday prayer Hurry up.

(103). Signs of a Shaikh. He should be:

1. Follower of Shariah in full.

2. Increase in the love of Allah and decrease in worldly love happens in his company.

3. Listens to diseases and sins carefully, prescribes cure for them which improve him.

4. By following him your condition improves day by day.

(104). Worldly Goods. In general reduce your worldly goods. Keep what is essential. This is obligatory. One that is not essential but keeping that gives you comfort. You can keep that also if without that there is difficulty. One that pleases you but is not necessary, you can keep that also. One that you keep to be called superior to someone, for show, for becoming great in other's eyes, don't keep them. Ladies who wear silk, jewelleries, precious clothes are alright, but not for show. That is sin.

(105). Giving Loan. When you give loan write it down and make two witnesses, this is His kindness that He does not want loss of our money. How would He like to destroy our lives or sent us to Hell unless and until you enter there willingly. What will Allah gain to punish you if you are thankful and faithful.

(106). No Bismillah on Haram Food. Don't do Zikrullah where not suitable. It is Kufr to say Bismillah on Haram food.

(107). Grief and Light of Soul. Grief causes trouble to self but soul is enlightened, because this is unintentional struggle. In Hadith there is good news for grief and trouble but you are required to pray for them. Pray and be patient.

(108). Happiness of Soul. Happiness does not depend upon the present state of affair of a rich man but on the soul and this comes from relationship with Allah: With religion even if the world is less, it is pleasant. If you see a worldly person happy it is either due to his share of religious life or a hoax. If you investigate his inner life you will find troubles and worries and punishment. Allah deprives of happiness those Muslims who leave their religion.

(109). Haram Food. Don't eat Haram (illegal) food nor give it to your children or animals. Put it somewhere the animals can come and eat it. Children become naughty by this food.

(110). Haram Food and Medicine. In the beginning among Hanafiyya it was not allowed. Later on it was allowed for medicinal purpose.

(111). Hadith on Eyes. On the Day of Judgement every eye shall be crying except:

1. Which did not have evil look.

2. Which guarded in the way of Allah.

3. Which wept by the fear of Allah and tears came out even a fly's head worth.

(112). Purpose of Intellect. Ask your intellect to trust Allah, obey Allah and follow the revelation (Wahy).

(113). Night of Qadr. One who prays Isha and Fajr with congregation will recieve Qadr blessing too. According to Ibnul Musayqib one who reads Isha with congregation will recieve Qadr rewards too. How nice.

(114). Insulting Ulema (scholars). Those who insult and rebukē Ulema their face is turned away from Kabah. You can see it.

(115). Burial near Saints. It is desirable and was desirable among good Muslims in the past also. When air of mercy comes from Allah to a saint it does reach those nearby as well.

(116). You and Sin. A believer fears his sins even small. An atheist does not even if it is great and does not repent unlike the believer. Great or small sin, repent right away.

(117). Struggle and the Way. Think, contemplate, do "dua", try, try before Allah, be humble, remove pride then the way will be cleared for Allah. In "dua" (prayer) Allah likes you to ask Him by insisting.

(118). Preference and Permission. Some people always go for preference, it is not good. If needed follow permission. Allah loves His permission as well as His preferences..

(119). Perfect Faith. For this you should be a Muslim all the way, like Quran and Hadith, act on Mustahab (preferred) as on obligatories of Islam.

(120). Greed. It is the source of all the troubles. This is mother of diseases. It causes fighting, court cases, etc. By greed one takes over other person's property.

Adultery is greed for pleasure. Theft is greed. Pride is greed. Pride is the root of all bad manners.

(121). Ladies and Zikrullah. Ladies should do Zikrullah besides Salah and fasting. This keeps their heart in touch with Allah and makes prayers easy. They should do Zikrullah as it effects them more because of Purdah.

(122). Murder. If you don't speak a Muslim for a year, then you have the sin of his murder on you (Hadith).

(123). Action Deeds. According to Hadith our deeds are presented to Allah on Monday and Thursday, to Prophets and parents on Friday. Parents means ancestors all the way. They are pleased by the good deeds and their faces light up, and they are saddened by sins and bad deeds. So protect them from your bad deeds.

(124). Saints (Ahlullah). In the company of saints at least you begin to notice your mistakes and sins. This is a good start.

(125). Tahajjud or Night Prayer. Hadith : Allah is very pleased with someone who leaves his wife and warm bed and prays Tahajjud.

(126). Women. Hadith : You stay away from Muslim ladies, your women will remain safe and pious. You respect your father, your children will respect you.

(127). Respect your wives. One, because they are confined to you as a wife and this is not right to hurt them. Second, because of religion, you are Muslim they are Muslim, you work for Islam, they work for Islam. No body knows who is greater. So don't humiliate them. Allah accepts broken hearted deeds and raises their ranks. They are free from "waswasa" of other men, unlikemen.

(128). Recitals and Steadfastness. Continuation of recitals is a high thing. This steadfastness is above miracles.

(129). Repentance. This will bring forth all the needs, religions and worldly both.

(130). Haram Employment. Try to find a Halal employment, then leave the Haram job. Don't leave it without finding one. In the mean time do Taubah, Istighfar (Repentance) every day. You will be saved from all of trouble this way.

(131). Good Deed and Sin. Hadith : Ayesha (R.A.A) don't disregard any small good deeds as every deed has the ability of forgiveness. Don't ignore a sin (big or small) as it can lead to punishment.

(132). Permission to Enter. Take permission to enter, knock or call for it, before you enter your house. Your ladies may be unpresentable or a stranger lady may be there from the neighbourhood.

(133). Giving of Reward. By giving the giver does not lose his share. The recievers all get the reward as well. One teacher can teach many students at a time and his knowledge is not deminished. A lamp can light up many lamps without any loss of its own

(134). Saving Muslims. Hadith : Protect others from your tongue and hands. If praying and a man is falling in a well, break the Salah and save him.

(135). The Mujaddid said I wanted to write a book in which to mension all the masails in which Muslims are involved and if it is permissible in any of the four madhahibs(Hanafi, Shafai, Maleki,

Hambali) to allow them. I asked Maulana Gangohi Rah. and he allowed me to write it. I could not write this book, but some masails have come in "Hawadithul Fatawa" which I have written. Maulana Gangohi Rah. was strong Hanafi but he was even more kinder to the Muslim public.



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FOREWORD

Hazrat Maulana Ashraf Ali Thanwy (R.A.) was indeed a very prolific writer on all aspects and topics of Islam. Among a very large section of the Muslims of the Indian subcontinent, he is looked upon as a *mujaddid*—a renovator of the deen, who had tremendous influence upon the lives and thoughts of millions.

This book Khutubaatul Ahkaam is an anthology of collected Friday sermons written and compiled by him and in very much in use among Indian, Pakistani, Bangladeshi, Afghani and Burmese Muslims, as well as Muslims in the Western World. This translation is a humble effort to put over in English what Hazrat Thanwy endeavours to convey in a very eloquent and classical Arabic of a very high quality.

It is hoped that many Imams of Mosques will be able to derive adequate benefit from this humble work *Insha Allah.* May Allah continue to fill Hazrat Thanwy's Qabr with noor and blessings. *Ameen*

Yusuf Karaan

Strand, South Africa Rajab 2001

Khutbah : 1

THE EXCELLENCE OF ACQUIRING KNOWLEDGE AND THE OBLIGATORY DUTY OF ACQUIRING IT

All praises be to Allah, the Most Noble One. He Who had created man and granted honour to him, and taught him the means of expression through speech and taught man that which he did not know. Glory be to Him, whose favours are uncountable, not by the tongue nor by the pen. We bear witness that there is none worthy of worship except Allah alone, Who was no partner or associate and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, who was granted the ability of comprehensive speech, excellent wisdom and excellent attributes and character. May Allah's choicest blessings descend upon him, his family and his companions, who are as shining stars upon the path of his ummat. After this, O muslims, know that the acquisition of the necessary knowledge of the laws of Islam is among the major obligations upon every muslim. Hence, every muslim is commanded to acquire it and to teach it to others. In this regard Rasulullah ﷺ is reported to have said:

1. "Convey (my teachings to others) from me even if it be a mere verse." *(Bukhary)*
2. He also said: "Whosoever walks in a path wherein he seeks to acquire knowledge, for him will Allah make easy the path leading towards paradise." *(Muslim)*
3. And Rasulullah ﷺ also said: 'Whosoever Allah wishes to favour with His bounty, to him He grants the deep understanding of the deen." *(Bukhary, Muslim)*
4. He also said: "Verily the Ulama are the heirs of the prophets. The prophets did not leave behind wealth to be inherited. They only left knowledge to be inherited. So whoever takes it has taken a major share of goodness."
   (Ahmad, Tirmithi, Abu Dawood, Ibn Majah, Daarmy)
5. And he said: "To seek knowledge is a duty encumbent upon every Muslim." *(Ibn Majah)*

اَلْخُطْبَةُ الْاُوْلٰى فِیْ فَضْلِ الْعِلْمِ وَوُجُوْبِهٖ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الْاَكْرَمِ ۔ الَّذِیْ خَلَقَ الْاِنْسَانَ وَكَرَّمَ ۔ وَعَلَّمَهٗ مِنَ الْبَيَانِ مَالَمْ يَعْلَمْ ۔ فَسُبْحَانَ الَّذِیْ لَا يُحْصٰى امْتِنَانُهٗ بِاللِّسَانِ وَلَا بِالْقَلَمِ ۔ وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهُ الَّذِیْ اُوْتِیَ جَوَامِعَ الْكَلِمِ ۔ وَكَرَائِمَ الْحِكَمِ ۔ وَمَكَارِمَ الشِّيَمِ ۔ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ نُجُوْمِ الطَّرِيْقِ الْاَمَمِ ۔ اَمَّا بَعْدُ فَاِنَّ عِلْمَ الشَّرَائِعِ وَالْاَحْكَامِ ۔ هُوَ اَعْظَمُ فَرَائِضِ الْاِسْلَامِ ۔ وَمِنْ ثَمَّ اُمِرَ بِهٖ وَحُضَّ عَلَيْهِ تَعْلِيْمًا وَّتَعَلُّمًا

فَقَدْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَلِّغُوْا عَنِّیْ وَلَوْ اٰيَةً ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ سَلَكَ طَرِيْقًا يَلْتَمِسُ فِيْهِ عِلْمًا سَهَّلَ اللّٰهُ لَهٗ بِهٖ طَرِيْقًا اِلَى الْجَنَّةِ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ يُّرِدِ اللّٰهُ بِهٖ خَيْرًا يُّفَقِّهْهُ فِی الدِّيْنِ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِنَّ الْعُلَمَآءَ وَرَثَةُ الْاَنْبِيَآءِ ۔ وَاِنَّ الْاَنْبِيَآءَ لَمْ يُوَرِّثُوْا دِيْنَارًا وَّلَا دِرْهَمًا ۔ وَاِنَّمَا وَرَّثُوا الْعِلْمَ فَمَنْ اَخَذَهٗ اَخَذَ بِحَظٍّ وَّافِرٍ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلٰى كُلِّ مُسْلِمٍ

6. Rasulullah ﷺ also said: "When anyone to whom knowledge has been granted is asked about it and refuses to answer, then on the day of qiyamat he shall be made to be garlanded with a garland of fire."

7. And Rasulullah ﷺ said: "Whosoever seeks knowledge through which he seeks the pleasure of Allah and uses that knowledge with the aim of acquiring some worldly needs, such a person will not even smell the fragrance of paradise on the day of qiyamah." *(Ahmad, Abu Dawood, Ibn Majah)*

8. And Rasulullah ﷺ said: "Learn the laws pertaining to inheritance and the Quran and teach it to people for verily I shall be taken away from this world." *(Tirmithi)*

I seek refuge in Allah from the accursed Shaytaan.

Allah says in the Quran: "Is he who worships Allah earnestly during the hours of the night, prostrating himself before Him or standing in worship, and takes heed of the hereafter, while placing his hope in the mercy of the Lord. Is this person like him who does not? Say: "Are those endowed with knowledge the equal of those without knowledge? It is only those endowed with understanding, who receive admonition." *(Surah 34)*

٦ وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ سُئِلَ عَنْ عِلْمٍ عَلِمَهٗ ثُمَّ كَتَمَهٗ اُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِّنْ نَّارٍ ۔

٧ وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ تَعَلَّمَ عِلْمًا مِّمَّا يُبْتَغٰى بِهٖ وَجْهُ اللّٰهِ لَا يَتَعَلَّمُهٗ اِلَّا لِيُصِيْبَ بِهٖ عَرَضًا مِّنَ الدُّنْيَا لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ يَعْنِىْ رِيْحَهَا ۔

٨ وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ تَعَلَّمُوا الْفَرَائِضَ وَالْقُرْاٰنَ وَعَلِّمُوا النَّاسَ فَاِنِّىْ مَقْبُوْضٌ ۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۔

اَمَّنْ هُوَ قَانِتٌ اٰنَآءَ الَّيْلِ سَاجِدًا وَّقَآئِمًا يَّحْذَرُ الْاٰخِرَةَ وَيَرْجُوْا رَحْمَةَ رَبِّهٖ قُلْ هَلْ يَسْتَوِى الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ اِنَّمَا يَتَذَكَّرُ اُولُوا الْاَلْبَابِ ○

Khutbah : 2

CORRECTING OF BELIEFS

All praises be to Allah, the All-Knower, the Aware, Who brought to perfection the Universal system of nature without any helper. Glory be to Allah, Whose wisdom is overwhelming and His knowledge is great and Whose favours are extended to everything, small or big.We bear witness that there is none worthy of worship except Allah alone, without any partner or associate in creation, not even to the extent of the creation of a spot on a date or the skin covering it. And we bear witness that Sayeduna Muhammad ﷺ is Allah's servant and messenger, who guided us aright through an enlightened book, and who invited us towards Allah through warnings and glad tidings. May Allah's choicest blessings be upon him and upon his offspring and his companion for as long as the stars shall continue to travel in their orbits. After this, O brothers, know that the synopsis of the beliefs of the Ahlis sunnah wal jamaah is contained in the two kalimahs of Shahaadah and these kalimahs are one of the fundamental principles of Islam.

The meaning of the first kalimah is that Allah, the Most Exalted is the creator of this world. He is the One, the Unique, the Eternal, the Ever living, the Powerful, the All-knowing, the Hearer, the All-seeing, the Thankful, the Intender, the Recorder of all fate, Who is fully aware of everything. No one and nothing is like Him and nothing lies outside His knowledge or His power. He is the Creator and the Granter of sustenance, the Granter of life and of death. To Him belongs the most beautiful names and He is the Mighty and the Wise.

And the meaning of the second part of the kalimah is that Muhammad ﷺ is his servant and messenger and that he is most truthful in all the news and information that he brought and also in the laws. It also means that the Quran, which he brought is the Word of Allah. All the books revealed to previous prophets, all the previous prophets and the angels of Allah are the truth and that the ascension of Rasulullah ﷺ to the heavens is the truth and so is the miracles of the owliyaa.

اَلْخُطْبَةُ الثَّانِيَةُ فِيْ تَصْحِيْحِ الْعَقَائِدِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الْعَلِيْمِ الْخَبِيْرِ ۔ اَلْمُتْقِنِ نِظَامَ الْعَالَمِ بِلَا مُعِيْنٍ وَّنَصِيْرٍ ۔ سُبْحَانَ اللّٰهِ الَّذِيْ حِكْمَتُهٗ بَالِغَةٌ وَّعِلْمُهٗ عَزِيْزٌ ۔ وَنِعَمُهٗ وَاصِلَةٌ اِلٰى كُلِّ صَغِيْرٍ وَّكَبِيْرٍ ۔ وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ فِيْ نَقِيْرٍ وَّلَا قِطْمِيْرٍ ۔ وَنَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهُ الَّذِيْ هَدَانَا بِكِتَابٍ مُّنِيْرٍ ۔ وَدَعَانَآ اِلَى اللّٰهِ بِالْاِنْذَارِ وَالتَّبْشِيْرِ ۔ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰٓى اٰلِهٖ وَصَحْبِهٖ مَا دَامَتِ الْكَوَاكِبُ تَسِيْرُ ۔ اَمَّا بَعْدُ فَاِنَّ تَرْجَمَةَ عَقِيْدَةِ اَهْلِ السُّنَّةِ فِيْ كَلِمَتَيِ الشَّهَادَةِ الَّتِيْ هِيَ اِحْدٰى مَبَانِي الْاِسْلَامِ

فَمَعْنَى الْكَلِمَةِ الْاُوْلٰى اَنَّ اللّٰهَ تَعَالٰى هُوَ الْمُبْدِعُ لِلْعَالَمِ الْوَاحِدُ الْاَحَدُ الْقَيُّوْمُ الْحَيُّ الْقَادِرُ الْعَلِيْمُ ۔ اَلسَّمِيْعُ الْبَصِيْرُ ۔ اَلشَّاكِرُ الْمُرِيْدُ الْكَاتِبُ لِلْمَقَادِيْرِ ۔ لَيْسَ كَمِثْلِهٖ شَيْءٌ ۝ وَلَا يَخْرُجُ مِنْ عِلْمِهٖ وَقُدْرَتِهٖ شَيْءٌ ۔ وَهُوَ الْخَالِقُ الرَّازِقُ الْمُحْيِي الْمُمِيْتُ وَلَهُ الْاَسْمَآءُ الْحُسْنٰى وَلَهُ الْمَثَلُ الْاَعْلٰى وَهُوَ الْعَزِيْزُ الْحَكِيْمُ

وَمَعْنَى الْكَلِمَةِ الثَّانِيَةِ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ وَاَنَّهٗ صَادِقٌ فِيْ جَمِيْعِ مَا جَآءَ بِهٖ مِنَ الْاَخْبَارِ وَالْاَحْكَامِ ۔ وَاَنَّ الْقُرْاٰنَ كَلَامُ اللّٰهِ تَعَالٰى ۔ وَكُلٌّ مِّنَ الْكُتُبِ وَالرُّسُلِ وَالْمَلٰٓئِكَةِ حَقٌّ وَالْمِعْرَاجُ حَقٌّ وَكَرَامَاتُ الْاَوْلِيَآءِ حَقٌّ ۔

And all the companions of Rasulullah ﷺ are men of justice and the most excellent of them are those four rightly—guided Califs in the same manner that they succeeded each other to the office of khilafat...And the questioning in the grave by the angels is also true. The rising from the grave is true and so also is the weighing of the deeds of men on the scales on the day of qiyaamah. The Book of deeds is true and calling of men to account on the day of qiyamah is true. And so also the arrival of the successful ones at the howz is true and as well as their having to pass over the sirat. The intercession of Rasulullah ﷺ on behalf of the sinners of his ummat is also true. The fact that the righteous ones will see Allah is also true. The existence of paradise and of hell is also true. These two places will be everlasting and will never perish and neither will their inmates perish.

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "O you who believe, believe in Allah and His Messenger ﷺ and the Book which He revealed upon His prophet and the Books which He revealed before them. And whosoever disbelieves in Allah, His angels, His prophets and the day of qiyaamah, he has verily gone far astray."

وَالصَّحَابَةُ كُلُّهُمْ عُدُوْلٌ وَّاَفْضَلُهُمُ الْاَرْبَعَةُ الْخُلَفَآءُ عَلٰى تَرْتِيْبِ
الْخِلَافَةِ ۞ وَسُؤَالُ الْقَبْرِ حَقٌّ وَّالْبَعْثُ حَقٌّ وَّالْوَزْنُ حَقٌّ وَّالْكِتَابُ حَقٌّ
وَّالْحِسَابُ حَقٌّ وَّالْحَوْضُ حَقٌّ وَّالصِّرَاطُ حَقٌّ وَّالشَّفَاعَةُ حَقٌّ وَّرُؤْيَةُ اللّٰهِ
تَعَالٰى حَقٌّ ۞ وَالْجَنَّةُ حَقٌّ وَّالنَّارُ حَقٌّ وَّهُمَا بَاقِيَتَانِ لَا تَفْنَيَانِ وَلَا يَفْنٰى اَهْلُهُمَا ۞

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۞

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اٰمِنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ وَالْكِتَابِ الَّذِيْ نَزَّلَ عَلٰى
رَسُوْلِهٖ وَالْكِتَابِ الَّذِيْٓ اَنْزَلَ مِنْ قَبْلُ وَمَنْ يَّكْفُرْ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ
وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ فَقَدْ ضَلَّ ضَلٰلًا بَعِيْدًا ۝

Khutbah : 3

CONCERNING ACQUIRING COMPLETE PURITY AND CLEANLINESS

All praises be to Allah, Who acts graciously towards His servants and has commanded them that they worship Him in a state of complete cleanliness, and spreads over their hearts His lights and His grace that it may be a cleanser for their inner selves. And we bear witness that there is no one worthy of worship except Allah alone, without any partner or associate. And we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, who covered the corners of this world with the light of guidance. May Allah's choicest blessings descend upon him, his noble offspring, his righteous companions. Such a blessing that will on the great day of fear save us. And such a blessing that will erect a shield between us and every clamity.

1. Verily Rasulullah ﷺ said: "Cleanliness is half of one's Imaan". *(Muslim)*

2. He also said: "Verily my followers will be called on the day of Qiyaamat while their faces and feet will be shining with the signs of the effect of wudoo. So whoever amongst you has the ability to increase his shine (and lengthen it), let him do so." *(Bukhary, Muslim)*

3. He also said: "The adornments on the body of a Muslim will reach as far as the water of wudoo reached." He also said: "The key to paradise is salaah and the key to the salaah is wudoo." *(Ahmad)*

4. Rasulullah ﷺ also warned that whoever leaves a spot the size of a single hair unclean without washing it, will suffer such and such afflictions in hell-fire."

5. And while passing by two graves once Rasulullah ﷺ informed the companions that the inmates of those graves were in torment "and they were not being punished for something very big. One of them was not very careful against the droplets of urine he was passing and the other one used to go about spreading stories about people." *(Muslim)*

اَلْخُطْبَةُ الثَّالِثَةُ (٣) فِيْ اِسْبَاغِ الطَّهَارَةِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْ تَلَطَّفَ بِعِبَادِهٖ فَتَعَبَّدَهُمْ بِالنَّظَافَةِ ۞ وَاَفَاضَ عَلٰى قُلُوْبِهِمْ تَزْكِيَةً لِّسَرَآئِرِهِمْ اَنْوَارَهٗ وَاَلْطَافَهٗ ۞ وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهُ الْمُسْتَغْرِقُ بِنُوْرِهِ الْهُدٰى اَطْرَافَ الْعَالَمِ وَاَكْنَافَهٗ ۞ وَ عَلٰى اٰلِهِ الطَّيِّبِيْنَ وَصَحْبِهِ الطَّاهِرِيْنَ صَلَاةً تُنْجِيْنَا بِرَكَاتُهَا يَوْمَ الْمَخَافَةِ وَتَنْتَصِبُ جُنَّةً بَيْنَنَا وَبَيْنَ كُلِّ اٰفَةٍ ۞ اَمَّا بَعْدُ فَقَدْ

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلطُّهُوْرُ شَطْرُ الْاِيْمَانِ ۞ وَ

قَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِنَّ اُمَّتِيْ يُدْعَوْنَ يَوْمَ الْقِيٰمَةِ غُرًّا مُّحَجَّلِيْنَ مِنْ اٰثَارِ الْوُضُوْءِ ۞ فَمَنِ اسْتَطَاعَ مِنْكُمْ اَنْ يُّطِيْلَ غُرَّتَهٗ فَلْيَفْعَلْ ۞

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوْءُ ۞ وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مِفْتَاحُ الْجَنَّةِ الصَّلٰوةُ وَمِفْتَاحُ الصَّلٰوةِ الطُّهُوْرُ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ تَرَكَ مَوْضِعَ شَعْرَةٍ مِّنْ جَنَابَةٍ لَّمْ يَغْسِلْهَا فُعِلَ بِهَا كَذَا وَكَذَا مِنَ النَّارِ ۞

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ حِيْنَ مَرَّ بِقَبْرَيْنِ اِنَّهُمَا لَيُعَذَّبَانِ ۞ وَمَا يُعَذَّبَانِ فِيْ كَبِيْرٍ اَمَّا اَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ وَاَمَّا الْاٰخَرُ فَكَانَ يَمْشِيْ بِالنَّمِيْمَةِ ۞ وَفِيْ رِوَايَةٍ لَّا يَسْتَنْزِهُ مِنَ الْبَوْلِ

6. And he also said: "When you reach the places where you fulfill your toiletry needs, do not face the qiblah and do not sit there with your back to the *qiblah*".

I seek refuge in Allah from the accursed Shaytaan.

"As for the (masjid-e-diraar) never stand therein in prayer. The masjid whose foundations has been laid upon the fear of Allah from the beginning is more suitable that you stand in it. Therin are men who love to cleanse themselves. And Allah loves those who purify themselves."
(Surah Towbah)

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِذَا اَتَيْتُمُ الْغَآئِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوْهَا۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۔

لَا تَقُمْ فِيْهِ اَبَدًا ؕ لَمَسْجِدٌ اُسِّسَ عَلَى التَّقْوٰى مِنْ اَوَّلِ يَوْمٍ اَحَقُّ اَنْ تَقُوْمَ فِيْهِ ؕ فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا ؕ وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ ○

Khutbah : 4

REGARDING PERFORMING OF SALAAH

All praises be to Allah Who showers His servants with His bounties And Who causes the enlightenment of His deen and its obligations to settle in their hearts. And all glory to be Him, how great is His authority! And powerful is His sovereignty. How perfect His grace and how all-encompassing His bounties and favours.We bear witness that there is no one worthy of worship except Allah alone, without partner or associate and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger.? May the choicest blessings of Allah descend upon him, and his offspring, and his companions, who are the key-men towards guidance and the shining lamps in the depths of darkness.

O muslims, Verily the salaah is the very foundation of deen. It is a stronghold of faith, and the most important acts of worship whereby to draw nearer to Allah and it is also the best among the acts of obedience towards Allah.

1. Rasulullah ﷺ has said: "Islam is built upon five pillars: i) the bearing of witness that there is no god except Allah and that Muhammad ﷺ is His servant and messenger, ii) performing Salaah, iii) the paying of zakaah, iv) performing of haj, and v) the fast of Ramadaan." *(Bukhary, Muslim)*

2. He also said: "Allah has made five salaahs compulsory upon you. Whosoever performs proper ablution for them and performs them punctually, properly performing the rukoo' and with proper devotion and sincerity, will have a covenant from Allah that He will forgive them. And whosoever does not so so, has no such covenant. If Allah so wishes, He may forgive them and if He wishes, He may punish them."
(Ahmad, Abu Dawood)

(۴)

اَلْخُطْبَةُ الرَّابِعَةُ فِيْ اِقَامَةِ الصَّلٰوةِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْ غَمَرَ الْعِبَادَ بِلَطَائِفِهٖ ۞ وَ عَمَّرَ قُلُوْبَهُمْ بِاَنْوَارِ الدِّيْنِ وَوَظَائِفِهٖ ۞ فَسُبْحَانَهٗ مَا اَعْظَمَ شَانَهٗ ۞ وَ اَقْوٰى سُلْطَانَهٗ ۞ وَاَتَمَّ لُطْفَهٗ وَاَعَمَّ اِحْسَانَهٗ ۞ وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهُ الَّذِيْ اَفَاضَ عَلَى النُّفُوْسِ ذَوَارِفَ عَوَارِفِهٖ ۞ وَ اَبْرَزَ عَلَى الْقَرَائِحِ حَقَائِقَ مَعَارِفِهٖ ۞ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ مَفَاتِيْحِ الْهُدٰى وَمَصَابِيْحِ الدُّجٰى وَسَلَّمَ تَسْلِيْمًا ۞ اَمَّا بَعْدُ فَاِنَّ الصَّلٰوةَ عِمَادُ الدِّيْنِ ۞ وَعِصَامُ الْيَقِيْنِ ۞ وَرَاْسُ الْقُرُبَاتِ وَغُرَّةُ الطَّاعَاتِ ۞

وَ قَدْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بُنِيَ الْاِسْلَامُ عَلٰى خَمْسٍ شَهَادَةِ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ وَاِقَامِ الصَّلٰوةِ وَاِيْتَآءِ الزَّكٰوةِ وَالْحَجِّ وَصَوْمِ رَمَضَانَ ۞

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ خَمْسُ صَلَوَاتٍ اِفْتَرَضَهُنَّ اللّٰهُ مَنْ اَحْسَنَ وُضُوْءَهُنَّ وَصَلَّاهُنَّ لِوَقْتِهِنَّ وَاَتَمَّ رُكُوْعَهُنَّ وَخُشُوْعَهُنَّ كَانَ لَهٗ عَلَى اللّٰهِ عَهْدٌ اَنْ يَّغْفِرَ لَهٗ وَمَنْ لَّمْ يَفْعَلْ فَلَيْسَ لَهٗ عَلَى اللّٰهِ عَهْدٌ اِنْ شَآءَ غَفَرَ لَهٗ وَاِنْ شَآءَ عَذَّبَهٗ

3. He also said: "I swear by Him in whose Hand is my life: I intended to order that wood should be brought and to give the order that salaah should be performed and that the azaan should be given and then order a person to lead the people in salaah. Then I wanted to proceed to the houses of those who remained absent from the salaah and burn down their houses upon them."

I seek refuge in Allah from the accursed Shaytaan.

Allay says: "And perform salaah at the ends of the day and during the approaches of the night. Verily good deeds removes evil deeds. This is an admonition for those who remember Allah."

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ وَالَّذِیْ نَفْسِیْ بِيَدِهٖ لَقَدْ
هَمَمْتُ اَنْ اٰمُرَ بِحَطَبٍ فَيُحْطَبُ ثُمَّ اٰمُرَ بِالصَّلٰوةِ فَيُؤَذَّنُ لَهَا
ثُمَّ اٰمُرَ رَجُلًا فَيَؤُمُّ النَّاسَ ثُمَّ اُخَالِفَ اِلٰى رِجَالٍ لَّا يَشْهَدُوْنَ
الصَّلٰوةَ فَاُحَرِّقَ عَلَيْهِمْ بُيُوْتَهُمْ

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

وَاَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ ؕ اِنَّ الْحَسَنٰتِ
يُذْهِبْنَ السَّيِّاٰتِ ؕ ذٰلِكَ ذِكْرٰى لِلذّٰكِرِيْنَ ۝

Khutbah : 5

THE GIVING OF ZAKAAH

All praises is due to Allah, Who grants good fortune and misfortune, Who causes death and gives life, Who causes laughter and causes one to cry, Who originates and creates and destroys, Who grants poverty and riches. He is the One Who causes harm to come to anyone and causes gain and benefit to others. And He is the One Who chooses some of His servants for comfortable conditions and riches And then He has made the institutions of zakaah one of the principles of the deen and one of its fundamentals. And He has explained that through His grace those who desire to purify themselves through giving zakaah. And those who desire to cleanse their wealth do so by giving zakaah.

I bear witness that there is none worthy of worship except Allah alone without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is Allah's servant and messenger, the chosen one, the leader of all mankind, the sun of hidaayah. May Allah's choicest blessings be on him, his family and his companions, those who are especially blessed with the special qualities of knowledge and piety.

O muslims, know that Allah has declared zakaah to be one of the fundamentals of Islam and He has mentioned it jointly with salaah, which is the most important of these fundamentals. And so He says: "And perform the salaah and give zakaah."

1. And Rasulullah ﷺ has said: "Islam is founded upon five principles (firstly) the declaration "that there is none worthy of worship except Allah and that Muhammad ﷺ is His messenger, (secondly) the establishment of the institution of salaah, (thirdly) the giving of zakaah, (fourthly) to perform Haj and (fifthly) fasting the month of Ramadaan." And Rasulullah ﷺ has sounded a severe warning to anyone who is negligent in the performance of any of these.

اَلْخُطْبَةُ الْخَامِسَةُ فِيْ اِيْتَآءِ الزَّكٰوةِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَسْعَدَ وَاَشْقٰى ۞ وَاَمَاتَ وَاَحْيٰى وَاَضْحَكَ وَ اَبْكٰى ۞ وَاَوْجَدَ وَاَفْنٰى وَاَفْقَرَ وَاَغْنٰى ۞ وَاَضَرَّ وَاَقْنٰى ۞ ثُمَّ خَصَّصَ بَعْضَ عِبَادِهٖ بِالْيُسْرِ وَالْغِنٰى ۞ ثُمَّ جَعَلَ الزَّكٰوةَ لِلدِّيْنِ اَسَاسًا وَّمَبْنًى ۞ وَبَيَّنَ اَنَّ بِفَضْلِهٖ تَزَكّٰى مِنْ عِبَادِهٖ مَنْ تَزَكّٰى ۞ وَ مَنْ غِنَاهُ زَكّٰى مَالَهٗ مَنْ زَكّٰى ۞ وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَ مَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ هُوَالْمُصْطَفٰى ۞ وَ سَيِّدُ الْوَرٰى ۞ وَشَمْسُ الْهُدٰى ۞ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلٰى اٰلِهٖ وَ اَصْحٰبِهِ الْمَخْصُوْصِيْنَ بِالْعِلْمِ وَالتُّقٰى ۞ اَمَّا بَعْدُ فَاِنَّ اللّٰهَ تَعَالٰى جَعَلَ الزَّكٰوةَ اِحْدٰى مَبَانِى الْاِسْلَامِ ۞ وَاَرْدَفَ بِذِكْرِهَا الصَّلٰوةَ الَّتِيْ هِيَ اَعْلَى الْاَعْلَامِ ۞ فَقَالَ تَعَالٰى وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ۞

وَقَالَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بُنِيَ الْاِسْلَامُ عَلٰى خَمْسٍ شَهَادَةِ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ وَاِقَامِ الصَّلٰوةِ وَاِيْتَآءِ الزَّكٰوةِ وَالْحَجِّ وَصَوْمِ رَمَضَانَ ۞ وَشَدَّدَ الْوَعِيْدَ عَلَى الْمُقَصِّرِيْنَ فِيْهَا۔

2. Rasulullah ﷺ also said: "Whomsoever Allah has given wealth and he fails to give the zakaah due on that wealth, then on the day of qiyaamat that wealth will become a huge poisonous snake with two black spots, which will wrap itself around his neck and then get hold of him by its jaws and say to him: "I am your wealth, I am your treasure." Then Rasulullah ﷺ recited this verse: "And those who acts miserly with the bounties which Allah had given them should not think that it is good for them. No, it will be worse for them. On the day of qiyaamat that which they with held will be twisted around their necks." *(3:180)*

3. Rasulullah ﷺ once told a man: "You should take out zakaah from your possessions because it is a purity, which purifies you and cause good relations to come about between yourself and your close relatives and you will know the rights of the poor, the neighbour and the beggar." *(Targheeb)*

I seek refuge in Allah from the accursed Shaytaan.

Allay says: "And establish salaah and give zakaah and bow down with those who bow down (before Allah).

فَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ اٰتَاهُ اللّٰهُ مَالًا وَّلَمْ يُؤَدِّ زَكٰوتَهٗ
مُثِّلَ لَهٗ مَالُهٗ يَوْمَ الْقِيٰمَةِ شُجَاعًا اَقْرَعَ لَهٗ زَبِيْبَتَانِ يُطَوَّقُهٗ يَوْمَ الْقِيٰمَةِ
ثُمَّ يَاْخُذُ بِلِهْزِمَتَيْهِ ثُمَّ يَقُوْلُ اَنَا مَالُكَ اَنَا كَنْزُكَ ثُمَّ تَلَا
وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ الْاٰيَةَ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ لِرَجُلٍ تُخْرِجُ الزَّكٰوةَ مِنْ مَّالِكَ فَاِنَّهَا
طُهْرَةٌ تُطَهِّرُكَ وَتَصِلُ اَقْرِبَآءَكَ وَتَعْرِفُ حَقَّ الْمِسْكِيْنِ
وَ الْجَارِ وَالسَّآئِلِ

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَارْكَعُوْا مَعَ الرّٰكِعِيْنَ ○

Khutbah : 6

HOLDING FIRMLY UNTO THE QUR'AN AND ITS TEACHINGS

All praises be to Allah, Who has favoured His servants by sending to them His Messenger Muhammad ﷺ and has also favoured them by sending to them His revealed Book, whereby He has opened the way towards reflection for men of intellect, through what is contained in it of stories and information. And through this book the road towards the correct way of life became clear and so also the straight path became manifest through what it contains of rules and regulations. And distinguishes between what is permissible and what is not. We bear witness that there is no other deity worth of worship except Allah alone without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah, the one on whom was revealed the Furquan so that it may be a warner for the whole world. May Allah's choicest blessings be upon him, his family and all his companions, who were admonished by the Qur'an and admonished others with it.

1. After this, O muslims Rasulullah ﷺ has said: "The best of you is he who learns the Quran and then teaches it (to others)."

2. Rasulullah ﷺ also said: "A person who had been devoted to reciting the Quran will be told: Recite the Qur'an and be raised in rank thereby, and read as you had been used to read it in the world, because your rank in the hereafter will be determined by the last verse that you recite."

   (Ahmad, Tirmithi, Nasai, Abu Dawood)

3. Rasulullah ﷺ also said: "That person in whose heart there is no portion of the Qur'an is like a ruined house."

   (Tirmithi, Daarmy)

اَلْخُطْبَةُ السَّادِسَةُ فِي الْاَخْذِ بِالْقُرْاٰنِ عِلْمًا وَّعَمَلًا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْ امْتَنَّ عَلٰى عِبَادِهٖ بِنَبِيِّهِ الْمُرْسَلِ ۞ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكِتَابِهِ الْمُنَزَّلِ ۞ حَتّٰى اتَّسَعَ عَلٰى اَهْلِ الْاَفْكَارِ ۞ طَرِيْقُ الْاِعْتِبَارِ ۞ بِمَا فِيْهِ مِنَ الْقَصَصِ وَالْاَخْبَارِ ۞ وَاتَّضَحَ بِهٖ سُلُوْكُ الْمَنْهَجِ الْقَوِيْمِ ۞ وَالصِّرَاطِ الْمُسْتَقِيْمِ ۞ بِمَا فَصَّلَ فِيْهِ مِنَ الْاَحْكَامِ ۞ وَفَرَّقَ بَيْنَ الْحَلَالِ وَالْحَرَامِ ۞ وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهُ الَّذِيْ نَزَّلَ الْفُرْقَانَ عَلَيْهِ لِيَكُوْنَ لِلْعٰلَمِيْنَ نَذِيْرًا ۞ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰٓى اٰلِهٖ وَاَصْحٰبِهِ الَّذِيْنَ تَذَكَّرُوْا بِالْقُرْاٰنِ وَذَكَّرُوْا بِهِ النَّاسَ تَذْكِيْرًا ۞ اَمَّا بَعْدُ فَقَدْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُكُمْ مَّنْ تَعَلَّمَ الْقُرْاٰنَ وَعَلَّمَهٗ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ يُقَالُ لِصَاحِبِ الْقُرْاٰنِ اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا فَاِنَّ مَنْزِلَكَ عِنْدَ اٰخِرِ اٰيَةٍ تَقْرَأُهَا ۞

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِنَّ الَّذِيْ لَيْسَ فِيْ جَوْفِهٖ شَيْءٌ مِّنَ الْقُرْاٰنِ كَالْبَيْتِ الْخَرِبِ

4. Rasulullah ﷺ said: "Whosoever recites one letter of the Qura'n for him shall be one blessing (in reward) and every blessing shall be magnified ten times." *(Tirmithi, Daarmy)*

5. Rasulullah ﷺ also said: "Whoever recites the Qura'n and memorises it and acts upon that which it makes halaal and with holds himself from what has been made haraam for him, him will Allah enter into paradise and grant him permission to intercede on behalf of ten persons from his family of those who are already destined to enter jahannam." *(Ibn Majah, Abu Dawood)*

I seek refuge in Allah from Shaytaan the rejected one.

Allah says: "I take an oath by the orbital positions of the stars. And that is indeed a mighty oath if you only knew it. This is indeed a Qur'an, most honourable in a Book well guarded. None shall touch it except those who are clean and pure."

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ قَرَأَ حَرْفًا مِّنْ كِتَابِ اللّٰهِ
فَلَهٗ حَسَنَةٌ وَّالْحَسَنَةُ بِعَشْرِ اَمْثَالِهَا

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ قَرَأَ الْقُرْاٰنَ فَاسْتَظْهَرَهٗ
فَاَحَلَّ حَلَالَهٗ وَحَرَّمَ حَرَامَهٗ اَدْخَلَهُ اللّٰهُ الْجَنَّةَ وَشَفَّعَهٗ فِيْ عَشَرَةٍ
مِّنْ اَهْلِ بَيْتِهٖ كُلُّهُمْ قَدْ وَجَبَتْ لَهُ النَّارُ ۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۔

فَلَآ اُقْسِمُ بِمَوَاقِعِ النُّجُوْمِ ۝ وَ اِنَّهٗ لَقَسَمٌ لَّوْ تَعْلَمُوْنَ عَظِيْمٌ ۝
اِنَّهٗ لَقُرْاٰنٌ كَرِيْمٌ ۝ فِيْ كِتَابٍ مَّكْنُوْنٍ ۝ لَّا يَمَسُّهٗٓ اِلَّا الْمُطَهَّرُوْنَ ۝

Khutbah : 7

THE REMEMBRANCE OF ALLAH AND DUAA

All praises are due to Allah Whose compassion is all inclusive and Whose mercy covers all and Who rewards His servants for their remembrance of Him with His remembrance. And He says: "Remember Me and I will remember you." And He has ordered them and encourages them to ask of Him. And He says: "Ask of Me and I will answer you." And thus He has made the obedient ones and the sinners, and the good hearted ones and the wicked ones to desire a granting of their needs and their hopes as He tells them in his further statement: "Verily I am nearby and I answer the call of him who begs of Me."

We bear witness that there is no others being worthy of worship except Allah alone without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is Allah's servant and messenger, the leader of the prophets. May Allah's choicest blessings descend upon him, and his family and his companions, who were the best of the chosen ones.Know O, brothers and sisters! Verily the remembrance of Allah and to beg of Him the fulfilment of our needs through du'aa is the best forms of worship, which can be delivered with the tongue, second only to the recitation of the Quran.

1. Verily Rasulullah ﷺ has said: "Whenever a group of people sit together remembering Allah through zikrullah, the angels surround their gathering and Allah's mercy covers them while tranquility descends upon them and Allah remembers them in the assembly of those who are with Him."

2. And Rasulullah ﷺ said: "The example of that person who remembers Allah and the one who does not is as the example of a living person and a dead person." *(Bukhary, Muslim)*

3. Rasulullah ﷺ also said: "Du'aa is the very essence of worship." *(Tirmithi, Ibn Majah)*

اَلْخُطْبَةُ السَّابِعَةُ فِي الْاِشْتِغَالِ بِذِكْرِ اللّٰهِ تَعَالٰى وَالدُّعَآءِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الشَّامِلَةِ رَأْفَتُهُ الْعَآمَّةِ رَحْمَتُهُ الَّذِيْ جَازٰى عِبَادَهُ عَنْ ذِكْرِهِمْ بِذِكْرِهٖ ۔ فَقَالَ تَعَالٰى فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ وَرَغَّبَهُمْ فِي السُّؤَالِ وَالدُّعَآءِ بِاَمْرِهٖ ۔ فَقَالَ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ ۔ فَاَطْمَعَ الْمُطِيْعَ وَالْعَاصِيْ ۔ وَالدَّانِيَ وَالْقَاصِيْ ۔ فِيْ رَفْعِ الْحَاجَاتِ وَالْاَمَانِيْ ۔ بِقَوْلِهٖ فَاِنِّيْ قَرِيْبٌ اُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا دَعَانِيْ ۔ وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ وَسَيِّدُ اَنْبِيَآئِهٖ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلٰٓى اٰلِهٖ وَاَصْحَابِهٖ خِيَرَةِ اَصْفِيَآئِهٖ ۔ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا ۔ اَمَّا بَعْدُ فَاِنَّ ذِكْرَ اللّٰهِ تَعَالٰى وَرَفْعَ الْحَاجَاتِ اِلَيْهِ تَعَالٰى اَفْضَلُ عِبَادَةٍ تُؤَدّٰى بِاللِّسَانِ بَعْدَ تِلَاوَةِ الْقُرْاٰنِ ۔

فَقَدْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَقْعُدُ قَوْمٌ يَّذْكُرُوْنَ اللّٰهَ تَعَالٰى اِلَّا حَفَّتْهُمُ الْمَلٰٓئِكَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِيْنَةُ وَذَكَرَهُمُ اللّٰهُ فِيْمَنْ عِنْدَهٗ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَ السَّلَامُ مَثَلُ الَّذِيْ يَذْكُرُ رَبَّهٗ وَالَّذِيْ لَا يَذْكُرُ مَثَلُ الْحَيِّ وَالْمَيِّتِ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اَلدُّعَآءُ مُخُّ الْعِبَادَةِ ۔

4. And Rasulullah ﷺ said: "There is nothing more noble in the sight of Allah than to make Du'aa to Him." *(Tirmithi)*

5. He also said: "Verily Du'aa is of benefit to you in those cases pertaining to what He sends down (of calamities) and with regard to that which He does not cause to descend. O servants of Allah continue steadfastly to make Du'aa. *(Tirmithi)*

6. Rasulullah ﷺ also said: "Whoever does not make Du'aa to Allah, Allah becomes displeased with him."

I seek refuge in Allah from Shaytaan the rejected one.

Allah says: "O you who believe, remember Allah abundantly and glorify Him in the mornings and the evenings."

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ لَيْسَ شَيْءٌ اَكْرَمَ عَلَى اللّٰهِ مِنَ الدُّعَآءِ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِنَّ الدُّعَآءَ يَنْفَعُ مِمَّا نَزَلَ وَ مِمَّا لَمْ يَنْزِلْ فَعَلَيْكُمْ عِبَادَ اللّٰهِ بِالدُّعَآءِ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ لَّمْ يَسْئَلِ اللّٰهَ يَغْضَبْ عَلَيْهِ ۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۔

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا وَّسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ۝

Khutbah : 8

PERFORMING VOLUNTARY ACTS OF RIGHTEOUSNESS BY DAY AND BY NIGHT

All praise is due to Allah abundantly for all His favours and blessings And we remember Him in such a way that leaves no sign of pride in our hearts and no aversion. And we thank Allah, Who has made the night and the day to follow each other so that the person who wishes may remember Him and express gratitude towards Him.

And we bear witness that there is no one worthy of worship except Allah alone without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah whom He has sent with the truth as a bringer of good news and a warner to all mankind. May Allah's choicest blessings descend upon him, his family and noble companions who strove their utmost in the worship of Allah in the mornings and the evenings until such time that each one of them became a guide and a shining lamp in the darkness.

1. O brothers and sisters, verily Rasulullah ﷺ has said: "Verily Allah says: My servant will continue to draw nearer to Me through voluntary deeds of righteousness until such time that I will start loving him."

2. Rasulullah ﷺ said: "I exhort you towards standing up in voluntary prayers by night, for this is the practice of the righteous ones before you and is for you a means of drawing near to your Lord. It is also an atonement for your sins and a strengthening against sins." *(Tirmithi)*

3. He also said: "O servant of Allah, be not like so -and- so, who used to stand in worship by night but has now left it." *(Bukhary, Muslim)*

اَلْخُطْبَةُ الثَّامِنَةُ فِيْ تَطَوُّعِ النَّهَارِ وَاللَّيْلِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ عَلَى الْآئِهٖ حَمْدًا كَثِيْرًا ۔ وَنَذْكُرُهٗ ذِكْرًا لَا يُغَادِرُ فِي الْقَلْبِ اسْتِكْبَارًا وَّلَا نُفُوْرًا ۔ وَنَشْكُرُهٗ اِذْ جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنْ اَرَادَ اَنْ يَّتَذَكَّرَ اَوْ اَرَادَ شُكُوْرًا ۔

وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهُ الَّذِيْ بَعَثَهٗ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ۔ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰٓى اٰلِهٖ وَصَحْبِهِ الْاَكْرَمِيْنَ الَّذِيْنَ اجْتَهَدُوْا فِيْ عِبَادَةِ اللّٰهِ غُدْوَةً وَّعَشِيًّا وَّبُكْرَةً وَّاَصِيْلًا ۔ حَتّٰى اَصْبَحَ كُلُّ وَاحِدٍ مِّنْهُمْ فِي الدِّيْنِ هَادِيًا وَّسِرَاجًا مُّنِيْرًا ۔ اَمَّا بَعْدُ

فَقَدْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى قَالَ مَا يَزَالُ عَبْدِيْ يَتَقَرَّبُ اِلَيَّ بِالنَّوَافِلِ حَتّٰٓى اَحْبَبْتُهٗ اَلْحَدِيْثَ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَاِنَّهٗ دَاْبُ الصّٰلِحِيْنَ قَبْلَكُمْ وَهُوَ قُرْبَةٌ لَّكُمْ اِلٰى رَبِّكُمْ وَمَكْفَرَةٌ لِّلسَّيِّاٰتِ وَمَنْهَاةٌ عَنِ الْاِثْمِ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ يَا عَبْدَ اللّٰهِ لَا تَكُنْ مِّثْلَ فُلَانٍ كَانَ يَقُوْمُ مِنَ اللَّيْلِ فَتَرَكَ قِيَامَ اللَّيْلِ

4. Rasulullah ﷺ also said: "Verily this deen is easy and when a person makes it difficult upon himself he will be overcome by it. Hence be moderate (in you affairs), seek Allah's nearness and be happy and seek assistance by worshipping Allah in the mornings and the evenings and during a part of the darkness of night." *(Bukhary)*

5. Rasulullah ﷺ also said: "Whoever was unable to recite his section of the Qura'n by night and recites it between Fajr and Zuhr, it will be written down as if it was recited by night." *(Muslim)*

I seek refuge in Allah from Shaytaan the rejected one.

Allah says: "Remember your Lord within yourself with humbleness and fear in a low voice in the morning and the evening and be not of the neglectful ones."

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِنَّ الدِّيْنَ يُسْرٌ وَلَنْ يُّشَادَّ الدِّيْنَ اَحَدٌ اِلَّا غَلَبَهٗ فَسَدِّدُوْا وَقَارِبُوْا وَاَبْشِرُوْا وَ اسْتَعِيْنُوْا بِالْغُدْوَةِ وَالرَّوْحَةِ وَ شَيْءٍ مِّنَ الدُّلْجَةِ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ نَّامَ عَنْ حِزْبِهٖ اَوْعَنْ شَيْءٍ مِّنْهُ فَقَرَأَهٗ فِيْمَا بَيْنَ صَلٰوةِ الْفَجْرِ وَصَلٰوةِ الظُّهْرِ كُتِبَ لَهٗ كَاَنَّمَا قَرَأَهٗ مِنَ اللَّيْلِ ۞

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۞

وَاذْكُرْ رَّبَّكَ فِيْ نَفْسِكَ تَضَرُّعًا وَّخِيْفَةً وَّدُوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْاٰصَالِ وَلَا تَكُنْ مِّنَ الْغٰفِلِيْنَ ○

Khutbah : 9

MODERATION IN EATING AND DRINKING

All praise to Allah, Who has excellently planned the affairs of this Universe, and He created these heavens and the earth. And He sends down sweet waters from the clouds, and through this water causes grains and plants to flourish, And He is the one Who decrees the sustenance of His creatures and their nourishment needs. And he has preserved the strength of living being through edibles and He has assisted them in the performance of deeds of obedience and deeds of righteousness through the eating of good foods.

We bear witness that there is none worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah, who was assisted in his mission through shining miracles. May Allah's choicest blessings descend upon him, his family and his companions, such blessings that will continue to descend throughout the coming of time and will continue to be doubled with the passing of every hour.

1. O brothers and sisters, abstinence in this world does not mean making haraam upon yourself the permissible things and also does not mean the destruction of halaal wealth. No true abstinence means to have more faith and reliance on that which is with Allah than on that which is with you.

2. Rasulullah ﷺ says: "Jibreel ﷺ has inspired into my heart that no soul shall die until such time that it had received its full decreed sustenance. So be fearful of Allah and be moderate in your search after sustenance and do not allow the delay in the arrival of sustenance to cause you to resort to sinful means to acquire it. Verily the bounties of Allah are only obtained through obedience towards His ways.

(Shar-hus Sunnah, Baihaqi)

اَلْخُطْبَةُ التَّاسِعَةُ (٩) فِيْ تَعْدِيْلِ الْأَكْلِ وَالشُّرْبِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَحْسَنَ تَدْبِيْرَ الْكَائِنَاتِ ۞ فَخَلَقَ الْاَرْضَ وَ السَّمٰوٰتِ ۞ وَاَنْزَلَ الْمَآءَ الْفُرَاتَ مِنَ الْمُعْصِرَاتِ ۞ فَاَخْرَجَ بِهِ الْحَبَّ وَالنَّبَاتَ ۞ وَقَدَّرَ الْاَرْزَاقَ وَالْاَقْوَاتَ ۞ وَحَفِظَ بِالْمَاْكُوْلَاتِ قُوَى الْحَيَوَانَاتِ ۞ وَاَعَانَ عَلَى الطَّاعَاتِ وَالْاَعْمَالِ الصَّالِحَاتِ بِاَكْلِ الطَّيِّبَاتِ ۞ وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهُ الْمُؤَيَّدُ بِالْمُعْجِزَاتِ الْبَاهِرَاتِ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰٓى اٰلِهٖ وَاَصْحَابِهٖ صَلٰوةً تَتَوَالٰى عَلٰى مَمَرِّ الْاَوْقَاتِ وَتَتَضَاعَفُ بِتَعَاقُبِ السَّاعَاتِ ۞ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا ۞

اَمَّا بَعْدُ فَقَدْ قَالَ اللّٰهُ تَعَالٰى كُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۞

وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلزَّهَادَةُ فِي الدُّنْيَا لَيْسَتْ بِتَحْرِيْمِ الْحَلَالِ وَلَا اِضَاعَةِ الْمَالِ وَلٰكِنَّ الزَّهَادَةَ فِي الدُّنْيَا اَنْ لَّا تَكُوْنَ بِمَا فِيْ يَدَيْكَ اَوْثَقَ مِنْكَ بِمَا فِيْ يَدَيِ اللّٰهِ اَلْحَدِيْثَ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اَلرُّوْحُ الْاَمِيْنُ نَفَثَ فِيْ رُوْعِيْ اَنَّ نَفْسًا لَنْ تَمُوْتَ حَتّٰى تَسْتَكْمِلَ رِزْقَهَا اَلَا فَاتَّقُوا اللّٰهَ وَاَجْمِلُوْا فِي الطَّلَبِ وَلَا يَحْمِلَنَّكُمُ اسْتِبْطَآءُ الرِّزْقِ اَنْ تَطْلُبُوْهُ بِمَعَاصِي اللّٰهِ فَاِنَّهٗ لَا يُدْرَكُ مَا عِنْدَ اللّٰهِ اِلَّا بِطَاعَتِهٖ

3. It is reported from Ibn Abbaas ﷺ that a man came to Rasulullah ﷺ and said: "O messenger of Allah, when I eat meat, I become fat and so I have made it haraam on myself. Thereupon Allah revealed the verse: "O you who believe do not make prohibited upon yourself the good things, and do not exceed the limits....."

4. And Rasulullah ﷺ said: "The person who receives sustenance and is grateful is in the same category as the fasting person who is patient."

I seek refuge in Allah from Shaytaan the rejected one.

Allah says: "And do not fabricate falsehood with your tongues by saying: 'This is lawful and that is forbidden, contradicting the law of Allah. Verily those who fabricate lies against Allah will never be successful."

وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَجُلًا اَتٰى اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنِّيْ اِذَا اَكَلْتُ اللَّحْمَ انْتَشَرْتُ وَاِنِّيْ حَرَّمْتُ اللَّحْمَ فَنَزَلَتْ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحَرِّمُوْا طَيِّبٰتِ مَآ اَحَلَّ اللّٰهُ لَكُمْ وَلَا تَعْتَدُوْا۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اَلطَّاعِمُ الشَّاكِرُ كَالصَّآئِمِ الصَّابِرِ۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ۔

وَلَا تَقُوْلُوْا لِمَا تَصِفُ اَلْسِنَتُكُمُ الْكَذِبَ هٰذَا حَلٰلٌ وَّهٰذَا حَرَامٌ لِّتَفْتَرُوْا عَلَى اللّٰهِ الْكَذِبَ ؕ اِنَّ الَّذِيْنَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ لَا يُفْلِحُوْنَ ○

Khutbah : 10

ON THE RIGHTS OF MARRIAGE

All praise to Allah, Who created man from water and then granted him blood relationships and relationships through marriage. And He has granted man and all creatures the inclination (towards the opposite sex), which forces them towards procreation and through that system has overseen the continuation of their species. And He has honoured the question of their lineage and granted respect to it. And He has prohibited fornication and adultery and greatly emphasized its ugliness through rebuke and censure. And He has greatly encouraged the entering into marriage, by praising it as being an act of merit and commanded it.

We bear witness that there is no one worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, whom he has sent as a warner and a bringer of glad tidings. May Allah's choicest blessings and greetings descend upon him and his offspring and his companions in such abundance and in uncountable number.

Verily Allah says: "{O Muhammad ﷺ} We have indeed sent prophets before you and granted to them wives and offspring."

1. Rasulullah ﷺ said: "O young men (of Islam), whosoever of you possesses the means to get married, let him get married. This is the best way of safeguarding your gazes and a great protection for your private parts. And whosoever does not possess the means let him fast, for that will be a protection for him." *(Bukhary, Muslim)*

2. Rasulullah ﷺ also said: "The marriage that holds the greatest blessings is the one in which the expenses are least."*(Baihaqi)*

اَلْخُطْبَةُ الْعَاشِرَةُ فِيْ حُقُوْقِ النِّكَاحِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْ خَلَقَ مِنَ الْمَآءِ بَشَرًا فَجَعَلَهٗ نَسَبًا وَّصِهْرًا ۚ وَسَلَّطَ عَلَى الْخَلْقِ مَيْلًا اِضْطَرَّهُمْ بِهٖٓ اِلَى الْحِرَاثَةِ جَبْرًا ۚ وَاسْتَبْقٰى بِهٖ نَسْلَهُمْ قَهْرًا وَّقَسْرًا ۚ ثُمَّ عَظَّمَ اَمْرَ الْاَنْسَابِ وَجَعَلَ لَهَا قَدْرًا ۚ فَحَرَّمَ لِسَبَبِهَا السِّفَاحَ وَبَالَغَ فِيْ تَقْبِيْحِهٖ رَدْعًا وَّزَجْرًا ۚ وَنَدَبَ اِلَى النِّكَاحِ وَحَثَّ عَلَيْهِ اسْتِحْبَابًا وَّاَمْرًا وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهُ الْمَبْعُوْثُ بِالْاِنْذَارِ وَالْبُشْرٰى ۚ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰٓى اٰلِهٖ وَاَصْحَابِهٖ صَلٰوةً لَّا يَسْتَطِيْعُ لَهَا الْحِسَابُ عَدًّا وَّلَا حَصْرًا وَّسَلَّمَ تَسْلِيْمًا كَثِيْرًا ۚ

اَمَّا بَعْدُ فَقَدْ قَالَ اللّٰهُ تَعَالٰى وَلَقَدْ اَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ اَزْوَاجًا وَّذُرِّيَّةً ۚ

وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَآءَةَ فَلْيَتَزَوَّجْ فَاِنَّهٗ اَغَضُّ لِلْبَصَرِ وَاَحْصَنُ لِلْفَرْجِ وَمَنْ لَّمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَاِنَّهٗ لَهٗ وِجَآءٌ ۚ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِنَّ اَعْظَمَ النِّكَاحِ بَرَكَةً اَيْسَرُهٗ مَئُوْنَةً ۚ

3. And Rasulullah ﷺ said: "When there comes to you a proposal from someone of whose piety and character you approve, then let him marry for if you do not do so, there will be much corruption and evil."

4. And Rasulullah ﷺ said: "When a child is born to anyone, he should be given a good name and be taught good manners. And when he becomes an adult, let him get married, because if that child becomes of mature age and not married as a result of which he commits a sin, the father will be held responsible for that sin." *(Baihaqi)*

I seek refuge in Allah from Shaytaan the rejected one.

Allah says in the Quran: "Marry those among you who are single and unmarried or the virtuous ones from among your slaves, male or female; if they are in poverty, Allah will give them means out of His grace, for Allah encompasses all and He knows all things."

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ إِذَا خَطَبَ إِلَيْكُمْ مَنْ تَرْضَوْنَ دِيْنَهٗ
وَخُلُقَهٗ فَزَوِّجُوْهُ إِنْ لَّا تَفْعَلُوْهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ عَرِيْضٌ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ وُلِدَ لَهٗ وَلَدٌ فَلْيُحْسِنِ اسْمَهٗ
وَأَدَبَهٗ فَإِذَا بَلَغَ فَلْيُزَوِّجْهُ فَإِنْ بَلَغَ وَلَمْ يُزَوِّجْهُ فَأَصَابَ إِثْمًا
فَإِنَّمَا إِثْمُهٗ عَلٰى أَبِيْهِ ۔

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ۔

وَأَنْكِحُوا الْأَيَامٰى مِنْكُمْ وَالصَّالِحِيْنَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ
إِنْ يَّكُوْنُوْا فُقَرَآءَ يُغْنِهِمُ اللّٰهُ مِنْ فَضْلِهٖ ۗ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ۝

Khutbah : 11

ON EARNING A LIVING AND EMPLOYMENT

All praises are due to Allah. We praise Him the praise of one who believes in the One-ness of Allah, Such a belief that destroys the worship of anyone besides Him. And we glorify Him, in such a glorification whereby we emphatically declare that everything besides Allah is useless, and not to be feared. We thank Him for having raised the heavens as a canopy above His servants and for having laid down the earth as a carpet and a bedding for them. And He has made the night to follow the day and has made the night as a covering and has created the day as a means of earning sustenance.We bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate. And we bear witness that our master Muhammad ﷺ is Allah's servant and messenger, from whose fountain the believers will go away having completely quenched their thirst after having arrived there thirsty for a drink. May Allah's choicest blessings be upon him, his family and his companions, who did not leave aside any effort or energy for the sake of helping the deen of Islam.

1. O muslims, Rasulullah ﷺ has said: "Verily the acquisition of halaal earnings is a compulsory duty upon every muslim after the other compulsory duties." *(Baihaqi)*

2. Rasulullah ﷺ also said: "None of you has ever eaten a better meal than that which he earned with his hands. *(Bukhary)*

3. Rasulullah ﷺ also said: "The honest and trustworthy trader and merchant shall be raised up with the prophets, the truthful ones, and the martyrs." *(Tirmithi, Daarmy, Ibn Majah)*

4. Rasulullah ﷺ also said: "Nabi Moosa عليه السلام hired himself out in employment for a period of 8 to 10 years for the sake of keeping his private parts chaste and for acquiring food and for stomach." *(Ahmad, Ibn Majah)*

اَلْخُطْبَةُ الْحَادِيَةُ عَشَرَ فِي الْكَسْبِ وَالْمَعَاشِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ حَمْدَ مُوَحِّدٍ يَتَحَقَّقُ فِي التَّوْحِيْدِ مَا سِوَى الْوَاحِدِ الْحَقِّ وَيَتَلَاشٰى وَنُمَجِّدُ تَمْجِيْدَ مَنْ يُّصَرِّحُ بِاَنَّ كُلَّ شَيْءٍ مَّا سِوَى اللّٰهِ بَاطِلٌ وَّلَا يَتَحَاشٰى وَنَشْكُرُهٗ اِذْ رَفَعَ السَّمَآءَ لِعِبَادِهٖ سَقْفًا مَّبْنِيًّا وَّمَهَّدَ الْاَرْضَ بِسَاطًا لَّهُمْ وَفِرَاشًا وَكَوَّرَ اللَّيْلَ عَلَى النَّهَارِ فَجَعَلَ اللَّيْلَ لِبَاسًا وَّجَعَلَ النَّهَارَ مَعَاشًا وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهُ الَّذِيْ يَصُدُّ الْمُؤْمِنُوْنَ عَنْ حَوْضِهٖ رِوَآءً بَعْدَ وُرُوْدِهِمْ عَلَيْهِ عِطَاشًا

صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰٓى اٰلِهٖ وَاَصْحَابِهِ الَّذِيْنَ لَمْ يَدَّعُوْا فِيْ نُصْرَةِ دِيْنِهٖ تَشَمُّرًا وَّاِنْكِمَاشًا وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا

اَمَّا بَعْدُ فَقَدْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَلَبُ كَسْبِ الْحَلَالِ فَرِيْضَةٌ بَعْدَ الْفَرِيْضَةِ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَا اَكَلَ اَحَدٌ طَعَامًا قَطُّ خَيْرًا مِّنْ اَنْ يَّاْكُلَ مِنْ عَمَلِ يَدَيْهِ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ التَّاجِرُ الصَّدُوْقُ الْاَمِيْنُ مَعَ النَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِنَّ مُوْسٰى عَلَيْهِ السَّلَامُ اٰجَرَ نَفْسَهٗ ثَمَانَ سِنِيْنَ اَوْ عَشْرًا عَلٰى عِفَّةِ فَرْجِهٖ وَطَعَامِ بَطْنِهٖ

5. Rasulullah ﷺ also told a person to go and cut wood and to sell it and told him: "that is better for you than that you should appear on the day of qiyaamat with your face scarred due to begging." *(Abu Dawood, Ibn Majah)*

Yes it is permissible for that person who is strong and self sufficient to leave aside the earning of a livelihood on condition that he does not neglect any of his responsibilities.

It has been reported that there used to be two brothers during the time of Rasulullah ﷺ. One of them used to present himself to the presence of Rasulullah ﷺ at all times while the other one used to be busy in his profession, earning a living. This second brother once complained to Rasulullah ﷺ about his brother to which Rasulullah ﷺ said in reply: "Perhaps you are receiving your sustenance through the acts committed by him."

I seek refuge in Allah from Shaytaan the rejected one.

Allah says in the Quran: "And when the Friday prayer has been performed, then spread forth in the land, seeking Allah's bounty. And remember Allah abundantly that you may be successful."

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ لِرَجُلٍ اِذْهَبْ فَاحْتَطِبْ وَبِعْ فَقَالَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذَا خَيْرٌ لَّكَ مِنْ اَنْ تَجِيْءَ الْمَسْئَلَةُ نُكْتَةً فِيْ وَجْهِكَ يَوْمَ الْقِيٰمَةِ نَعَمْ يُؤْذَنُ فِيْ تَرْكِ الْكَسْبِ لِمَنْ كَانَ قَوِيًّا لَا يُخِلُّ بِوَاجِبٍ بِتَرْكِهٖ

فَقَدْ رُوِيَ اَنَّهٗ كَانَ اَخَوَانِ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَكَانَ اَحَدُهُمَا يَاْتِي النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالْاٰخَرُ يَحْتَرِفُ فَشَكَا الْمُحْتَرِفُ اَخَاهُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَعَلَّكَ تُرْزَقُ بِهٖ ۞

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

فَاِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِي الْاَرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللّٰهِ وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ○

Khutbah : 12

ON ABSTAINING FROM EARNING HARAAM EARNINGS

All praises to Allah, Who has created man from a sticky clay and then formed man in the best form and with the perfect nature. Thereafter man was nourished with pure milk that was palatable, produced from between excreta and blood (in the bodies of cattle) and yet is like cold water. Allah then protected man by what He granted him of pure *riziq* as a protection against weakness and exhaustion. And He then commanded him to always look for permissible sustenance. We bear witness that there is none worthy of worship except Allah alone, without any partner or associate. And we bear witness that Sayeduna Muhammad ﷺ is Allah's chosen servant and messenger, the one who guides us from going astray. May Allah's choicest blessings descend upon him, his offspring and his companions, who were the best of offspring and the best of companions.

1. Thereafter, O muslims, Rasulullah ﷺ said: "Verily Allah has prohibited the sale of liquor, the bodies of dead animals (who died of their own accord), swine and idols." *(Bukhary, Muslim)*

2. Rasulullah ﷺ also said: "The traders and merchants will be brought forth on the day of qiyaamat as evildoers, except those who feared Allah, worked righteousness and were trustworthy." *(Tirmithi, Ibn Majah, Daarmy, Baihaqi)*

3. Rasulullah ﷺ has cursed the person who takes interest, the one who gives interest, the one who writes down the transaction in which interest is involved and the witnesses to the contract." *(Muslim)*

اَلْخُطْبَةُ الثَّانِيَةُ عَشَرَ (۱۲) فِي التَّوَقِّيْ عَنْ كَسْبِ الْحَرَامِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْ خَلَقَ الْاِنْسَانَ مِنْ طِيْنٍ لَّازِبٍ صَلْصَالٍ ۔ ثُمَّ رَكَّبَ صُوْرَتَهٗ فِيْ اَحْسَنِ تَقْوِيْمٍ وَّاَتَمِّ اعْتِدَالٍ ۔ ثُمَّ غَذَاهُ فِيْ اَوَّلِ نُشُوْءِهٖ بِلَبَنٍ اِسْتَصْفَاهُ مِنْ بَيْنِ فَرْثٍ وَّدَمٍ سَآئِغًا كَالْمَآءِ الزُّلَالِ ۔ ثُمَّ حَمَاهُ بِمَآ اَتَاهُ مِنْ طَيِّبَاتِ الرِّزْقِ عَنْ دَوَاعِي الضُّعْفِ وَالْاِنْحِلَالِ ۔ ثُمَّ افْتَرَضَ عَلَيْهِ طَلَبَ الْقُوْتِ الْحَلَالِ ۔ وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهُ الْهَادِيْ مِنَ الضَّلَالِ ۔ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰٓى اٰلِهٖ وَاَصْحَابِهٖ خَيْرِ اَصْحَابٍ وَّخَيْرِ اٰلٍ ۔ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا اَمَّا بَعْدُ

فَقَدْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيْرِ وَالْاَصْنَامِ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اَلتُّجَّارُ يُحْشَرُوْنَ يَوْمَ الْقِيٰمَةِ فُجَّارًا اِلَّا مَنِ اتَّقٰى وَبَرَّ وَصَدَقَ ۔

وَلَعَنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اٰكِلَ الرِّبٰوا وَمُوْكِلَهٗ وَكَاتِبَهٗ وَشَاهِدَيْهِ

4. Rasulullah ﷺ also said: "When a person sells something which is faulty without informing the buyer of the fault, such a person will remain in the anger of Allah and the angels will continue to curse him." *(Ibn Majah)*

5. Rasulullah ﷺ said: "Whosoever unjustly and dishonestly usurps a piece of land the size of the span of one hand, then on the day of qiyaamat seven earths will be entangled around his neck." *(Bukhary, Muslim)*

6. It is reported that Rasulullah ﷺ has cursed the one who gives a bribe and the one who accepts a bribe as well as the one who acts a go-between between the two of them." *(Ahmad, Baihaqi)*

7. Rasulullah ﷺ also said: "Do not deceitfully increase the price of an article at an auction and do not in the sale of animals, leave the udders of camels and cows unmilked, thereby to deceive the buyers." *(Bukhary, Muslim)*

8. Rasulullah ﷺ also said: "Whosoever deceives (others) is not of me."

I seek refuge in Allah from Shaytaan the rejected one.

Allah says: "O you who believe, do not eat your property among yourselves by false and dishonest means, except if it be among your dealings and trade by mutual goodwill. And do not destroy yourselves, by engaging in prohibited activities. Verily Allah has always been most merciful to you."

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ بَاعَ عَيْبًا لَّمْ يُنَبِّهْ عَلَيْهِ لَمْ يَزَلْ فِيْ مَقْتِ اللّٰهِ اَوْ لَمْ تَزَلِ الْمَلٰٓئِكَةُ تَلْعَنُهٗ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ اَخَذَ شِبْرًا مِّنَ الْاَرْضِ فَاِنَّهٗ يُطَوَّقُهٗ يَوْمَ الْقِيٰمَةِ مِنْ سَبْعِ اَرَضِيْنَ۔

وَلَعَنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الرَّاشِيَ وَالْمُرْتَشِيَ وَالرَّآئِشَ يَعْنِي الَّذِيْ يَمْشِيْ بَيْنَهُمَا۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ وَلَا تَنَاجَشُوْا وَلَا تُصَرُّوا الْاِبِلَ وَالْغَنَمَ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ غَشَّ فَلَيْسَ مِنِّيْ۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوْٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ اِلَّآ اَنْ تَكُوْنَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوْٓا اَنْفُسَكُمْ اِنَّ اللّٰهَ كَانَ بِكُمْ رَحِيْمًا ۝

Khutbah : 13

CONCERNING THE RIGHTS DUE TO OTHERS

All praises are due to Allah, Who has overwhelmed the chosen ones from among his servants with His grace and favours. And He has caused love and brotherhood to come to exist between their hearts and through that has caused them to become brothers and sisters, through His grace. And He has removed from their hearts all malice and thereby caused them to be friends and confidants in this world and in the hereafter they will be even closer friends and mates.

We bear witness that there is none worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger. May Allah's choicest blessings be upon him and his offspring and his companions all those who followed his path in word and deed and in actions of justice and righteousness.

O muslims, know that to observe the rights of others, the ordinary ones as well as the special ones among them is one of the greatest deeds whereby one draws near to Allah. And the careful consideration of these rights is something which purifies all brotherhood and friendship from all impurities. And Allah and His Rasul has encouraged us towards that.

Allah says: "Do not kill your children for fear of poverty."

And Allah says: "And to women are due rights similar to the rights due upon them." And Allah says: "And Allah orders...that you be kind towards parents and to the next of kind and towards near neighbours, companions, travellers and to those slaves whom your right hand possesses."

1. Rasulullah ﷺ said: "On every Muslim there are six rights due towards another Muslim: to visit him when he is sick, to attend his funeral when he dies, to answer his invitation when he invites him, to greet him when he meets him, when he sneezes and says *Alhamdu-lillah*, he replies "May Allah have mercy on you," and to sincerely protect his interests when he is absent." *(Nasai)*

اَلْخُطْبَةُ الثَّالِثَةُ عَشَرَ فِيْ حُقُوْقِ الْعَامَّةِ وَالْخَاصَّةِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْ خَصَّ صَفْوَةَ عِبَادِهٖ بِلَطَائِفِ التَّخْصِيْصِ طَوْلًا وَّامْتِنَانًا ۞ وَاَلَّفَ بَيْنَ قُلُوْبِهِمْ فَاَصْبَحُوْا بِنِعْمَتِهٖٓ اِخْوَانًا ۞ وَنَزَعَ الْغِلَّ مِنْ صُدُوْرِهِمْ فَظَلُّوْا فِي الدُّنْيَا اَصْدِقَآءَ وَاَخْدَانًا ۞ وَفِي الْاٰخِرَةِ رُفَقَآءَ وَخُلَّانًا ۞

وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰٓى اٰلِهٖ وَاَصْحَابِهِ الَّذِيْنَ اتَّبَعُوْهُ وَاقْتَدَوْا بِهٖ قَوْلًا وَّفِعْلًا وَّعَدْلًا وَّاِحْسَانًا ۞

اَمَّا بَعْدُ فَاِنَّ الْمُحَافَظَةَ عَلٰى حُقُوْقِ الْعَامَّةِ مِنْهُمْ وَالْخَاصَّةِ مِنْ اَفْضَلِ الْقُرُبَاتِ ۞ وَبِمُرَاعَاتِهَا تَصْفُوا الْاُخُوَّةُ وَالْاُلْفَةُ عَنْ شَوَآئِبِ الْكُدُوْرَاتِ وَقَدْ نَدَبَ اللّٰهُ وَرَسُوْلُهٗٓ اِلَيْهَا

فَقَالَ اللّٰهُ تَعَالٰى وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ خَشْيَةَ اِمْلَاقٍ ط

وَقَالَ تَعَالٰى وَلَهُنَّ مِثْلُ الَّذِيْ عَلَيْهِنَّ بِالْمَعْرُوْفِ وَقَالَ تَعَالٰى وَبِالْوَالِدَيْنِ اِحْسَانًا وَّبِذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ ذِي الْقُرْبٰى وَالْجَارِ الْجُنُبِ الصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيْلِ وَمَا مَلَكَتْ اَيْمَانُكُمْ ۞

وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ سِتُّ خِصَالٍ يَعُوْدُهٗٓ اِذَا مَرِضَ وَيَشْهَدُهٗٓ اِذَا مَاتَ وَيُجِيْبُهٗٓ اِذَا دَعَاهُ وَيُسَلِّمُ عَلَيْهِ اِذَا لَقِيَهٗ وَيُشَمِّتُهٗٓ اِذَا عَطَسَ وَيَنْصَحُ لَهٗٓ اِذَا غَابَ اَوْ شَهِدَ ۞

2. Rasulullah ﷺ also said: "Allah does not show mercy upon him who does not show mercy towards people."

(Bukhary, Muslim)

3. Rasulullah ﷺ also said: "The believers are like a single person. If the eye pains the whole body feels that pain. And when his head pains the whole body is affected by that pain."

(Muslim)

4. Rasulullah ﷺ also said: "I warn you against harbouring suspicions against anyone, for suspicion is the worse form of speech and do not spy upon each other, do not deceive each other, do not harbour jealousy against each other and do not hold hatred in your hearts against each other but be brothers of each other in one brotherhood."

I seek Allah's protection against the Shaytaan the rejected one.

And Allah says: "Verily {O Muhammad ﷺ} you are the bearer of the most noblest character."

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ لَا يَرْحَمُ اللّٰهُ مَنْ لَا يَرْحَمُ النَّاسَ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اَلْمُؤْمِنُوْنَ كَرَجُلٍ وَّاحِدٍ اِنِ اشْتَكٰى عَيْنُهٗ اشْتَكٰى كُلُّهٗ وَاِنِ اشْتَكٰى رَاْسُهٗ اشْتَكٰى كُلُّهٗ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِيَّاكُمْ وَالظَّنَّ فَاِنَّ الظَّنَّ اَكْذَبُ الْحَدِيْثِ وَلَا تَحَسَّسُوْا وَلَا تَجَسَّسُوْا وَلَا تَنَاجَشُوْا وَلَا تَحَاسَدُوْا وَلَا تَبَاغَضُوْا وَلَا تَدَابَرُوْا وَكُوْنُوْا عِبَادَ اللّٰهِ اِخْوَانًا ۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ۔

وَاِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ۝

Khutbah : 14

ON PREFERRING SOLITUDE TO THE COMPANY OF AN EVIL COMPANION

All praise be to Allah Who has granted the chosen ones from among his creation the great favour by directing their attentions towards true amiable relations with Him. And He granted tranquility to their souls through their secret and intimate conversation with Him and by His showering upon them His grace. So much so that those from whose thoughts the veils have been removed have preferred solitude and to become detached from the world and its beings. And so they have become estranged from familiarity with men even though those men be of their closest and nearest relatives.

We bear witness that there is no other being worthy of worship than Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is Allah's servant and messenger, the leader of the prophets and the chosen one from among His creation. May Allah's choicest blessings and salutations continue to descend upon him, his offspring and his companions, the leaders among mankind. O muslims, the scholars of Islam hold different opinions as to which of the following, being secluded from men on the one hand and regarding mixing with them is most preferred. The truth of the matter is that the reply differs according to the difference in conditions around us in times of peace and upheavals, and also according to the strong or weak attitudes of the persons involved and according to the companions one keeps with their different states of piety and harmfulness.

1. Rasulullah ﷺ has said: While describing the evil situations that will arise one day. The sahabah then questioned him as to what would be his instructions at that time, He said: "(At that time) be attached to your homes (thereby avoiding mixing with people, except in cases of necessity)."

(Jam-ul Fawaaid, Abu Dawood, Tirmithi)

الخطبة الرابعة عشر في ترجيح الوحدة عن جليس السوء (۱۴)

بسم الله الرحمن الرحيم

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَعْظَمَ النِّعْمَةَ عَلٰی خِیَرَةِ خَلْقِهٖ وَ صَفْوَتِهٖ ۔ بِاَنْ صَرَفَ هِمَمَهُمْ اِلٰی مُوَانَسَتِهٖ ۔ وَرَوَّحَ اَسْرَارَهُمْ بِمُنَاجَاتِهٖ وَ مُلَاطَفَتِهٖ ۔ حَتّٰی اخْتَارَ الْعُزْلَةَ كُلٌّ مَنْ طُوِیَتِ الْحُجُبُ عَنْ مَجَارِیْ فِكْرَتِهٖ ۔ فَاسْتَاْنَسَ بِمُطَالَعَةِ سُبُحَاتِ وَجْهِهٖ تَعَالٰی فِیْ خَلْوَتِهٖ ۔ وَاسْتَوْحَشَ بِذٰلِكَ عَنِ الْاُنْسِ بِالْاِنْسِ وَاِنْ كَانَ مِنْ اَخَصِّ خَاصَّتِهٖ ۔ وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْكَ لَهٗ وَنَشْهَدُ اَنَّ سَیِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ مِنْ سَیِّدِ اَنْبِیَآئِهٖ وَخِیَرَتِهٖ ۔ صَلَّی اللّٰهُ عَلَیْهِ وَعَلٰٓی اٰلِهٖ وَصَحَابَتِهٖ سَادَةِ الْخَلْقِ وَ اَئِمَّتِهٖ ۔ اَمَّا بَعْدُ فَقَدِ اخْتَلَفُوْا فِی الْعُزْلَةِ وَالْمُخَالَطَةِ وَتَفْضِیْلِ اِحْدٰهُمَا عَلَی الْاُخْرٰی وَالْحَقُّ اَنَّ ذٰلِكَ یَخْتَلِفُ بِاخْتِلَافِ الْاَحْوَالِ اَمْنًا وَّ فِتْنَةً وَّالْاَشْخَاصِ ضُعْفًا وَّقُوَّةً وَّالْجُلَسَآءِ صَلَاحًا وَّمَضَرَّةً فَقَدْ

قَالَ عَلَیْهِ الصَّلٰوةُ وَالسَّلَامُ وَقَدْ ذَكَرَ بَعْضَ الْفِتَنِ وَقَالُوْا فَمَا تَاْمُرُنَا قَالَ كُوْنُوْٓا اَحْلَاسَ بُیُوْتِكُمْ

2. Rasulullah ﷺ also said: "Very near is the time when the best possessions of a muslim will be goats he will follow towards the mountain peaks and places where rain water fell, whereby he will seek to escape with his deen from the intrigues and trials of this world."

(Jam-ul Fawaaid, Bukhary, Abu Dawood, Nasai)

3. Rasulullah ﷺ said regarding the time of trials and corruption, "Remain attached to the jamaat of muslims and their leader." Then he was asked: "And if they have no united front and no united leader?" He replied: "In that case remain aloof from all their divisions."

(Jam-ul Fawaaid, Bukhary, Muslim, Abu Dawood)

4. Rasulullah ﷺ also said: "Remaining alone is better than to have an evil companion and a good companion is better than to be alone."

I seek refuge in Allah from Shaytaan the rejected one.

And Allah says in the Quran: "Moosa عليه السلام said: "O My Lord, I have no control over anyone except myself and my brother {Haroon عليه السلام} so separate us from the sinful evil doing people."

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ يُوْشِكُ اَنْ يَّكُوْنَ خَيْرَ مَالِ الْمُسْلِمِ غَنَمٌ يَّتْبَعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ يَفِرُّ بِدِيْنِهٖ مِنَ الْفِتَنِ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ فِى الْفِتَنِ تَلْزَمُ جَمَاعَةَ الْمُسْلِمِيْنَ وَاِمَامَهُمْ قِيْلَ فَاِنْ لَّمْ يَكُنْ لَّهُمْ جَمَاعَةٌ وَّلَا اِمَامٌ قَالَ فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اَلْوَحْدَةُ خَيْرٌ مِّنْ جَلِيْسِ السُّوْءِ وَالْجَلِيْسُ الصَّالِحُ خَيْرٌ مِّنَ الْوَحْدَةِ ۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ۔

قَالَ رَبِّ اِنِّىْ لَآ اَمْلِكُ اِلَّا نَفْسِىْ وَاَخِىْ فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفٰسِقِيْنَ ۝

Khutbah : 15

CONCERNING TRAVEL FOR SPECIAL PURPOSES

All praises are due to Allah Who has opened the mind's eyes of His friends through wisdom and various lessons learnt. And He has especially directed their energies towards observing His creation while being at home and on a journey and has blessed them with them taking lessons from what the eye sees. And we bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is Allah's servant and messenger, the chosen one from among mankind. May Allah's choicest blessings and salutations descend upon him, his offspring and his companions. All those who follow his character and his pattern of life.

O muslims, verily Allah and the shariah has given permission for travelling and had ordered that it be undertaken if there is a need calling for it, which is obligatory or permissible. And the Shariah has laid down certain rules and also mention certain virtues of it.

In this regard Allah says: And whosoever leaves his house on a hijrat journey towards Allah and then death overtakes him, his reward shall be with Allah. "Verily Allah is Most Forgiving, Merciful."

Allah also says: "So whosoever of you is sick or on a journey, let him fast a number of other days at another time."

And Allah says: "And if you are sick or on a journey or one of you comes from having answered the call of nature or has been in contact with a woman, and you find no water, then take for yourself clean sand as purification (*tayammum*).

1. And Rasulullah ﷺ said: "Verily Allah revealed to me that whosoever sets forth in a path to seek knowledge for him I will ease the path towards paradise." *(Baihaqi)*

اَلْخُطْبَةُ الْخَامِسَةُ عَشَرَ فِي فَضْلِ السَّفَرِ لِدَوَاعِيْهِ وَبَعْضِ اٰدَابِهٖ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْ فَتَحَ بَصَآئِرَ اَوْلِيَآئِهٖ بِالْحِكَمِ وَالْعِبَرِ وَاسْتَخْلَصَ هِمَمَهُمْ لِمُشَاهَدَةِ صُنْعِهٖ فِي الْحَضَرِ وَالسَّفَرِ وَالْاِعْتِبَارِ بِمَا يَقَعُ عَلَيْهِ الْبَصَرُ وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ سَيِّدُ الْبَشَرِ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰٓى اٰلِهٖ وَاَصْحَابِهِ الْمُقْتَفِيْنَ بِهٖ فِي الْاَخْلَاقِ وَالسِّيَرِ وَسَلَّمَ كَثِيْرًا اَمَّا بَعْدُ فَاِنَّ الشَّرْعَ قَدْ اَذِنَ فِي السَّفَرِ اَوْ اَمَرَ بِهٖ اِذَا دَعَآ اِلَيْهِ مُقْتَضٍ مُبَاحٌ اَوْ وَاجِبٌ وَّوَضَعَ لَهٗ مَسَائِلَ وَذَكَرَ لَهٗ فَضَآئِلَ

فَقَدْ قَالَ اللّٰهُ تَعَالٰى وَمَنْ يَّخْرُجْ مِنْۢ بَيْتِهٖ مُهَاجِرًا اِلَى اللّٰهِ وَرَسُوْلِهٖ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ اَجْرُهٗ عَلَى اللّٰهِ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا وَقَالَ اللّٰهُ تَعَالٰى فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ وَقَالَ تَعَالٰى وَاِنْ كُنْتُمْ مَّرْضٰٓى اَوْ عَلٰى سَفَرٍ اِلٰى قَوْلِهٖ تَعَالٰى فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا

وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ اَوْحٰى اِلَيَّ اَنَّهٗ مَنْ سَلَكَ مَسْلَكًا فِيْ طَلَبِ الْعِلْمِ سَهَّلْتُ لَهٗ طَرِيْقًا اِلَى الْجَنَّةِ

2. And said Rasulullah ﷺ: "A person once set forth to visit his brother in another village. Allah posted an angel on his path who asked him:" Which way are you going?" He answered: "It is my intention to visit my brother in this village." The angel then inquired" "Have you any other favour that you wish to be rewarded for?" He replied: "No, nothing except that I love him for the sake of Allah." The angel replied: "I am a messenger from Allah (to inform you)." "Verily Allah loves you in the same way that you love him for His sake." *(Muslim)*

3. Rasulullah ﷺ said: "Travelling is a part of punishment, for it deprives one of his sleep, his food and his drink and thus when any one of you have fulfilled his need through his travel, let him hurry back to his family." *(Bukhary, Muslim)*

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "And be not of those who set forth from their homes, boastfully to be seen of men and who prevent from the path of Allah and know that Allah is fully aware of their actions."

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِنَّ رَجُلًا زَارَ اَخًا لَهٗ فِيْ قَرْيَةٍ اُخْرٰى فَاَرْصَدَ اللّٰهُ لَهٗ عَلٰى مَدْرَجَتِهٖ مَلَكًا قَالَ اَيْنَ تُرِيْدُ قَالَ اُرِيْدُ اَخًا لِّيْ فِيْ هٰذِهِ الْقَرْيَةِ قَالَ هَلْ لَكَ عَلَيْهِ مِنْ نِّعْمَةٍ تَرُبُّهَا قَالَ لَا غَيْرَ اَنِّيْ اَحْبَبْتُهٗ فِي اللّٰهِ قَالَ فَاِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكَ بِاَنَّ اللّٰهَ قَدْ اَحَبَّكَ كَمَا اَحْبَبْتَهٗ فِيْهِ ۝

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اَلسَّفَرُ قِطْعَةٌ مِّنَ الْعَذَابِ يَمْنَعُ اَحَدَكُمْ نَوْمَهٗ وَطَعَامَهٗ وَشَرَابَهٗ فَاِذَا قَضٰى نَهْمَتَهٗ مِنْ وَّجْهِهٖ فَلْيُعَجِّلْ اِلٰى اَهْلِهٖ ۝

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۝

وَلَا تَكُوْنُوْا كَالَّذِيْنَ خَرَجُوْا مِنْ دِيَارِهِمْ بَطَرًا وَّرِئَآءَ النَّاسِ وَيَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ ۭ وَاللّٰهُ بِمَا يَعْمَلُوْنَ مُحِيْطٌ ۝

Khutbah : 16

ON WITH-HOLDING ONESELF FROM UNLAWFUL SINGING AND LISTENING TO IT

All praises are due to Allah Who has prohibited us from places of amusement which pulls us towards sin and towards the forbidden acts.

We bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is Allah's servant and messenger who has cleansed us from evils pertaining to pride and fame and has also saved us from temptations and calamities.

May Allah's peace and blessings descend upon him and his family and his companions by whom we seek perfection for ourselves and through whom we are justly proud. May these salutations be without number and unto eternity.

Verily there shall be no blame attached to these research scholars and jurists who went beyond the bounds of permissibility in their endeavors of singing in order to reach certain levels of spiritual development. But some of the general masses as well as some of the learned ones definitely went beyond the boundaries of permissibility following their own fancies and placed themselves in the line of destruction.

1. Rasulullah ﷺ said: "Singing creates hypocrisy in this heart just as water brings forth vegetations." *(Baihaqi)* And yet in spite of this saying of Rasulullah ﷺ these persons consider such a person as a saint.

2. Rasulullah ﷺ said: "Do not sell singing girls or purchase them, for price received is haraam." *(Ibn Majah)* In this regard the following verse was revealed: "And among men are those who buy amusement (Vain speech)."

اَلْخُطْبَةُ السَّادِسَةُ عَشَرَ (١٦) فِي الرَّدْعِ عَنِ الْغِنَاءِ الْمُحَرَّمِ وَاسْتِمَاعِهٖ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْ نَهَانَا عَنِ الْمَلَاهِيْ ۚ اَلَّتِيْ تَجُرُّ اِلَى الْمَعَاصِيْ وَالْمَنَاهِيْ ۚ وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهُ الَّذِيْ طَهَّرَنَا مِنَ الْاَرْجَاسِ الْجَاهِيْ مِنْهَا وَالْبَاهِيْ ۚ وَنَجَّانَا مِنَ الْفِتَنِ وَالدَّوَاهِيْ ۚ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهِ الَّذِيْنَ نَسْتَكْمِلُ بِهِمْ وَنُبَاهِيْ ۚ صَلٰوةً وَّسَلَامًا يُفَوِّتَانِ الْحَصْرَ وَالتَّنَاهِيْ ۚ اَمَّا بَعْدُ فَاِنَّ الَّذِيْنَ وَقَفُوْا دُوْنَ الْحُدُوْدِ فِي الْغِنَآءِ ۚ حَسَبَ مَا كَشَفَ عَنْهُ الْغِطَآءُ ۚ اَلْمُحَقِّقُوْنَ مِنَ الْعَارِفِيْنَ وَالْفُقَهَآءِ ۚ لَا لَوْمَ عَلَيْهِمْ وَلَا عَنَآءَ ۚ لٰكِنَّ كَثِيْرًا مِّنَ الْعَامَّةِ وَبَعْضًا مِّنَ الْخَاصَّةِ قَدْ جَاوَزُوْهَا اِلٰى حَدِّ الْاِلْهَآءِ ۚ وَاتَّبَعُوْا فِيْهِ الْاَهْوَآءَ ۚ وَاَوْقَعُوْا اَنْفُسَهُمْ فِي الدَّهْمَآءِ ۚ وَلَمْ يَرَوْا اَنَّ مِثْلَ ذٰلِكَ الْغِنَآءِ ۚ

كَمَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْغِنَآءُ يُنْبِتُ النِّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَآءُ الزَّرْعَ وَمَعَ ذٰلِكَ ظَنُّوْا بِمَنْ يَّفْعَلُ ذٰلِكَ اَنَّهُمْ مِّنَ الْاَوْلِيَآءِ ۚ

وَقَدْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَبِيْعُوا الْقَيْنَاتِ وَلَا تَشْتَرُوْهُنَّ وَثَمَنُهُنَّ حَرَامٌ وَّفِيْ مِثْلِ هٰذَا اُنْزِلَتْ وَمِنَ النَّاسِ مَنْ يَّشْتَرِيْ لَهْوَ الْحَدِيْثِ ۚ

3. Rasulullah ﷺ also said: "Allah has sent me as a mercy to the entire creation and a guidance unto them and my Lord has commanded me to destroy all musical instruments, flutes and idols and crosses and to destroy all the pagan customs of the days of ignorance." *(Ahmad)*

4. And Rasulullah ﷺ has mentioned of the signs of the coming of qiyaamat saying: "And among those signs is the appearance of singing girls and musical instruments." *(Tirmithi)*

I seek refuge in Allah from the rejected Shaytaan.

And Allah says: "Are you surprised at these talks and you laugh and do not cry and yet lift your heads in pride."

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِنَّ اللّٰهَ بَعَثَنِیْ رَحْمَةً لِّلْعٰلَمِیْنَ وَهُدًی لِّلْعٰلَمِیْنَ وَاَمَرَنِیْ رَبِّیْ عَزَّوَجَلَّ بِمَحْقِ الْمَعَازِفِ وَالْمَزَامِیْرِ وَالْاَوْثَانِ وَالصَّلِیْبِ وَاَمْرِ الْجَاهِلِیَّةِ اَلْحَدِیْثَ۔

وَقَالَ عَلَیْهِ الصَّلٰوةُ وَالسَّلَامُ فِیْ اَشْرَاطِ السَّاعَةِ وَظَهَرَتِ الْقَیْنَاتُ وَالْمَعَازِفُ اَلْحَدِیْثَ۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّیْطٰنِ الرَّجِیْمِ۔

اَفَمِنْ هٰذَا الْحَدِیْثِ تَعْجَبُوْنَ وَتَضْحَكُوْنَ وَلَا تَبْكُوْنَ وَاَنْتُمْ سَامِدُوْنَ○

Khutbah : 17

ON ENJOINING GOOD AND FORBIDDING EVIL FOR THOSE WHO ARE ABLE TO DO SO

All praises are due to Allah Who has made the enjoining of good and the forbidding of evil one of the most important aspects of deen and for this purpose, He has sent the messengers. And I bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, who had delivered that which was revealed to him from his Lord, the Lord of the Universe. May the peace and blessings of Allah be upon him and his family and his companions, who openly expressed the truth and in the affairs of Allah did not fear any rebuke or blame from any of those who blame and rebuke.

Verily Allah says: "Let there be among you a group of people who invite towards goodness, who enjoin the doing of good and forbid the doing of evil and these are those who will be successful."

And Allah says: "Why do not the Allah—fearing and the (rabbis) learned ones forbid them from their evil talks and eating unlawful wealth? evil is that in which they indulge."

1. Rasulullah ﷺ said: "Whoever of you sees an evil act being committed, let him stop it with his hands and if he is unable to do so, let him change it with his tongue and if he had not the power to do so, then let him detest it with his heart, and this latter line of action is the lowest form of Imaan." *(Muslim)*

2. Rasulullah ﷺ also said: "In every community wherein there is a man who commits evil deeds and while they are able to stop him from such deeds, they refrain from prohibiting him from such deeds, then before they die Allah will inflict upon them a harsh punishment because of him."

(Abu Dawood, Ibn Majah)

اَلْخُطْبَةُ السَّابِعَةُ عَشَرَ فِي الْاَمْرِ بِالْمَعْرُوْفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ بِشَرْطِ الْقُدْرَةِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْ جَعَلَ الْاَمْرَ بِالْمَعْرُوْفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ الْقُطْبَ الْاَعْظَمَ فِي الدِّيْنِ وَبَعَثَ لَهُ النَّبِيِّيْنَ اَجْمَعِيْنَ ۞ وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهُ الَّذِيْ بَلَّغَ مَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَرَبِّ الْعٰلَمِيْنَ ۞ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰٓى اٰلِهٖ وَاَصْحَابِهِ الَّذِيْنَ كَانُوْا يَصْدَعُوْنَ بِالْحَقِّ وَلَا يَخَافُوْنَ فِي اللّٰهِ لَوْمَةَ لَآئِمِيْنَ ۞ اَمَّا بَعْدُ فَقَدْ قَالَ اللّٰهُ وَلْتَكُنْ مِّنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ وَيَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۭ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۞ وَقَالَ تَعَالٰى لَوْلَا يَنْهٰهُمُ الرَّبَّانِيُّوْنَ وَالْاَحْبَارُ عَنْ قَوْلِهِمُ الْاِثْمَ وَاَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوْا يَصْنَعُوْنَ ۞

وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ رَّاٰى مِنْكُمْ مُّنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهٖ فَاِنْ لَّمْ يَسْتَطِعْ فَبِلِسَانِهٖ فَاِنْ لَّمْ يَسْتَطِعْ فَبِقَلْبِهٖ وَذٰلِكَ اَضْعَفُ الْاِيْمَانِ ۞

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَا مِنْ رَّجُلٍ يَّكُوْنُ فِيْ قَوْمٍ يُّعْمَلُ فِيْهِمْ بِالْمَعَاصِيْ يَقْدِرُوْنَ عَلٰٓى اَنْ يُّغَيِّرُوْا عَلَيْهِ وَلَا يُغَيِّرُوْنَ اِلَّآ اَصَابَهُمُ اللّٰهُ مِنْهُ بِعِقَابٍ قَبْلَ اَنْ يَّمُوْتُوْا ۞

3. Rasulullah ﷺ also said: "When a sin has been committed on earth, then he who witnessed it and disliked and detested it, shall be as if he had been absent when it was done; and the one who was absent when it was committed but is pleased with it shall be as if he was present when it was committed. *(Abu Dawood)*

4. Rasulullah ﷺ also said: "Allah revealed to Jibreel: "Go and turn such an such a town upside-down upon its inhabitants." Jibreel remarked; "O my Lord, in that town there is one who has not disobeyed you not even for as long as a twinkling of an eye."Allah replied: "Overturn that town upon him and all of them, for his face never changed colour in dissatisfaction at their deeds for my sake." *(Baihaqi)*

I seek refuge in Allah from Shaytaan the accursed.

And Allah says: "O Muhammad ﷺ keep to forgiveness enjoin goodness and turn away from the ignorant ones."

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِذَا عُمِلَتِ الْخَطِيْئَةُ فِي الْاَرْضِ مَنْ شَهِدَهَا فَكَرِهَهَا كَانَ كَمَنْ غَابَ عَنْهَا وَمَنْ غَابَ فَرَضِيَهَا كَانَ كَمَنْ شَهِدَهَا ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اَوْحَى اللّٰهُ عَزَّوَجَلَّ اِلٰى جِبْرَئِيْلَ عَلَيْهِ السَّلَامُ اَنِ اقْلِبْ مَدِيْنَةَ كَذَا وَكَذَا بِاَهْلِهَا فَقَالَ يَارَبِّ اِنَّ فِيْهِمْ عَبْدَكَ فُلَانًا لَمْ يَعْصِكَ طَرْفَةَ عَيْنٍ قَالَ فَقَالَ اقْلِبْهَا عَلَيْهِ وَعَلَيْهِمْ فَاِنَّ وَجْهَهٗ لَمْ يَتَمَعَّرْ فِيَّ سَاعَةً قَطُّ ۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

خُذِ الْعَفْوَ وَاْمُرْ بِالْعُرْفِ وَاَعْرِضْ عَنِ الْجٰهِلِيْنَ ○

Khutbah : 18

ON THE ETIQUETTES OF SOCIETY WITH RASULULLAH'S ﷺ MANNER AS ITS BASIS

All praises are due to Allah Who created everything in perfection and He endowed His messenger with the best character in finest form and He purified his attributes and chose him as his chosen one and beloved. And He granted others the ability to emulate his ways, for those who intended to be beautified thereby and He deprived those from following his ways who desired to destroy himself.

I bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate and I bear witness that Nabi Muhammad ﷺ is his chosen messenger and servant who had been sent to teach the best of character. May Allah's chosen and choicest blessings be upon him, his family and his companions, who had taught and cultured the people from all various parts of the world.

Thereafter, here are a few of the social manners of Rasulullah ﷺ. So that member of his flock may follow and thereby gain good reward from them:

1. Rasulullah ﷺ was the best, the most generous and the bravest of all people. *(Bukhary, Muslim)*

2. Rasulullah ﷺ never ever lifted his hands to hand out beating upon anything, not to a woman, nor a slave, except when he fought in the path of Allah. *(Muslim)*

3. Rasulullah ﷺ was never obscene in speech nor indecent and neither was he loudmouthed in the bazaars. He did not repay evil with evil but instead he forgave and overlooked. *(Tirmithi)*

اَلْخُطْبَةُ الثَّامِنَةُ عَشَرَ فِيْ آدَابِ الْمُعَاشَرَةِ وَكَوْنِ الْاَخْلَاقِ النَّبَوِيَّةِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْ خَلَقَ كُلَّ شَيْءٍ فَاَحْسَنَ خَلْقَهٗ وَتَرْتِيْبَهٗ وَاَدَّبَ نَبِيَّهٗ مُحَمَّدًا صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَحْسَنَ تَاْدِيْبَهٗ ۔ وَزَكّٰى اَوْصَافَهٗ وَاَخْلَاقَهٗ فَاتَّخَذَ صَفِيَّهٗ وَحَبِيْبَهٗ ۔ وَوَفَّقَ لِلْاِقْتِدَآءِ بِهٖ مَنْ اَرَادَ تَهْذِيْبَهٗ ۔ وَ حَرَمَ عَنِ التَّخَلُّقِ بِاَخْلَاقِهٖ مَنْ اَرَادَ تَخْيِيْبَهٗ ۔ وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ الَّذِيْ بُعِثَ لِيُتَمِّمَ مَكَارِمَ الْاَخْلَاقِ ۔ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰٓى اٰلِهٖ وَاَصْحَابِهِ الَّذِيْنَ هَذَّبُوْا اَهْلَ الْاَقْطَارِ وَالْاٰفَاقِ ۔ اَمَّا بَعْدُ فَهٰذِهٖ جُمْلَةٌ يَّسِيْرَةٌ مِّنْ حُسْنِ مُعَاشَرَتِهٖ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِتَقْتَفِيَ بِهٖ اُمَّتُهٗ وَتَحُوْزَ النِّعَمَ ۔

فَكَانَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَحْسَنَ النَّاسِ وَاَجْوَدَ النَّاسِ وَاَشْجَعَ النَّاسِ وَمَا ضَرَبَ عَلَيْهِ

اَلصَّلٰوةُ وَالسَّلَامُ شَيْئًا قَطُّ بِيَدِهٖ وَلَا امْرَاَةً وَلَا خَادِمًا اِلَّآ اَنْ يُّجَاهِدَ فِيْ سَبِيْلِ اللّٰهِ وَلَمْ يُكْنَ

عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ فَاحِشًا وَّلَا مُتَفَحِّشًا وَّلَا سَخَّابًا فِي الْاَسْوَاقِ ۔ وَلَا يَجْزِيْ بِالسَّيِّئَةِ السَّيِّئَةَ وَلٰكِنْ يَّعْفُوْ وَيَصْفَحُ ۔

4. Rasulullah ﷺ used to visit the sick, attend the funerals of the deceased and even accepted the invitations of slaves. *(Ibn Majah)*

5. He used to mend his own sandals, sew his own clothes, he used to do his own domestic work, clean his clothing, milk his goats and attended to his personal needs. *(Tirmithi)*

6. It was his habit to remain silent for long periods of time." *(Sharhus Sunnah)*

7. Anas ؓ says: "I served Rasulullah ﷺ for twenty years. During this period he never used to say: "Oof" (by way of expressing disgust or rebuke) and never did he ever ask me: "Why did you do that?" or "Why did you not do that?" *(Bukhary, Muslim)*

8. Once Rasulullah ﷺ was told: "O messenger of Allah, curse the polytheist." He replied: "I have not been sent to curse I have only been sent as a mercy to all." *(Muslim)*

9. Rasulullah ﷺ was more modest than a virgin in her private secluded space. When he was displeased with anything we would perceive it from the expression of his face.*(Bukhary)* More details of his character are found in the books of hadeeth.

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "Verily indeed you (O Muhammad) are upon you the most noble character."

وَكَانَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ يَعُوْدُ الْمَرِيْضَ وَيَتْبَعُ الْجَنَازَةَ وَ يُجِيْبُ دَعْوَةَ الْمَمْلُوْكِ اَلْحَدِيْثَ

وَكَانَ عَلَيْهِ الصَّلٰوةُ وَ السَّلَامُ يَخْصِفُ نَعْلَهٗ وَيَخِيْطُ ثَوْبَهٗ وَيَعْمَلُ فِيْ بَيْتِهٖ وَيَفْلِيْ ثَوْبَهٗ وَيَحْلُبُ شَاتَهٗ وَيَخْدِمُ نَفْسَهٗ ۔

وَكَانَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ طَوِيْلَ الصَّمْتِ ۔

وَقَالَ اَنَسٌ خَدَمْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِيْنَ فَمَا قَالَ لِيْ اُفٍّ وَلَا لِمَ صَنَعْتَ وَلَا اَلَّا صَنَعْتَ

وَقِيْلَ يَا رَسُوْلَ اللّٰهِ ادْعُ عَلَى الْمُشْرِكِيْنَ قَالَ اِنِّيْ لَمْ اُبْعَثْ لَعَّانًا وَ اِنَّمَا بُعِثْتُ رَحْمَةً ۔

وَكَانَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اَشَدَّ حَيَآءً مِّنَ الْعَذْرَآءِ فِيْ خِدْرِهَا فَاِذَا رَاٰى شَيْئًا يَكْرَهُهٗ عَرَفْنَاهُ فِيْ وَجْهِهٖ وَتَمَامُهٗ فِيْ كُتُبِ الْحَدِيْثِ ۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۔

وَاِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ۝

Khutbah : 19

RECTIFICATION OF THE SPIRITUAL SELF

All praises are due to Allah, Who is All informed of even the most concealed and secretive of intentions, Who is the Knower of the mind's perception, is the Director of the hearts (of men) and the Forgiver of sins. I testify that there is no deity besides Allah alone, Who has no partner. I also testify that our leader, Muhammad ﷺ, His servant and messenger is the leader of all the prophets, that he has encompassed the entire *Deen* (Religion of Islãm) and that he is to terminate the strength of the apostates.

May an abundance of Allah's salutations and blessings be upon him and his noble and pure family.

Indeed, rectification of the internal and spiritual self is the pillar to reform one's external self. This is extracted from the teachings of the Qur'ãn and Sunnah (life pattern) of him who was the messenger to man and jinn. Indeed Allah says "Rather say — We have submitted ourselves". Allah also says "Indeed it is not the eyes (senses - that are blind to realities) but the hearts in the breast of men have failed to take consideration." In other similar verses, Allah says "We swear by the soul and He Who has fashioned it, Who has also inspired it to it's evil or piety. Surely, successful has been the individual who has purified it and failure is the lot of him who has destroyed it (its pure attribute - by sin).

1. Rasulullah ﷺ said: "Indeed, there is a piece of flesh in the body, when it is in order, the entire body remains in order and when it is corrupted, the entire body becomes corrupt. Know well! It is the heart. *(Bukhãri* and *Muslim)*

2. Rasulullah ﷺ said to Wabisa ؓ "You have come questioning about virtue and sin". He answered "Yes". Rasulullah ﷺ then clenched his fingers and struck his (Wabisa's) chest with them saying thrice to him. "Question your soul, question your heart. Virtue is that to which your soul and heart finds contentment. Sin is that which disturbs your soul and excites your consciousness, even though people counsel you (to the contrary)." *(Ahmad* and *Daarimi)*

اَلْخُطْبَةُ التَّاسِعَةَ عَشَرَ فِيْ اِصَالَةِ اِصْلَاحِ الْبَاطِنِ

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اَلْحَمْدُ لِلّٰهِ الْمُطَّلِعِ عَلٰى خَفِيَّاتِ السَّرَآئِرِ، اَلْعَالِمِ بِمَكْنُوْنَاتِ الضَّمَآئِرِ، مُقَلِّبِ الْقُلُوْبِ، وَغَفَّارِ الذُّنُوْبِ، وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ سَيِّدُ الْمُرْسَلِيْنَ، وَجَامِعُ شَمْلِ الدِّيْنِ، وَ قَاطِعُ دَابِرِ الْمُلْحِدِيْنَ، صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهِ الطَّيِّبِيْنَ الطَّاهِرِيْنَ، وَسَلَّمَ كَثِيْرًا، اَمَّا بَعْدُ فَاِنَّ كَوْنَ اِصْلَاحِ السَّرَآئِرِ دِعَامَةً لِّاِصْلَاحِ الظَّوَاهِرِ مِمَّا نَطَقَ بِهِ الْقُرْاٰنُ، وَسُنَّةُ رَسُوْلِ الْاِنْسِ وَالْجَآنِّ، فَقَدْ قَالَ اللّٰهُ تَعَالٰى وَلٰكِنْ قُوْلُوْٓا اَسْلَمْنَا وَقَالَ تَعَالٰى فَاِنَّهَا لَا تَعْمَى الْاَبْصَارُ وَلٰكِنْ تَعْمَى الْقُلُوْبُ الَّتِيْ فِي الصُّدُوْرِ، وَقَالَ تَعَالٰى وَنَفْسٍ وَّمَا سَوّٰىهَا ۝ فَاَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰىهَا ۝ قَدْ اَفْلَحَ مَنْ زَكّٰىهَا ۝ وَقَدْ خَابَ مَنْ دَسّٰىهَا ۝ وَغَيْرُهَا مِنَ الْاٰيَاتِ،

وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَآ اِنَّ فِي الْجَسَدِ مُضْغَةً اِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهٗ وَاِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهٗ اَلَا وَهِيَ الْقَلْبُ،

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ لِوَابِصَةَ جِئْتَ تَسْاَلُ عَنِ الْبِرِّ وَالْاِثْمِ قَالَ نَعَمْ فَجَمَعَ اَصَابِعَهٗ فَضَرَبَ بِهَا صَدْرَهٗ وَقَالَ اِسْتَفْتِ نَفْسَكَ، اِسْتَفْتِ قَلْبَكَ، ثَلٰثًا اَلْبِرُّ مَا اطْمَاَنَّتْ اِلَيْهِ النَّفْسُ وَاطْمَاَنَّ اِلَيْهِ الْقَلْبُ وَالْاِثْمُ مَا حَاكَ فِي النَّفْسِ وَ تَرَدَّدَ فِي الصَّدْرِ وَاِنْ اَفْتَاكَ النَّاسُ،

3. Rasulullah ﷺ said: "Deeds are judged in accordance to the intentions for which they were made. *(Bukhãri* and *Muslim)*

4. Rasulullah ﷺ said: "Some people would be of those who perform Salãh, kept fast, performed the Haj and Umrah, etc., Rasulullah ﷺ mentioned all the divisions of virtue), but (Du'a to his other misdeeds) he will not be rewarded on the Day of Qiyamah except to the extent and size of his intelligence (i.e., in his correct belief about Allah). *(Baihaqi)*

5. Rasulullah ﷺ "The inhabitants of the sky (i.e., the angels) will respectively (when the souls of believers and disbelievers are uplifted to it) say: "A good soul" and "An evil soul". *(Musnad of Imãm Ahmed)*

6. Rasulullah ﷺ said: "The angels of death (would) likewise say "O pure soul" or "O Evil soul"

I seek refuge with Allah from Shaytaan, the accursed.

Allah says: "Indeed in that (the issue mentioned in Surah Qaaf pertaining to the Qur'ãn, death, the hereafter, the creations of the heavens and earth, the rains and crops, the various prophets, the creation of man, etc.), there exist a reminder for those who have a (perceptive) heart or attentively listen (and evaluate) the truth and testify (to the power of Allah).

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِنَّمَا الْاَعْمَالُ بِالنِّيَّاتِ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِنَّ الرَّجُلَ لَيَكُوْنُ مِنْ اَهْلِ الصَّلٰوةِ وَالصَّوْمِ وَ الزَّكٰوةِ وَالْحَجِّ وَالْعُمْرَةِ حَتّٰى ذَكَرَ سِهَامَ الْخَيْرِ كُلِّهَا وَمَا يُجْزٰى يَوْمَ الْقِيٰمَةِ اِلَّا بِقَدْرِ عَقْلِهٖ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ يَقُوْلُ اَهْلُ السَّمَآءِ رُوْحٌ طَيِّبَةٌ وَيَقُوْلُ اَهْلُ السَّمَآءِ رُوْحٌ خَبِيْثَةٌ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ يَقُوْلُ مَلَكُ الْمَوْتِ اَيَّتُهَا النَّفْسُ الطَّيِّبَةُ وَ يَقُوْلُ اَيَّتُهَا النَّفْسُ الْخَبِيْثَةُ ۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۔

اِنَّ فِيْ ذٰلِكَ لَذِكْرٰى لِمَنْ كَانَ لَهٗ قَلْبٌ اَوْ اَلْقَى السَّمْعَ وَهُوَ شَهِيْدٌ ۝

Khutbah : 20

REFORMING THE CHARACTER

All praises are due to Allah Who has beautified the form of man through granting unto him the best standing and size. And He has protected him against becoming overgrown and against being under-developed in his shape and size. And He has made the beautification of man's character subject to his great efforts and He has encouraged man towards adorning his character through injunctions from Himself and warnings.

We bear witness that there is none of worship except Allah alone, without any associate or partner and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, from whose forehead the rays of prophethood shone forth. And the reality of truth could be observed from his character and his prophecies.

May Allah's choicest blessings be upon him and his family and his companions who purified Islam from the darkness of Kufr. They completely uprooted all falsehood and became completely unaffected by falsehood, the little and the much thereof.

Thereafter, O muslim! Verily good character is a special quality of him who is the leader of all the prophets ﷺ. And it is the best of deeds of the Siddeeqs—the truthful ones. And bad character is an evil which removes one from nearness to Allah; the Lord of all. It diverts its perpetrator towards the ranks of the Shaytaans. It is as Allah says: "Successful indeed is that one who purifies his soul and a failure is he who corrupts or spoils it."

1. Rasulullah ﷺ said: "Verily the heaviest thing to be placed in a believer scan of deeds on the day of Qiyaamah will be good character. And Allah greatly dislikes an obscene person."
(Tirmithi)

2. Rasulullah ﷺ also said: "Verily, through good character, a believer attains the rank of a person standing in ibadah throughout the night and also fasting throughout the day.":
(Abu Dawood)

الخطبة العشرون في تهذيب الأخلاق

بسم الله الرحمن الرحيم

الحمد لله الذي زين صورة الإنسان بحسن تقويمه وتقديره، وحرسه من الزيادة والنقصان في شكله ومقاديره، وفوض تحسين الأخلاق إلى اجتهاد العبد وتشميره، واستحثه على تهذيبه بتخويفه وتحذيره.

ونشهد أن لا إله إلا الله وحده لا شريك له، ونشهد أن سيدنا ومولانا محمدا عبده ورسوله الذي كان يلوح أنوار النبوة من بين أسارير وجهه، ويستشرف حقيقة الحق من مخايله وتباشيره.

صلى الله عليه وعلى آله وأصحابه الذين طهروا وجه الإسلام من ظلمة الكفر وديا جيره، وحسموا مادة الباطل فلم يتنسموا إقليله ولا بكثيره.

أما بعد فالخلق الحسن صفة سيد المرسلين، وأفضل أعمال الصديقين، والأخلاق السيئة هي الخبائث المبعدة عن جوار رب العلمين، المنخرقة بصاحبها في سلك الشياطين كما قال الله تعالى قد أفلح من زكاها وقد خاب من دساها.

وقال رسول الله صلى الله عليه وسلم إن أثقل شيء يوضع في ميزان المؤمن يوم القيمة خلق حسن وإن الله يبغض الفاحش البذي.

وقال عليه الصلوة والسلام إن المؤمن ليدرك بحسن خلقه درجة قائم الليل وصائم النهار.

3. Rasulullah ﷺ also said: "The person who mixes with people and tolerates their harm with patience is better than him who does not mix with people and does not tolerate their harm towards him." *(Tirmithi, Ibn Majah)*

4. Rasulullah ﷺ also said: "The believer with the most complete faith is the one with the best character." *(Abu Dawood, Daarmy)*

I seek refuge in Allah from Shaytaan, the accursed.

And Allah says: "And avoid all outward sins as well as secret sins. Verily those who commit sins, will soon be rewarded (punished) for the sins they committed."

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اَلْمُسْلِمُ الَّذِیْ یُخَالِطُ النَّاسَ وَیَصْبِرُ عَلٰی
اَذَاهُمْ اَفْضَلُ مِنَ الَّذِیْ لَا یُخَالِطُ وَلَا یَصْبِرُ عَلٰی اَذَاهُمْ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اَكْمَلُ الْمُؤْمِنِيْنَ اِيْمَانًا اَحْسَنُهُمْ خُلُقًا۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۔

وَذَرُوْا ظَاهِرَ الْاِثْمِ وَبَاطِنَهٗ ۔ اِنَّ الَّذِيْنَ يَكْسِبُوْنَ الْاِثْمَ سَيُجْزَوْنَ
بِمَا كَانُوْا يَقْتَرِفُوْنَ ○

Khutbah : 21

SUBJUGATION OF THE TWO MAJOR PASSIONS

All praises are due to Allah Who has taken upon Himself the responsibility of protecting His servants in all his arrivals and movements and He is the One Who feeds and gives him to drink and the protects him against destruction and guards him. And He preserves him with food and drink from that which causes his destruction. And He enables him to be satisfied with little food and through that destroys his passions and saves him from the evils of his passions and lusts and then he will worship his Lord and fear Him.

And we bear witness that there is none worthy of worship except Allah alone, without any associate or partner and we bear witness that Sayeduna Muhammad ﷺ is Allah's servant and His messenger and His chosen prophet. May Allah's choicest blessings be upon him and pious offspring and relatives and upon the chosen ones from among his companions and those who followed them.

Verily the most feared of the passions and lusts is the passion of the stomach and the private parts. O people, fear Allah, fear Allah that you do not commit excesses in these two. For verily Allah has said: "Eat, and drink and do not waste for verily Allah does not love those who waste."

And Allah says: "Verily those who unjustly devour the possessions of the orphans, they only devour fire (of hell) in their bellies."

And Allah says: "And you devour inheritance—all with greed."

And Allah says: "And do not come near to adultery, for it is a shameful deed and an evil opening the road (to other evils)."

And Allah says: "Do you men come to other men from this world (leaving aside women?)"

And Rasulullah ﷺ said: "I have not left any trial more harmful to the men than the trial of women"

And Rasulullah ﷺ said to Sayeduna Ali رضي الله عنه: "O Ali, do not follow up one look with another glance, for the first one is for you and not the second glance."

اَلْخُطْبَةُ الْحَادِيَةُ (۲۱) وَالْعِشْرُوْنَ فِیْ كَسْرِ الشَّهْوَتَيْنِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الْمُتَكَفِّلِ بِحِفْظِ عَبْدِهٖ فِیْ جَمِيْعِ مَوَارِدِهٖ وَمَجَارِيْهِ ۔ فَهُوَ الَّذِیْ يُطْعِمُهٗ وَيَسْقِيْهِ ۔ وَيَحْفَظُهٗ مِنَ الْهَلَاكِ وَيَحْمِيْهِ ۔ وَيَحْرُسُهٗ بِالطَّعَامِ وَ الشَّرَابِ عَمَّا يُهْلِكُهٗ وَيُرْدِيْهِ ۔ وَيُمَكِّنُهٗ مِنَ الْقَنَاعَةِ بِقَلِيْلِ الْقُوْتِ فَيَكْسِرُ بِهٖ شَهْوَةَ النَّفْسِ الَّتِیْ تُعَادِيْهِ ۔ وَيَدْفَعُ شَرَّهَا ثُمَّ يَعْبُدُ رَبَّهٗ وَيَتَّقِيْهِ ۔

وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهُ النَّبِيُّهُ ۔ وَنَبِيُّهُ الْوَجِيْهُ ۔ صَلَّى اللّٰهُ عَلَيْهِ وَعَلَى الْاَبْرَارِ مِنْ عِتْرَتِهٖ وَاَقْرِبَيْهِ وَالْاَخْيَارِ مِنْ صَحَابَتِهٖ وَتَابِعِيْهِ ۔

اَمَّا بَعْدُ فَاِنَّ اَخْوَفَ الشَّهَوَاتِ شَهْوَةُ الْبَطْنِ وَالْفَرْجِ فَاللّٰهَ اللّٰهَ اَنْ تَغْلِبُوْا فِيْهِمَا فَقَدْ قَالَ اللّٰهُ تَعَالٰى كُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۚ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ۔

وَقَالَ تَعَالٰى اِنَّ الَّذِيْنَ يَاْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى ظُلْمًا اِنَّمَا يَاْكُلُوْنَ فِیْ بُطُوْنِهِمْ نَارًا ۔

وَقَالَ تَعَالٰى وَتَاْكُلُوْنَ التُّرَاثَ اَكْلًا لَّمًّا ۔

وَقَالَ تَعَالٰى وَلَا تَقْرَبُوا الزِّنٰى اِنَّهٗ كَانَ فَاحِشَةً ۭ وَسَآءَ سَبِيْلًا ۔

وَقَالَ اللّٰهُ تَعَالٰى اَتَاْتُوْنَ الذُّكْرَانَ مِنَ الْعٰلَمِيْنَ ۔

وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا تَرَكْتُ بَعْدِیْ فِتْنَةً اَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَآءِ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ لِعَلِیٍّ يَا عَلِیُّ لَا تُتْبِعِ النَّظْرَةَ النَّظْرَةَ فَاِنَّ لَكَ الْاُوْلٰى وَلَيْسَ لَكَ الْاٰخِرَةُ ۔

And Rasulullah ﷺ heard a man burping and said to him: "Reform from burping by eating less for on the Day of Qiyaamat those who will be most hungry will be those who were most satiated and filled to capacity." *(Sharhus Sunnah)*

O brothers, know that just as extravagance is blameworthy and condemned in the case of these two passions, in that Allah's rights are neglected by being too much involved with these passions, so also is the excessive diminishing of these passions also condemned because through it the rights of the 'self' or the rights of the family is neglected.

And Rasulullah ﷺ said: "Verily your wife has a right over you and the one visiting you has a right over you and your body also has a right over you."

I seek refuge in Allah from Shaytaan, the accursed.

Allah says: "And Allah desires that He should accept your repeatance And those who follow their passions desire that you should turn away (from Him), far far away." *(Surah 4:27)*

وَسَمِعَ عَلَيْهِ الصَّلٰوةُ وَ السَّلَامُ رَجُلًا يَتَجَشَّأُ فَقَالَ اَقْصِرْ مِنْ جُشَآءِكَ فَاِنَّ اَطْوَلَ النَّاسِ جُوْعًا يَوْمَ الْقِيٰمَةِ اَطْوَلُهُمْ شَبَعًا فِي الدُّنْيَا۔

وَاعْلَمُوْا اَنَّهٗ كَمَا يُذَمُّ الْاِفْرَاطُ فِيْ هَاتَيْنِ الشَّهْوَتَيْنِ حَيْثُ يَخْتَلُّ بِهٖ حُقُوْقُ اللّٰهِ بِالْاِنْهِمَاكِ فِيْهِمَا كَذٰلِكَ يُذَمُّ التَّفْرِيْطُ فِيْهِمَا بِحَيْثُ يَفُوْتُ بِهٖ حَقُّ النَّفْسِ اَوْ حَقُّ الْاَهْلِ

كَمَا قَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ فَاِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا وَّلِزَوْرِكَ عَلَيْكَ حَقًّا وَّ لِجَسَدِكَ عَلَيْكَ حَقًّا۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

وَاللّٰهُ يُرِيْدُ اَنْ يَّتُوْبَ عَلَيْكُمْ وَيُرِيْدُ الَّذِيْنَ يَتَّبِعُوْنَ الشَّهَوٰتِ اَنْ تَمِيْلُوْا مَيْلًا عَظِيْمًا ۝

Khutbah : 22

CONCERNING WATCHING ONE'S TONGUE

All praises are due to Allah Who has created mankind most beautifully and fashioned him. And He granted man's heart the treasures of knowledge and perfected it. And He blessed him with a tongue with which he interprets what the heart hides and what the heart thinks. And we bear witness that there is none worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah whom He has honoured and granted respect, the prophet, whom He sent with the Qur'an, which He revealed. May Allah's choicest blessings and salutations be upon him, his family and his companions for as long as a man may recite takbeer and tahleel.

Thereafter, O muslims, verily the size of the tongue is small but the wound it creates is very big. For this reason, the Shariah praised the virtue of silence and encouraged it except in cases of uttering the truth.

1. Rasulullah ﷺ said: "Whosoever guarantees me the safety of that which lies between his lips (i.e., the tongue) and that which lies between his legs (i.e., his private parts) to him I give the guarantee of paradise." *(Bukhary)*

2. Rasulullah ﷺ also said: "To swear at a muslim is impiety and to fight with him with the aim of killing him is unbelief."

3. Rasulullah ﷺ said: "A slanderer will not enter paradise (except after being punished)."

4. Rasulullah ﷺ also said: "Verily truthfulness is a virtue. Virtue leads to paradise, while falsehood is a sin and leads to the fire." *(Muslim)*

اَلْخُطْبَةُ الثَّانِيَةُ وَالْعِشْرُوْنَ (۲۲) فِيْ حِفْظِ اللِّسَانِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَحْسَنَ خَلْقَ الْاِنْسَانِ وَعَدَلَهٗ ۔ وَاَفَاضَ عَلٰى قَلْبِهٖ خَزَآئِنَ الْعُلُوْمِ فَاَكْمَلَهٗ ثُمَّ اَمَدَّهٗ بِلِسَانٍ يُتَرْجِمُ بِهٖ عَمَّا حَوَاهُ الْقَلْبُ وَعَقَلَهٗ وَيَكْشِفُ عَنْهُ سِتْرَهُ الَّذِيْ اَرْسَلَهٗ ۔ وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهُ الَّذِيْ اَكْرَمَهٗ وَبَجَّلَهٗ ۔ وَنَبِيُّهُ الَّذِيْ اَرْسَلَهٗ بِكِتَابٍ اَنْزَلَهٗ ۔ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰٓى اٰلِهٖ وَاَصْحَابِهٖ مَا كَبَّرَ اللّٰهَ عَبْدٌ وَهَلَّلَهٗ ۔

اَمَّا بَعْدُ فَاِنَّ اللِّسَانَ جِرْمُهٗ صَغِيْرٌ وَّجُرْمُهٗ كَبِيْرٌ ۔ فَلِذٰلِكَ مَدَحَ الشَّرْعُ الصَّمْتَ وَحَثَّ عَلَيْهِ اِلَّا بِالْحَقِّ

فَقَالَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يَّضْمَنْ لِّيْ مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ اَضْمَنْ لَهُ الْجَنَّةَ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ سِبَابُ الْمُسْلِمِ فُسُوْقٌ وَّقِتَالُهٗ كُفْرٌ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَ السَّلَامُ لَا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِنَّ الصِّدْقَ بِرٌّ وَاِنَّ الْبِرَّ يَهْدِيْ اِلَى الْجَنَّةِ وَاِنَّ الْكَذِبَ فُجُوْرٌ وَاِنَّ الْفُجُوْرَ يَهْدِيْ اِلَى النَّارِ ۔

5. And Rasulullah ﷺ said: "Do You know waht is backbiting?" The companions replied: "Allah and His messenger know best" Then he said: "It is that you mention something about your brother which he deslikes. "Then it was asked: "What is the position if that which I mention about my brother is really in him?" He replied: "In that case you have really backbited him, for if that which you mentioned is not in him, you have in fact slandered him." (Muslim)

6. Rasulullah ﷺ also said: "He who observes silence will be safe." *(Ahmad, Tirmithi, Daarmy, Baihaqi)*

7. Rasulullah ﷺ also said: "The beauty of a person's Islam is to discard those things which do not concern him." *(Malik, Ibn Majah, Ahmad)*

8. Rasulullah ﷺ said: "He who is two faced in this world will on the day of Qiyaamat have a tongue of fire."

9. Rasulullah ﷺ also said: The person who degrades a person for a sin of which he had repented, will not die until he commits the same sin." *(Tirmithi)*

10. He also said: "Do not display pleasure at your brother's misfortune or else Allah will shower His blessings upon him and involve you in misfortunes." *(Tirmithi)*

11. Rasulullah ﷺ also said: "When a *faasiq* (evildoer) is being praised Allah becomes angry and the throne of Allah trembles." *(Baihaqi)*

I seek refuge in Allah from Shaytaan the accursed.

And Allah says: "Never does a man utter a word except that there is a guard ready at hand (to record it)."

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَ السَّلَامُ اَتَدْرُوْنَ مَا الْغِيْبَةُ قَالُوا اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ ذِكْرُكَ اَخَاكَ بِمَا يَكْرَهُ قِيْلَ اَفَرَاَيْتَ اِنْ كَانَ فِيْ اَخِيْ مَا اَقُوْلُ قَالَ اِنْ كَانَ فِيْهِ مَا تَقُوْلُ فَقَدِ اغْتَبْتَهٗ وَاِنْ لَّمْ يَكُنْ فِيْهِ مَا تَقُوْلُ فَقَدْ بَهَتَّهٗ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ صَمَتَ نَجَا۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مِنْ حُسْنِ اِسْلَامِ الْمَرْءِ تَرْكُهٗ مَالَا يَعْنِيْهِ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَ السَّلَامُ مَنْ كَانَ ذَا وَجْهَيْنِ فِي الدُّنْيَا كَانَ لَهٗ يَوْمَ الْقِيٰمَةِ لِسَانٌ مِّنْ نَّارٍ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ عَيَّرَ اَخَاهُ بِذَنْبٍ لَّمْ يَمُتْ حَتّٰى يَعْمَلَهٗ يَعْنِيْ مِنْ عَمَلٍ قَدْ تَابَ مِنْهُ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ لَا تُظْهِرِ الشَّمَاتَةَ لِاَخِيْكَ فَيَرْحَمُهُ اللّٰهُ وَيَبْتَلِيْكَ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِذَا مُدِحَ الْفَاسِقُ غَضِبَ الرَّبُّ تَعَالٰى وَاهْتَزَّ لَهُ الْعَرْشُ

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ۔

مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ ○

Khutbah : 23

THE CONDEMNATION OF ANGER, HATRED AND JEALOUSY

All praises be to Allah, Whose pardon and mercy is not hoped except by those having full hope. And no one fears His wrath and His authority except him who truly fears. And He has saddled his servants with passions and desires and has commanded them to abstain from these. And He has tested them with anger and He order them to subdue their anger in cases where anger besets them.

I bear witness that there is none worthy of worship except Allah alone, without any partner or associate. And I bear witness that Sayeduna Muhammad ﷺ is His chosen servant and messenger, the one under whose banner all the prophets will march. May Allah's choicest blessings descend upon him, his family, and in such numbers of all that existed in the past and what will exist in future for through his blessings both the former generations and the later generations receive the bounties of Allah.

After this, O muslims, Verily anger without due cause and its subsequent results of hatred and jealousy are things that destroyed many peoples. And in condemnation thereof Allah has said in the Quran: "When those who disbelieved had set up in their hearts zealotry, the zealotry of the age of ignorance, then Allah sent down His peace and tranquility upon His messenger and the believers and imposed upon them the testification to piety, for they were most worthy of it. And Allah is aware of all things."

In another verse Allah says: "And let not hatred of a people induce you to deal unjustly, deal justly. That is nearer to piety."

And Allah says: "Say..... I seek refuge in the lord of the daybreak..... from the jealous one when he practises his jealousy."

1. A certain Sahabi once asked for some advice and Rasulullah ﷺ advised him: "Do not become angry." The same Sahabi repeated his question and again Rasulullah ﷺ told him: "Do not become angry." *(Bukhary)*

الخطبة الثالثة والعشرون (٢٣) في ذم الغضب والحقد والحسد

بسم الله الرحمن الرحيم

الحمد لله الذي لا يتكل على عفوه ورحمته إلا الراجون، ولا يحذر سوء غضبه وسطوته إلا الخائفون، الذي سلط على عباده الشهوات وأمرهم بترك ما يشتهون، وابتلاهم بالغضب وكلفهم كظم الغيظ فيما يغضبون، وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله الذي تحت لوائه النبيون، صلى الله عليه وعلى آله وأصحابه صلوة توازي عدد ما كان وما سيكون، ويحظى ببركتها الأولون والآخرون، وسلم تسليما كثيرا.

أما بعد فإن الغضب بغير حق وما ينتج منه من الحقد والحسد مما يهلك به من هلك ويفسد به من فسد، كما قال الله تعالى في ذمه إذ جعل الذين كفروا في قلوبهم الحمية حمية الجاهلية الآية وقال تعالى ولا يجرمنكم شنآن قوم على ألا تعدلوا، وقال تعالى ومن شر حاسد إذا حسد.

وقال رسول الله صلى الله عليه وسلم لرجل قال له صلى الله عليه وسلم أوصني قال لا تغضب فردد ذلك مرارا قال لا تغضب.

2. Rasulullah ﷺ also said: "When anyone becomes angry while he is standing up, let him sit down. And if the anger subsides, good and well, otherwise let him lie down."

(Tirmithi, Ahmad)

3. Rasulullah ﷺ also said: "Do not harbour jealousy for one another and do not have hatred for one another."

(Bukhary, Muslim)

4. And Rasulullah ﷺ said: "Verily the illness of other nations before you have come into you, namely, jealousy and hatred. They are very destroying factors. I do not say that they cut off the hair but they in fact destroy your deen."

(Ahmad, Tirmithi)

5. Rasulullah ﷺ said: "I warn you against jealousy for verily jealousy eats up good deeds like fire eats up wood."

6. And He said: "The doors of jannah are opened every Monday and Thursday and then everyone who did not ascribe any partners unto Allah are forgiven except that person between whom and his brother there was enmity and hatred about them is said: "Leave these two alone until they become reconciled." *(Muslim)*

I seek refuge in Allah from Shaytaan the accursed.

And Allah says in the Quran: "Those who spend (of that which Allah has given them) in times of ease and times of adversity, those who control their anger and pardon mankind for faults committed. And verily Allah loves those who do good to others."

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِذَا غَضِبَ اَحَدُكُمْ وَهُوَ قَآئِمٌ فَلْيَجْلِسْ فَاِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَاِلَّا فَلْيَضْطَجِعْ ۔ وَ

قَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ وَلَا تَحَاسَدُوْا وَلَا تَبَاغَضُوْا

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ دَبَّ اِلَيْكُمْ دَآءُ الْاُمَمِ قَبْلَكُمُ الْحَسَدُ وَالْبَغْضَآءُ هِيَ الْحَالِقَةُ لَآ اَقُوْلُ تَحْلِقُ الشَّعْرَ وَلٰكِنْ تَحْلِقُ الدِّيْنَ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَ السَّلَامُ اِيَّاكُمْ وَالْحَسَدَ فَاِنَّ الْحَسَدَ يَاْكُلُ الْحَسَنَاتِ كَمَا تَاْكُلُ النَّارُ الْحَطَبَ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ تُفْتَحُ اَبْوَابُ الْجَنَّةِ يَوْمَ الْاِثْنَيْنِ وَيَوْمَ الْخَمِيْسِ فَيُغْفَرُ لِكُلِّ عَبْدٍ لَّا يُشْرِكُ بِاللّٰهِ شَيْئًا اِلَّا رَجُلًا كَانَتْ بَيْنَهٗ وَبَيْنَ اَخِيْهِ شَحْنَآءُ فَيُقَالُ اَنْظِرُوْا هٰذَيْنِ حَتّٰى يَصْطَلِحَا ۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۔

اَلَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّآءِ وَالضَّرَّآءِ وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ؕ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۝

Khutbah : 24

CONDEMNATION OF THIS WORLD

All praise is due to Allah, Who causes His friends to know and recognise the dangers of this world and its disasters. And He also unveiled to them the faults of the world and its defects. And thus they realize that the evils of the world exceed the good things therein. The things in this world which are desired and hoped for are not void of dangers. And they also realize that the beautiful aspects of this world are not free from stains of inpurity and neither are moments of happiness free of aspects which are disturbing. This world makes its occupants to hope for happiness but promises them deception.

I bear witness that there is none worthy of worship except Allah alone, without any partner or associate and I bear witness that our master and leader Sayeduna Muhammad ﷺ is the servant and messenger of Allah, who has been sent to all the nations as a warner and a bringer of good news as well as a shining lamp of guidance. May Allah's blessings be upon him, his family and his companions in great abundance.

Thereafter, O muslims, verily many are the verses revealed in the Qur'an condemning this world and its evils. The Qur'an is full of verses condemning this world and of diverting man from it and inviting man towards the hereafter. That was the major objective of the prophets and they were not sent to this world but for this object. The verses in which this was expounded are many indeed and all well known. A few hadeeth in this regard are mentioned here:

1. Rasulullah ﷺ said: "I swear by Allah this world in comparison with the hereafter is like one of you putting his finger into the sea or a river. Let him see how much of the water of the river remains on his finger when he removes the finger." *(Muslim)*
2. And Rasulullah ﷺ said: "Verily this world is a prison for the believer and a paradise for the unbeliever." *(Muslim)*
3. Rasulullah ﷺ also said: "If this world in the sight of Allah had been worth even the wing of a mosquito, Allah would never have given an unbeliever even a drop of water to drink." *(Ahmad, Tirmithi)*

اَلْخُطْبَةُ الرَّابِعَةُ وَالْعِشْرُوْنَ (۲۴) فِیْ ذَمِّ الدُّنْیَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِیْ عَرَّفَ اَوْلِیَآءَهٗ غَوَآئِلَ الدُّنْیَا وَاٰفَاتِهَا ۔ وَكَشَفَ لَهُمْ عَنْ عُیُوْبِهَا وَعَوْرَاتِهَا ۔ فَعَلِمُوْٓا اَنَّهٗ یَزِیْدُ مُنْكَرُهَا عَلٰی مَعْرُوْفِهَا ۔ وَلَا یَفِیْ مَرْجُوُّهَا بِمَخُوْفِهَا ۔ لَا یَخْلُوْ صَفْوُهَا عَنْ شَوَآئِبِ الْكُدُوْرَاتِ ۔ وَلَا یَنْفَكُّ سُرُوْرُهَا عَنِ الْمُنَغِّصَاتِ ۔ تُمَنِّیْ اَصْحَابَهَا سُرُوْرًا ۔ وَتَعِدُهُمْ غُرُوْرًا ۔

وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْكَ لَهٗ وَاَشْهَدُ اَنَّ سَیِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهُ الْمُرْسَلُ اِلَی الْعٰلَمِیْنَ بَشِیْرًا وَّنَذِیْرًا ۔ وَّسِرَاجًا مُّنِیْرًا ۔ صَلَّی اللّٰهُ عَلَیْهِ وَعَلٰٓی اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ تَسْلِیْمًا كَثِیْرًا ۔

اَمَّا بَعْدُ فَاِنَّ الْاٰیَاتِ الْوَارِدَةَ فِیْ ذَمِّ الدُّنْیَا وَاَمْثِلَتِهَا كَثِیْرَةٌ وَّاَكْثَرُ الْقُرْاٰنِ مُشْتَمِلٌ عَلٰی ذَمِّ الدُّنْیَا وَصَرْفِ الْخَلْقِ عَنْهَا وَدَعْوَتِهِمْ اِلَی الْاٰخِرَةِ بَلْ هُوَ مَقْصُوْدُ الْاَنْبِیَآءِ عَلَیْهِمُ السَّلَامُ وَلَمْ یُبْعَثُوْٓا اِلَّا لِذٰلِكَ فَالْاٰیَاتُ فِیْهَا مَشْهُوْرَةٌ ۔ وَجُمْلَةٌ مِّنَ السُّنَنِ هُنَالِكَ مَذْكُوْرَةٌ ۔

فَقَدْ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ وَاللّٰهِ مَا الدُّنْیَا فِی الْاٰخِرَةِ اِلَّا مِثْلُ مَا یَجْعَلُ اَحَدُكُمْ اِصْبَعَهٗ فِی الْیَمِّ فَلْیَنْظُرْ بِمَ یَرْجِعُ ۔

وَقَالَ عَلَیْهِ الصَّلٰوةُ وَالسَّلَامُ اَلدُّنْیَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ ۔

وَقَالَ عَلَیْهِ الصَّلٰوةُ وَالسَّلَامُ لَوْ كَانَتِ الدُّنْیَا تَعْدِلُ عِنْدَ اللّٰهِ جَنَاحَ بَعُوْضَةٍ مَّا سَقٰی كَافِرًا مِّنْهَا شَرْبَةً ۔

4. And Rasulullah ﷺ said: "Whosoever loves this world causes harm to his hereafter and whosoever loves his hereafter, causes harm to his world therefore give preference to that which is eternal over that which will perish."
(Ahmad, Baihaqi)

5. Rasulullah ﷺ said: "What do I have to do with this world?" My relationship with this world is that of a rider (in the desert) who comes to seek shelter under the shade of a tree, (rests a little) and then leaves the tree to depart (further on his journey)." *(Ahmad, Tirmithi, Ibn Majah)*

6. And Rasulullah ﷺ said: "The love of this world is the root of every evil." *(Baihaqi)*

7. And Rasulullah ﷺ said: "Be of the children of the hereafter and be not of the children of the world." *(Abu Nuaim)*

I seek refuge in Allah from Shaytaan the accursed.

And Allah says: "But you prefer the life of this world while the hereafter is better and everlasting."

وَ قَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ اَحَبَّ دُنْيَاهُ اَضَرَّ بِاٰخِرَتِهٖ وَمَنْ اَحَبَّ اٰخِرَتَهٗ اَضَرَّ بِدُنْيَاهُ فَاٰثِرُوْا مَا يَبْقٰى عَلٰى مَا يَفْنٰى ۚ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَالِيْ وَلِلدُّنْيَا وَمَا اَنَا وَالدُّنْيَا اِلَّا كَرَاكِبٍ اِسْتَظَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا ۚ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ حُبُّ الدُّنْيَا رَاْسُ كُلِّ خَطِيْئَةٍ ۚ

وَ قَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ كُوْنُوْا مِنْ اَبْنَآءِ الْاٰخِرَةِ وَ لَا تَكُوْنُوْا مِنْ اَبْنَآءِ الدُّنْيَا ۚ

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

بَلْ تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا وَالْاٰخِرَةُ خَيْرٌ وَّاَبْقٰى ۝

Khutbah : 25

CONDEMNATION OF MISERLINESS AND OF LOVE FOR THIS WORLD

All praises is due to Allah Who reserves praise for His extended sustenance to His servants. And He removes harm from them after they had reached the limits of despair. And He has created the creation and provides sustenance for them generously. And He has granted to this Universe many kinds of wealth and He tests the creation with various changing conditions so as to ascertain as to who is the best of them in action and grants respite to those who give preference over the hereafter to this world."

And I bear witness that there is none deserving of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His chosen servant and messenger, who through his religion has abrogated all other religions and has included in his shariah the truths of all religions and creeds. May Allah's choicest blessings descend upon him, his family and his companions, those who trod the path of their Lord diligently.

Thereafter, O muslims, Allah commands us in the Qur'an: "O you who believe let not your wealth and your children divert you from the remembrance of Allah. And whoever does that will be of the losers."

And Allah says: "Those who act miserly and command others towards stinginess and conceal that which Allah had granted them of His grace and bounty."

1. Rasulullah ﷺ said: "The son of Adam says: "My wealth, My wealth!" O son of Adam ﷺ nothing is yours except that which you have consumed and finished up and which you have worn and caused to become tatters and what you have spent in charity and utilized."
2. He also said: "Beware of stinginess for verily stinginess has destroyed many of those before you. *(Muslim)*

اَلْخُطْبَةُ الْخَامِسَةُ (۲۵) وَالْعِشْرُوْنَ فِیْ ذَمِّ الْبُخْلِ وَحُبِّ الْمَالِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْحَمْدُ لِلّٰهِ مُسْتَوْجِبِ الْحَمْدِ بِرِزْقِهِ الْمَبْسُوْطِ، كَاشِفِ الضُّرِّ بَعْدَ الْقُنُوْطِ، اَلَّذِیْ خَلَقَ الْخَلْقَ، وَوَسَّعَ الرِّزْقَ، وَاَفَاضَ عَلَى الْعٰلَمِیْنَ اَصْنَافَ الْاَمْوَالِ، وَابْتَلَاهُمْ فِیْهَا بِتَقَلُّبِ الْاَحْوَالِ، كُلُّ ذٰلِكَ لِیَبْلُوَهُمْ اَیُّهُمْ اَحْسَنُ عَمَلًا، وَیَنْظُرَ اَیُّهُمْ اٰثَرَ الدُّنْیَا عَلَى الْاٰخِرَةِ بَدَلًا، وَاَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهُ الَّذِیْ نَسَخَ بِمِلَّتِهٖ مِلَلًا، وَطَوٰى بِشَرِیْعَتِهٖ اَدْیَانًا وَّنِحَلًا، صَلَّى اللّٰهُ عَلَیْهِ وَعَلٰۤى اٰلِهٖ وَ اَصْحَابِهِ الَّذِیْنَ سَلَكُوْا سُبُلَ رَبِّهِمْ ذُلُلًا، وَسَلَّمَ تَسْلِیْمًا كَثِیْرًا، اَمَّا بَعْدُ فَقَدْ قَالَ اللّٰهُ تَعَالٰى یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَاۤ اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ وَمَنْ یَّفْعَلْ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ، وَقَالَ تَعَالَى اَلَّذِیْنَ یَبْخَلُوْنَ وَیَاْمُرُوْنَ النَّاسَ بِالْبُخْلِ وَیَكْتُمُوْنَ مَاۤ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ،

وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ ابْنُ اٰدَمَ مَالِیْ مَالِیْ وَهَلْ لَّكَ یَا ابْنَ اٰدَمَ اِلَّا مَاۤ اَكَلْتَ فَاَفْنَیْتَ اَوْ لَبِسْتَ فَاَبْلَیْتَ اَوْ تَصَدَّقْتَ فَاَمْضَیْتَ

وَقَالَ عَلَیْهِ الصَّلٰوةُ وَالسَّلَامُ اِتَّقُوا الشُّحَّ فَاِنَّ الشُّحَّ اَهْلَكَ مَنْ كَانَ قَبْلَكُمْ،

3. Rasulullah ﷺ also said: "A swindler and a miser and one who reminds others of his goodness towards them in charity will never enter paradise." *(Tirmithi)*

4. Rasulullah ﷺ said: "O son of Adam عليه السلام, it is better for you to spend your surplus wealth than to hoard it. Hoarding for you is harmful. You cannot be condemned for that which is sufficient for your needs and when giving in charity begin with those who are your close relatives." *(Muslim)*

   Be aware of the fact that the above applies to when the hoarding and earnings and for something other than for deen. As regards saving for the sake of deen, Allah has said in the Qur'an: "And your Lord desired that they should reach maturity and bring forth their treasure as a mercy from their Lord." This verse proves that wealth should not be needlessly squandered and that it will be permissible to save for economic necessities.

5. Rasulullah ﷺ said: "Verily a time will come over mankind when nothing will be beneficial to mankind except the dinar (gold coin) and the dirham (silver coin). *(Ahmad)*

6. Rasulullah ﷺ Said: "There is no harm in being rich for that person who truly fears Allah." *(Ahmad)*

7. Sufyaan Thowri رحمه الله used to say: "Previously wealth used to be disliked. As for now, it is the shield of a believer."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "Spend your wealth for the cause of Allah and cast not yourself into destruction by your own hands and do good. Allah loves those who do good."

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ لَا يَدْخُلُ الْجَنَّةَ خِبٌّ وَّلَا بَخِيْلٌ وَّلَا مَنَّانٌ ؕ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ يَا ابْنَ اٰدَمَ اَنْ تَبْذُلَ الْفَضْلَ خَيْرٌ لَّكَ وَاَنْ تُمْسِكَهٗ شَرٌّ لَّكَ وَلَا تُلَامُ عَلٰى كَفَافٍ وَّابْدَأْ بِمَنْ تَعُوْلُ ؕ

وَاعْلَمُوْا اَنَّ هٰذَا اِذَا كَانَ الْكَسْبُ اَوِ الْاِمْسَاكُ لِغَيْرِ الدِّيْنِ فَاَمَّا لِلدِّيْنِ فَقَدْ قَالَ اللّٰهُ تَعَالٰى فَاَرَادَ رَبُّكَ اَنْ يَّبْلُغَآ اَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنْ رَّبِّكَ ؕ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ لَيَاْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَّا يَنْفَعُ فِيْهِ اِلَّا الدِّيْنَارُ وَالدِّرْهَمُ ؕ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَ السَّلَامُ لَا بَاْسَ بِالْغِنٰى لِمَنِ اتَّقَى اللّٰهَ عَزَّوَجَلَّ ؕ

وَقَالَ سُفْيَانُ الثَّوْرِيُّ كَانَ الْمَالُ فِيْمَا مَضٰى يُكْرَهُ فَاَمَّا الْيَوْمَ فَهُوَ تُرْسُ الْمُؤْمِنِ ؕ

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ

وَاَنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَلَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ وَاَحْسِنُوْا ۛ اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ۝

Khutbah : 26

CONDEMNATION OF LOVE FOR HONOUR AND FOR NAME AND FAME

All praise be to Allah, the Knower of the unseen, the One Who is completely aware of the secrets of the heart He accepts only those actions which are perfect and complete and pure and clean from all blemishes of shirk and I bear witness that there is none worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is the chosen servant and messenger of Allah who has cleansed us from all atains of shirk. May Allah's choicest blessings descend upon him, his family and his companions who were free from all forms of treachery, deception and falsehood.

Thereafter, O muslims, Verily riya (the doing of things for show and for achieving fame among men) is indeed a very destructive thing in the life of a muslim, even if it is practised in his daily forms of worship.

1. Rasulullah ﷺ has said: "Whosoever dons clothing of show and fame in this world, Allah will on the day of qiyamah dress him in clothing of humiliation.

   (Ahmad, Abu Dawood, Ibn Majah)

2. And Rasulullah ﷺ said: "Sufficient is it as evil that fingers should point at a person in worldly affairs as well as deeny matters, except that person whom Allah protects."*(Baihaqi)*

3. Rasulullah ﷺ said: "Verily two hungry wolves let loose among a flock of goats are not more harmful to than the harm caused to a man's deen by greed for wealth and for honour."

   (Tirmithi, Daarmy)

4. Rasulullah ﷺ said: "Verily Allah loves the righteous ones, who fear Him and remain unknown and hidden from people. They are not searched for when they area bsent, nor are they called for when they are present and neither are they being befriended. Their hearts are lamps of guidance and they are protected by Allah from all evils.*(Ibn Majah, Baihaqi)*.

اَلْخُطْبَةُ السَّادِسَةُ (۲۶) وَالْعِشْرُوْنَ فِیْ ذَمِّ حُبِّ الْجَاهِ وَالرِّیَآءِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْحَمْدُ لِلّٰهِ عَلَّامِ الْغُیُوْبِ ؕ اَلْمُطَّلِعِ عَلٰی سَرَآئِرِ الْقُلُوْبِ ؕ اَلَّذِیْ لَا یَقْبَلُ مِنَ الْاَعْمَالِ اِلَّا مَا کُمِّلَ وَوُفِّیَ ؕ وَخُلِّصَ عَنْ شَوَآئِبِ الرِّیَآءِ وَالشِّرْکِ وَصُفِّیَ ؕ وَ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْکَ لَهٗ وَاَشْهَدُ اَنَّ سَیِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهُ الَّذِیْ زَکَّانَا عَنْ شَوَآئِبِ الشِّرْکِ ؕ صَلَّی اللّٰهُ عَلَیْهِ وَعَلٰٓی اٰلِهٖ وَ اَصْحَابِهِ الْمُبَرَّئِیْنَ مِنَ الْخِیَانَةِ وَالْاِفْکِ ؕ وَسَلَّمَ تَسْلِیْمًا کَثِیْرًا ؕ

اَمَّا بَعْدُ فَاِنَّ الرِّیَآءَ سَوَآءٌ کَانَ فِی الْعَادَاتِ اَوْ فِی الطَّاعَاتِ مِنْ اَعْظَمِ الْمُوْبِقَاتِ ؕ

فَقَدْ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ فِی الدُّنْیَا اَلْبَسَهُ اللّٰهُ ثَوْبَ مَذَلَّةٍ یَوْمَ الْقِیٰمَةِ ؕ

وَقَالَ عَلَیْهِ الصَّلٰوةُ وَالسَّلَامُ بِحَسْبِ امْرِئٍ مِّنَ الشَّرِّ اَنْ یُّشَارَ اِلَیْهِ بِالْاَصَابِعِ فِیْ دِیْنٍ اَوْ دُنْیَا اِلَّا مَنْ عَصَمَهُ اللّٰهُ ؕ

وَقَالَ عَلَیْهِ الصَّلٰوةُ وَالسَّلَامُ مَا ذِئْبَانِ جَآئِعَانِ اُرْسِلَا فِیْ غَنَمٍ بِاَفْسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَی الْمَالِ وَالشَّرَفِ لِدِیْنِهٖ ؕ

وَقَالَ عَلَیْهِ الصَّلٰوةُ وَالسَّلَامُ اِنَّ اللّٰهَ یُحِبُّ الْاَبْرَارَ الْاَتْقِیَآءَ الْاَخْفِیَآءَ الَّذِیْنَ اِذَا غَابُوْا لَمْ یُتَفَقَّدُوْا وَاِنْ حَضَرُوْا لَمْ یُدْعَوْا وَلَمْ یُعْرَفُوْا قُلُوْبُهُمْ مَّصَابِیْحُ الْهُدٰی یَخْرُجُوْنَ مِنْ کُلِّ غَبْرَآءَ مُظْلِمَةٍ ؕ هٰذَا کُلُّهٗ اِذَا قَصَدَ الْمُرَآءَةَ لِغَرَضٍ دُنْیَوِیٍّ اَمَّا اِذَا لَمْ یَقْصِدْهَا فَلَا یُذَمُّ ؕ

5. Rasulullah ﷺ was asked about a man who does a good deed as a result of which people praise him, or love him. He replied: "That is a glad tiding hastened towards a believer."

(Muslim)

6. Sayeduna Abu Hurayrah رضي الله عنه once said to Rasulullah ﷺ: While I was in my house (performing salaah) in my place of salaah, a man came to me and found me performing salaah. I found pleasure in myself for the manner in which he found me. (Kindly inform me about this feeling which I felt within myself). Rasulullah ﷺ replied: "May Allah have mercy upon you, O Abu Hurayrah رضي الله عنه. You have gained double reward for having performed your deed in secret and secondly for having done your deed openly." *(Tirmithi)*

I seek refuge in Allah from Shaytaan the accursed.

And Allah says in the Quran: "That is the abode of the Hereafter, which We grant to those who do not seek exaltedness in the earth nor corruption. The sequel of good outcome is for those who fear Allah".

وَقَدْ قِيْلَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرَاَيْتَ الرَّجُلَ يَعْمَلُ الْعَمَلَ مِنَ الْخَيْرِ وَيَحْمَدُهُ النَّاسُ عَلَيْهِ وَفِيْ رِوَايَةٍ وَيُحِبُّهُ النَّاسُ قَالَ تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ

وَقَالَ اَبُوْهُرَيْرَةَ يَا رَسُوْلَ اللّٰهِ بَيْنَا اَنَا فِيْ بَيْتِيْ فِيْ مُصَلَّايَ اِذْ دَخَلَ عَلَيَّ رَجُلٌ فَاَعْجَبَنِي الْحَالُ الَّتِيْ رَاٰنِيْ عَلَيْهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَحِمَكَ اللّٰهُ يَا اَبَاهُرَيْرَةَ لَكَ اَجْرَانِ اَجْرُ السِّرِّ وَاَجْرُ الْعَلَانِيَةِ ۞

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۞

تِلْكَ الدَّارُ الْاٰخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِي الْاَرْضِ وَلَا فَسَادًا ؕ وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ ۝

Khutbah : 27

CONDEMNATION OF PRIDE AND VANITY

All praises are due to Allah, the Creator, the Producer, the Fashioner, the Powerful, the Mighty, the Exalted, the High Whose greatness cannot be lessened by Anyone who denounces. He is the All-Powerful before Whom all tyrants are submissive. His greatness is such that it broke the backs of the mighty Persian emperors. And was such that it destroyed the might of the Caesers. Greatness is His lower cloth and Majesty is his upper cloth. Whosoever challenges Him in these two qualities, He inflicts with a sickness from which there is no cure. Most great is His Magnificence and Most sanctifies are His names.

I bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger upon whom was revealed the great light of ever-spreading brilliance until it illuminated the corners of the earth. May Allah's choicest blessings be upon him and his family and his companions who were the beloved ones and friends of Allah, the chosen ones of this world and the best of all mankind.

Thereafter, O muslims, know that pride and vanity are two most destructive sicknesses which are very much disliked and detested by Allah. The ones filled with pride and haughtiness are indeed inflicted with two great sicknesses. Allah states in the Qur'an. "He does not love the arrogant one and the boastful one. He also mentions about the battle of Hunain" (when the Muslims felt pride in themselves over their large numbers); "And the day of the battle of Hunain, when you exalted in the numbers of your might, which in turn availed you naught."

1. Rasulullah ﷺ said: "Whosoever humbles himself before Allah, Allah will elevate him And in the eyes of his own he will be insignificant but in the eyes of the people he will be considered great. And whoever acts proudly, Allah will humiliate him so that in the eyes of people he will be insignificant while in his own eyes he will be great so much so that he will be looked upon as lower than a dog or a swine." *(Baihaqi)*

اَلْخُطْبَةُ السَّابِعَةُ وَالْعِشْرُوْنَ فِيْ ذَمِّ الْكِبْرِ وَالْعُجْبِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الْخَالِقِ الْبَارِئِ الْمُصَوِّرِ الْعَزِيْزِ الْجَبَّارِ الْمُتَكَبِّرِ الْعَلِيِّ الَّذِيْ لَايَضَعُهُ عَنْ مَجْدِهٖ وَاضِعٌ، اَلْجَبَّارُ الَّذِيْ كُلُّ جَبَّارٍ لَهٗ ذَلِيْلٌ خَاضِعٌ، كَسَرَ ظُهُوْرَ الْاَكَاسِرَةِ عِزُّهٗ وَعَلَاؤُهٗ، وَقَصَرَ اَيْدِيَ الْقَيَاصِرَةِ عَظْمَتُهٗ وَكِبْرِيَآؤُهٗ فَالْعَظْمَةُ اِزَارُهٗ وَ الْكِبْرِيَآءُ رِدَآؤُهٗ، وَمَنْ نَازَعَهٗ فِيْهِمَا قَصَمَهٗ بِدَآءٍ اَعْجَزَهٗ دَوَآؤُهٗ جَلَّ جَلَالُهٗ وَتَقَدَّسَتْ اَسْمَآؤُهٗ وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهُ الَّذِيْ اُنْزِلَ عَلَيْهِ النُّوْرُ الْمُنْتَشِرُ ضِيَآؤُهٗ، حَتّٰى اَشْرَقَتْ بِنُوْرِهٖ اَكْنَافُ الْعَالَمِ وَاَرْجَآؤُهٗ، صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهِ الَّذِيْنَ هُمْ اَحِبَّآءُ اللّٰهِ وَاَوْلِيَآؤُهٗ وَ خِيَرَتُهٗ وَاَصْفِيَآؤُهٗ، وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا، اَمَّا بَعْدُ فَاِنَّ الْكِبْرَ وَ الْعُجْبَ دَآءَانِ مُهْلِكَانِ عِنْدَ اللّٰهِ مَمْقُوْتَانِ، بِغَيْظٍ وَالْمُتَكَبِّرُ وَالْمُعْجِبُ سَقِيْمَانِ مَرِيْضَانِ فَقَدْ قَالَ اللّٰهُ تَعَالٰى اِنَّهٗ لَايُحِبُّ الْمُسْتَكْبِرِيْنَ وَقَالَ تَعَالٰى اِذْ اَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا،

وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَاضَعَ لِلّٰهِ رَفَعَهُ اللّٰهُ فَهُوَ فِيْ نَفْسِهٖ صَغِيْرٌ وَّفِيْ اَعْيُنِ النَّاسِ عَظِيْمٌ، وَمَنْ تَكَبَّرَ وَضَعَهُ اللّٰهُ فَهُوَ فِيْ اَعْيُنِ النَّاسِ صَغِيْرٌ وَّفِيْ نَفْسِهٖ كَبِيْرٌ حَتّٰى لَهُوَ اَهْوَنُ عَلَيْهِمْ مِّنْ كَلْبٍ وَّخِنْزِيْرٍ،

2. Rasulullah ﷺ also said: "As for the two destructive things, the one is passions which are being followed and the other is greed which has become part and partial and is being obeyed of man. And the other one is a person's pride in himself and this one is the worst." *(Baihaqi)*

3. Rasulullah ﷺ also said: "Never will that person enter paradise in whose heart there is pride even the size of an atom." Hearing this, a man said: How is it if a man likes that his clothes and his shoes should be good? Rasulullah ﷺ replied: "That is beautiful, Allah is beautiful and loves the beautiful. However pride is the rejection of truth and looking down upon people." *(Muslim)*

4. Rasulullah ﷺ said: "Until such time when you see greed being followed, passions being obeyed and worldly affairs being given preference and you see everyone being fascinated by his own opinion, then occupy yourself with your own rectification for ahead of you are days of great patience, the likeness of which is like holding in your hands burning coals and whoever remains steadfast in those days shall be rewarded to the extent of fifty men doing the same deeds." *(Tirmithi, Ibn Majah)*

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "And to Him alone belongs greatness and magnificence in the heavens and the earth and He is the Mighty, the Wise."

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اَمَّا الْمُهْلِكَاتُ فَهَوًى مُّتَّبَعٌ وَّشُحٌّ مُّطَاعٌ وَّاِعْجَابُ الْمَرْءِ بِنَفْسِهٖ وَهِيَ اَشَدُّهُنَّ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِيْ قَلْبِهٖ مِثْقَالُ ذَرَّةٍ مِّنْ كِبْرٍ فَقَالَ رَجُلٌ اِنَّ الرَّجُلَ يُحِبُّ اَنْ يَّكُوْنَ ثَوْبُهٗ حَسَنًا وَّنَعْلُهٗ حَسَنًا قَالَ اِنَّ اللّٰهَ جَمِيْلٌ يُّحِبُّ الْجَمَالَ اَلْكِبْرُ بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ حَتّٰى اِذَا رَاَيْتَ شُحًّا مُّطَاعًا وَّهَوًى مُّتَّبَعًا وَّدُنْيَا مُؤْثَرَةً وَّاِعْجَابَ كُلِّ ذِيْ رَاْيٍ بِرَاْيِهٖ اَلْحَدِيْثَ ۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۔

وَلَهُ الْكِبْرِيَآءُ فِي السَّمٰوٰتِ وَ الْاَرْضِ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝

Khutbah : 28

THE EVILS OF TREACHERY AND DECEPTION

All praises is due to Allah Who has brought forth his devoted friends from the darkness of Kufr into the light of Imaan and He allows His enemies to enter predicaments of deception. I bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger who has come forth to lift mankind from the darkness of disbelief and evil.

May Allah's blessings be upon him and his family and all his illustrious companions who were never led into deception by the life of this world and neither were they led into deception at all with regard to Allah. And may these blessings continue to descend upon them throughout all the hours and days and months that is to come.

Thereafter, O muslims, know that the key to happiness lies in being awake and ready to receive guidance and the origins of wretchedness lies in being deceived and in unmindfulness and negligence. The intelligent being in this world are those whose breasts have been opened towards following the straight path which is in accordance with the clear proofs and arguments. And the deceived ones are these whose breasts have become narrowed down and unable to accept the guidance through their acting upon their lusts and desires. Such ones sight continues to be blind and such could not find guidance. Such a one remains blind and takes his desires as his guide and takes Shaytaan as his guide: "And whoever is blind in this world will surely be blind in the hereafter and he will have lost the way."

Allah says: "Let not the life of this world deceive you and let not the deceiver (Shaytaan) deceive you regarding the commands of Allah."

And He says: "They will cry unto them, saying: "Were we not with you? To which the righteous will reply: "Indeed were you with us. But you tempted one another, hesitated, doubted and desires deceived you until the decree of Allah (death) overtook you. And you were left deceived from Allah by the Shaytaan."

اَلْخُطْبَةُ الثَّامِنَةُ (۲۸) وَالْعِشْرُوْنَ فِیْ ذَمِّ الْغُرُوْرِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْحَمْدُ لِلّٰهِ مُخْرِجِ اَوْلِیَآئِهٖ مِنَ الظُّلُمَاتِ اِلَی النُّوْرِ ؕ وَمُوْرِدِ اَعْدَآئِهٖ وَرَطَاتِ الْغُرُوْرِ ؕ وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْكَ لَهٗ وَاَشْهَدُ اَنَّ سَیِّدَنَا وَ مَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهُ الْمُخْرِجُ لِلْخَلَآئِقِ مِنَ الدَّیْجُوْرِ ؕ صَلَّی اللّٰهُ عَلَیْهِ وَعَلٰٓی اٰلِهٖ وَ اَصْحَابِهِ الَّذِیْنَ لَمْ تَغُرَّهُمُ الْحَیٰوةُ الدُّنْیَا وَلَمْ یَغُرَّهُمْ بِاللّٰهِ الْغَرُوْرُ ؕ صَلَاةً تَتَوَالٰی عَلٰی مَمَرِّ الدُّهُوْرِ ؕ وَمَرِّ السَّاعَاتِ وَالشُّهُوْرِ ؕ اَمَّا بَعْدُ فَمِفْتَاحُ السَّعَادَةِ التَّیَقُّظُ وَالْفِطْنَةُ ؕ وَمَنْبَعُ الشَّقَاوَةِ الْغُرُوْرُ وَالْغَفْلَةُ ؕ فَالْاَكْیَاسُ هُمُ الَّذِیْنَ انْشَرَحَتْ صُدُوْرُهُمْ لِلْاِقْتِدَآءِ ؕ بِدَلَآئِلِ الْاِهْتِدَآءِ وَالْمَغْرُوْرُ هُوَ الَّذِیْ ضَاقَ صَدْرُهٗ عَنِ الْهُدٰی ؕ بِاِتِّبَاعِ الْهَوٰی ؕ فَلَمْ یَنْفَتِحْ بَصِیْرَتُهٗ لِیَكُوْنَ بِهِدَایَةِ نَفْسِهٖ كَفِیْلًا ؕ وَبَقِیَ فِی الْعَمٰی فَاتَّخَذَ النَّفْسَ قَآئِدَهٗ وَالشَّیْطَانَ دَلِیْلًا ؕ وَمَنْ كَانَ فِیْ هٰذِهٖٓ اَعْمٰی فَهُوَ فِی الْاٰخِرَةِ اَعْمٰی وَاَضَلُّ سَبِیْلًا ؕ وَقَدْ قَالَ اللّٰهُ تَعَالٰی فِیْهِ فَلَا تَغُرَّنَّكُمُ الْحَیٰوةُ الدُّنْیَا وَلَا یَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ؕ وَقَالَ تَعَالٰی وَلٰكِنَّكُمْ فَتَنْتُمْ اَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْاَمَانِیُّ حَتّٰی جَآءَ اَمْرُ اللّٰهِ وَ غَرَّكُمْ بِاللّٰهِ الْغَرُوْرُ ؕ وَقَالَ تَعَالٰی وَمِنْهُمْ اُمِّیُّوْنَ لَا یَعْلَمُوْنَ الْكِتٰبَ اِلَّآ اَمَانِیَّ وَاِنْ هُمْ اِلَّا یَظُنُّوْنَ

And Allah says: "And among them are those illiterate ones who do not know their scriptures except hearsay. They do nothing except guess".

1. Rasulullah ﷺ said: "An intelligent person is he who guards himself and works for the life after death and the unintelligent one is he who follows his desires and then sits back hoping on Allah to fulfill his wishes."

2. Rasulullah ﷺ said: "None of you is a true believer until such time that his desires are subjected to the teachings which I have brought." *(Sharhus Sunnah)*

3. Rasulullah ﷺ also said: "There shall arise among my ummat such a people among whom the following of vain desires will become very prevalent and this disease will spread among them like scabies will spread on a person or a dog until there will not be a vein or a joint that is unaffected."
(Ahmad, Abu Dawood)

4. Rasulullah ﷺ also said: "He who interprets the Quran according to his personal opinion, should take his seat in the fire of Jahannam." *(Tirmithi)*

5. Rasulullah ﷺ also said: "The worst of acts are those lately invented acts while every innovation in the deen is an act of misguidance."

I seek refuge in Allah from Shaytaan the accursed.

And Allah says: "They follow nothing but conjecture and that which their base desires demand. And yet has come to them guidance from their Lord, or is it so that for man shall be all that which he desires. So to Allah belongs the hereafter and to him the life of this world."

وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْكَيِّسُ مَنْ دَانَ نَفْسَهٗ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ اَتْبَعَ نَفْسَهٗ هَوَاهَا وَتَمَنّٰى عَلَى اللّٰهِ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ لَا يُؤْمِنُ اَحَدُكُمْ حَتّٰى يَكُوْنَ هَوٰيهُ تَبَعًا لِّمَا جِئْتُ بِهٖ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِنَّهٗ سَيَخْرُجُ فِيْ اُمَّتِيْ اَقْوَامٌ تَتَجَارٰى بِهِمْ تِلْكَ الْاَهْوَآءُ كَمَا يَتَجَارَى الْكَلْبُ بِصَاحِبِهٖ لَا يَبْقٰى مِنْهُ عِرْقٌ وَّلَا مَفْصِلٌ اِلَّا دَخَلَهٗ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ قَالَ فِي الْقُرْاٰنِ بِرَاْيِهٖ فَلْيَتَبَوَّاْ مَقْعَدَهٗ مِنَ النَّارِ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ شَرُّ الْاُمُوْرِ مُحْدَثَاتُهَا وَكُلُّ بِدْعَةٍ ضَلَالَةٌ

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَمَا تَهْوَى الْاَنْفُسُ وَلَقَدْ جَآءَهُمْ مِّنْ رَّبِّهِمُ الْهُدٰى ۝ اَمْ لِلْاِنْسَانِ مَا تَمَنّٰى ۝ فَلِلّٰهِ الْاٰخِرَةُ وَالْاُوْلٰى ۝

Khutbah : 29

THE VIRTUES AND THE COMPULSORY NATURE OF REPENTANCE

All praises is due to Allah through Whose praises all doors are opened. Every address should be started with the mention of "His Name." We repent to Him", a towbah of one who sincerely believes that "He is Lord of all Lords", and the "He is cause of all causes."

We bear witness that there is no being worthy of worship except Allah alone, without any partner or associate. And we bear witness that our master and leader Sayeduna Muhammad ﷺ is Allah's servant and messenger. May Allah's salutations descend upon him, his family and his companions, such a salutation that will protect and save us from the dangers and terrors of the day of being presented before Allah for the reckoning. And may that salutations be the preparation for us to attain nearness to Allah and lead us to the best ending.

Thereafter, O muslims, verily repenting from all sins and returning to Allah as the knower of the unseen and the One who covers the faults of men, such repentance is the first step of those desiring to walk the path towards Allah and it is the capital sum of those desiring to become successful and it is the first step of those who become initiated on the path of the saintly ones. It is also the key towards stability for those who are wavering. It is also the means towards selection for all those desiring closeness with Allah.

Allah says: "And those who, when they have committed an evil deed or have been unjust to their own selves, remember Allah, and then seek forgiveness from Him. [And who else can forgive sins except Allah] And they do not persist in what they have done, while knowing the consequences of their deeds. For these ones their reward will be forgiveness from their Lord and gardens under which rivers flow. Therein they will abide eternally. How great is the reward for those who work righteousness."

1. Rasulullah ﷺ said: "A servant who has committed a sin and then seeks forgiveness from Allah through repentance, Allah will grant him repentance and forgive him." *(Muslim)*

اَلْخُطْبَةُ التَّاسِعَةُ وَالْعِشْرُوْنَ فِيْ فَضْلِ التَّوْبَةِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْ بِتَحْمِيْدِهٖ يُسْتَفْتَحُ كُلُّ بَابٍ وَبِذِكْرِهٖ يُصْدَرُ كُلُّ خِطَابٍ ۔ وَنَتُوْبُ اِلَيْهِ تَوْبَةَ مَنْ يُّوْقِنُ اَنَّهٗ رَبُّ الْاَرْبَابِ وَمُسَبِّبُ الْاَسْبَابِ ۔ وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰٓى اٰلِهٖ وَاَصْحَابِهٖ صَلَاةً تُنْقِذُنَا مِنْ هَوْلِ يَوْمِ الْعَرْضِ وَالْحِسَابِ ۔ وَتُمَهِّدُ لَنَا عِنْدَ اللّٰهِ زُلْفٰى وَحُسْنَ مَاٰبٍ ۔

اَمَّا بَعْدُ فَاِنَّ التَّوْبَةَ عَنِ الذُّنُوْبِ ۔ بِالرُّجُوْعِ اِلٰى سَتَّارِ الْعُيُوْبِ وَعَلَّامِ الْغُيُوْبِ ۔ مَبْدَأُ طَرِيْقِ السَّالِكِيْنَ وَرَاْسُ مَالِ الْفَآئِزِيْنَ ۔ وَاَوَّلُ اِقْدَامِ الْمُرِيْدِيْنَ ۔ وَ مِفْتَاحُ اسْتِقَامَةِ الْمَآئِلِيْنَ وَمَطْلَعُ الْاِصْطِفَآءِ وَالْاِجْتِبَآءِ لِلْمُقَرَّبِيْنَ ۔

وَقَدْ قَالَ اللّٰهُ تَعَالٰى وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْٓا اَنْفُسَهُمْ ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ وَمَنْ يَّغْفِرُ الذُّنُوْبَ اِلَّا اللّٰهُ ۫ وَلَمْ يُصِرُّوْا عَلٰى مَا فَعَلُوْا وَهُمْ يَعْلَمُوْنَ ۔ اُولٰٓئِكَ جَزَآؤُهُمْ مَّغْفِرَةٌ مِّنْ رَّبِّهِمْ وَجَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۔ وَ نِعْمَ اَجْرُ الْعَامِلِيْنَ ۔

وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْعَبْدَ اِذَا اقْتَرَفَ ثُمَّ تَابَ تَابَ اللّٰهُ عَلَيْهِ ۔

2. Rasulullah ﷺ also said: "Every one of the children of Adam ﷺ are sinners and the best of sinners are those who had erred and then repented and begged for forgiveness."

(Tirmithi, Ibn Majah, Daarmy)

3. Rasulullah ﷺ also said: "Allah accept the repentance of a servant until the last moments of his life."

(Tirmithi, Ibn Majah)

4. Ibn Masood ﷺ said: "Remorse and sorrow over a sin committed is repentance and the person who sincerely repents from sins is like one who has done no sins at all."

(Sharhus Sunnah)

5. Rasulullah ﷺ said: "Whosoever has an evil deed on him against his brother's honour or something else like that should clear his affair with that brother in this life before such a day when there will be no dirhams and dinars as currencies for compensation. For in the hereafter, if he has any good deeds to his credit, of these will be taken from him to the extent of his evil deed and if he has no good deeds then from the sins of his brother will be taken and loaded upon him."

(Bukhary)

I seek refuge in Allah from Shaytaan the accursed.

And Allah says: "And he who repents after his injustice and rectifies his affair, Allah will surely accept his repentance and forgive him. Surely Allah is Most Forgiving, Most Merciful.

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ كُلُّ بَنِيْ اٰدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِيْنَ التَّوَّابُوْنَ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِنَّ اللّٰهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغَرْغِرْ

وَقَالَ ابْنُ مَسْعُوْدٍ اَلنَّدَمُ تَوْبَةٌ وَّالتَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَّا ذَنْبَ لَهٗ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ كَانَتْ لَهٗ مَظْلِمَةٌ لِّاَخِيْهِ مِنْ عِرْضِهٖ اَوْ شَيْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ قَبْلَ اَنْ لَّا يَكُوْنَ دِيْنَارٌ وَّلَا دِرْهَمٌ اِنْ كَانَ لَهٗ عَمَلٌ صَالِحٌ اُخِذَ مِنْهُ بِقَدْرِ مَظْلِمَتِهٖ وَاِنْ لَّمْ يَكُنْ لَّهٗ حَسَنَاتٌ اُخِذَ مِنْ سَيِّاٰتِ صَاحِبِهٖ فَحُمِلَ عَلَيْهِ

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهٖ وَاَصْلَحَ فَاِنَّ اللّٰهَ يَتُوْبُ عَلَيْهِ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝

Khutbah : 30

CONCERNING PATIENCE AND GRATITUDE

All praises is due to Allah Who is truly worthy of praise, Who alone is Unique as the Possessor of Majesty and Who is absolute in His attributes of glory and Highness. And He is the One Who grants help to his chosen servants by granting them the special qualities of patience in times of adversity as well as the attribute of gratitude in times of calamities and in times of bounties.

And I bear witness that there is no being worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah, the leader of the prophets. May Allah's choice blessings and salutations descend upon him and his family, the chosen ones and upon his companions, who were the fore-runners and the leaders of the pious ones and the righteous ones.

Thereafter, O muslims, verily Imaam has two aspects; one half of it relates to sabr (patience) and the other half relates to gratitude (shukr). This is what Rasulullah ﷺ taught us. Hence it is of the utmost importance to have consideration for both these aspects and their virtues so as to facilitate our appreciation of them.

Verily Allah says: "Verily the patient ones will be granted their reward fully without any account."

And Allah says: "And Allah will surely reward those who express gratitude."

And Allah says: "And be patient. Allah is with the patient ones."

Allah says: And be thankful to Me and do not be ungrateful.

1. Rasulullah ﷺ said: "It is indeed surprising from a believer that when good befalls him, he praises Allah and thanks Him and if a calamity strikes him, he praises Allah and bears it with patience. And so a believer is rewarded for every act of his until even for the morsel of food which he lifts up to the mouth of his wife." *(Baihaqi)*

اَلْخُطْبَةُ الثَّلٰثُوْنَ (۳۰) فِي الصَّبْرِ وَالشُّكْرِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ اَهْلِ الْحَمْدِ وَالثَّنَآءِ، اَلْمُتَفَرِّدِ بِرِدَآءِ الْكِبْرِيَآءِ، اَلْمُتَوَحِّدِ بِصِفَاتِ الْمَجْدِ وَالْعَلَآءِ، اَلْمُؤَيِّدِ صَفْوَةَ الْاَوْلِيَآءِ بِقُوَّةِ الصَّبْرِ عَلَى السَّرَّآءِ وَالضَّرَّآءِ، وَالشُّكْرِ عَلَى الْبَلَآءِ وَالنَّعْمَآءِ، وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ سَيِّدُ الْاَنْبِيَآءِ وَعَلٰٓى اٰلِهٖ سَادَةِ الْاَصْفِيَآءِ، وَعَلٰٓى اَصْحَابِهٖ قَادَةِ الْبَرَرَةِ الْاَتْقِيَآءِ، صَلَّى اللّٰهُ عَلَيْهِ صَلٰوةً مَّحْرُوْسَةً بِالدَّوَامِ عَنِ الْفَنَآءِ وَمَصُوْنَةً بِالتَّعَاقُبِ عَنِ التَّصَرُّمِ وَالْاِنْقِضَآءِ

اَمَّا بَعْدُ فَاِنَّ الْاِيْمَانَ نِصْفَانِ نِصْفُ صَبْرٍ وَّنِصْفُ شُكْرٍ، فَمَا اَشَدَّ الْاِعْتِنَآءَ بِهِمَا وَمَعْرِفَةَ فَضْلِهِمَا لِيَتَيَسَّرَ فِيْهِمَا الْفِكْرُ،

فَقَدْ قَالَ اللّٰهُ تَعَالٰٓى اِنَّمَا يُوَفَّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ،

وَقَالَ تَعَالٰى وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ،

وَقَالَ تَعَالٰى وَاصْبِرُوْا، اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ،

وَقَالَ تَعَالٰى وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ

وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَجَبٌ لِّلْمُؤْمِنِ اِنْ اَصَابَهٗ خَيْرٌ حَمِدَ اللّٰهَ وَشَكَرَ وَاِنْ اَصَابَتْهُ مُصِيْبَةٌ حَمِدَ اللّٰهَ وَصَبَرَ، فَالْمُؤْمِنُ يُؤْجَرُ فِيْ كُلِّ اَمْرِهٖ حَتّٰى فِي اللُّقْمَةِ يَرْفَعُهَا اِلٰى فِيْ امْرَاَتِهٖ، وَ

2. Rasulullah ﷺ said: "Allah said to Nabi Esa عليه السلام: "O Esa عليه السلام, I shall raise up a people after you who if something befalls them which they like, they will give thanks to Allah and if something strikes which they dislike, they will take stock and account of themselves and bear with patience. And yet they will be a people devoid of forbearance and intelligence (to fully understand)." then Esa عليه السلام asked: "O Lord how can they be like that without forbearance and intelligence? "Allah replied: "I shall grant them of My forbearance and My knowledge." *(Baihaqi)*

3. Rasulullah ﷺ also said: "The person who eats and is grateful is similar in rank to the fasting person who is patient." *(Bukhary)*

4. Rasulullah ﷺ also said: "If Allah predetermines for a person a specific rank and he is unable to reach that rank through his own deeds, Allah will involve him in calamities on his body or his children. If he exercises patience in these calamities, Allah causes him to reach the rank which He had fixed for him." *(Ahmad, Abu Dawood)*

I seek refuge in Allah from the accursed Shaytaan.

"Do you not see the ships sailing in the sea with Allah's bounty, that He may show you His signs and Allah says: Verily in that there are signs for every deeply patient and every grateful person."

قَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِنَّ اللّٰهَ تَعَالٰى قَالَ يَا عِيْسٰى اِنِّيْ بَاعِثٌ مِّنْ بَعْدِكَ
اُمَّةً اِذَا اَصَابَهُمْ مَا يُحِبُّوْنَ حَمِدُوا اللّٰهَ وَاِنْ اَصَابَهُمْ مَا يَكْرَهُوْنَ احْتَسَبُوْا وَ
صَبَرُوْا وَلَا حِلْمَ وَلَا عَقْلَ فَقَالَ يَا رَبِّ كَيْفَ يَكُوْنُ هٰذَا لَهُمْ وَلَا حِلْمَ وَلَا
عَقْلَ قَالَ اُعْطِيْهِمْ مِّنْ حِلْمِيْ وَعِلْمِيْ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ الطَّاعِمُ الشَّاكِرُ بِمَنْزِلَةِ الصَّائِمِ الصَّابِرِ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِنَّ الْعَبْدَ اِذَا سَبَقَتْ لَهٗ مِنَ اللّٰهِ مَنْزِلَةٌ
فَلَمْ يَبْلُغْهَا بِعَمَلِهٖ ابْتَلَاهُ اللّٰهُ فِيْ جَسَدِهٖ اَوْ فِيْ مَالِهٖ اَوْ فِيْ وَلَدِهٖ ثُمَّ صَبَّرَهٗ
عَلٰى ذٰلِكَ حَتّٰى يَبْلُغَهُ الْمَنْزِلَةَ الَّتِيْ سَبَقَتْ لَهٗ مِنَ اللّٰهِ عَزَّوَجَلَّ

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

اَلَمْ تَرَ اَنَّ الْفُلْكَ تَجْرِيْ فِي الْبَحْرِ بِنِعْمَتِ اللّٰهِ لِيُرِيَكُمْ مِّنْ اٰيٰتِهٖ اِنَّ
فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ

Khutbah : 31

CONCERNING HOPE AND FEAR

All praise is due to Allah Whose grace is hoped for and Whose overpowering power and punishment is feared. He has filled the hearts of His pious servants with hope and has warned those who turn away from obeying Him and turn away from His reward and generous gifts by severe admonitions and signs of warning. And He guided those pious ones towards His paradise through His directions and His favours.

I bear witness that there is no other being worthy except Allah alone and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the leader of all His prophets and the most noble of all His creation. May Allah's salutations descend upon him and his family and his companions and his offspring.

Thereafter, O muslims, verily hope and fear are two things with which the chosen servants of Allah travel towards every praiseworthy station of spiritual excellence and they are two ways through which they pass all difficult stages towards the hereafter. Numerous are the texts on this topic in the Quran, either individually or related with other verses.

Thus Allah says: "They (those believers) hope for Allah's mercy and fear His punishment."

And Allah says: "They (the believers) call upon their Lord in hope and fear."

And Allah says: "And call upon Him in hope and fear."

And Allah says: "Verily they used to hurry towards good and they call unto Him in hope and in fear."

And Allah says: "Verily your Lord is most forgiving to people for their injustices and verily your Lord is severe in punishment."

1. Rasulullah ﷺ said: "If the believers but knew the severity of Allah's punishment, none would have any hope of attaining His paradise. And if they unbelievers were aware of Allah's mercy none of them would despair of gaining His paradise."

(Bukhary, Muslim)

اَلْخُطْبَةُ الْحَادِيَةُ وَالثَّلٰثُوْنَ فِي الْخَوْفِ وَالرَّجَاءِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الْمَرْجُوِّ لُطْفُهٗ وَثَوَابُهٗ، اَلْمَخُوْفِ قَهْرُهٗ وَعِقَابُهٗ، اَلَّذِيْ عَمَرَ قُلُوْبَ اَوْلِيَآئِهٖ بِرَوْحِ رَجَآئِهٖ، وَضَرَبَ بِسِيَاطِ التَّخْوِيْفِ وَزَجْرِهِ الْعَنِيْفِ وُجُوْهَ الْمُعْرِضِيْنَ عَنْ حَضْرَتِهٖ اِلٰى دَارِ ثَوَابِهٖ وَكَرَامَتِهٖ، وَقَادَهُمْ بِسَلَاسِلِ الْعُنْفِ وَاَزِمَّةِ اللُّطْفِ اِلٰى جَنَّتِهٖ،

وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ سَيِّدُ اَنْبِيَآئِهٖ وَخَيْرُ خَلِيْقَتِهٖ

صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰٓى اٰلِهٖ وَاَصْحَابِهٖ وَعِتْرَتِهٖ، اَمَّا بَعْدُ فَاِنَّ الرَّجَآءَ وَالْخَوْفَ جَنَاحَانِ بِهِمَا يَطِيْرُ الْمُقَرَّبُوْنَ اِلٰى كُلِّ مَقَامٍ مَّحْمُوْدٍ وَمَطِيَّتَانِ بِهِمَا يُقْطَعُ مِنْ طَرِيْقِ الْاٰخِرَةِ كُلُّ عَقَبَةٍ كَئُوْدٍ، اَلنُّصُوْصُ مِنْهُمَا مَشْحُوْنَةٌ مُنْفَرِدَةٌ وَمَقْرُوْنَةٌ فَقَدْ قَالَ اللّٰهُ تَعَالٰى وَيَرْجُوْنَ رَحْمَتَهٗ وَيَخَافُوْنَ عَذَابَهٗ، وَ

قَالَ تَعَالٰى يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّطَمَعًا،

وَقَالَ تَعَالٰى وَادْعُوْهُ خَوْفًا وَّ طَمَعًا،

وَقَالَ تَعَالٰى اِنَّهُمْ كَانُوْا يُسَارِعُوْنَ فِي الْخَيْرٰتِ وَيَدْعُوْنَنَا رَغَبًا وَّ رَهَبًا،

وَقَالَ تَعَالٰى اِنَّ رَبَّكَ لَذُوْ مَغْفِرَةٍ لِّلنَّاسِ عَلٰى ظُلْمِهِمْ وَاِنَّ رَبَّكَ لَشَدِيْدُ الْعِقَابِ

وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللّٰهِ مِنَ الْعُقُوْبَةِ مَا طَمِعَ بِجَنَّتِهٖ اَحَدٌ وَّلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللّٰهِ مِنَ الرَّحْمَةِ مَا قَنَطَ مِنْ جَنَّتِهٖ اَحَدٌ،

2. Once Rasulullah ﷺ visited a young man while he was about to die. Rasulullah ﷺ asked him." How are you?" He replied: "I have hope in Allah, O prophet of Allah, and I have fear for my sins."

   Then Rasulullah ﷺ said: "never do these two (hope and fear) come together in the heart of a servant of Allah such a circumstance (at the point of death), except that Allah grants him that which he hopes for and saves him from that which he fears." *(Tirmithi, Ibn Majah)*

3. Rasulullah ﷺ also said: "A person once exclaimed: "Allah will not forgive such and such a person."

   Allah then said: "Who is that person who exalts himself above Me?, saying that I will not forgive such and such a person? Verily I have forgiven him and I have nullified your deeds and actions."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "Inform My servants that I am the Forgiver, the Merciful and that My punishment is a painful chastisement."

وَدَخَلَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ عَلٰى شَابٍّ هُوَ فِي الْمَوْتِ فَقَالَ كَيْفَ تَجِدُكَ فَقَالَ اَرْجُو اللّٰهَ يَارَسُوْلَ اللّٰهِ وَاِنِّيْ اَخَافُ عَلٰى ذُنُوْبِيْ فَقَالَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَجْتَمِعَانِ فِيْ قَلْبِ عَبْدٍ فِيْ مِثْلِ هٰذَا الْمَوْطِنِ اِلَّا اَعْطَاهُ اللّٰهُ مَا يَرْجُوْ وَاٰمَنَهٗ مِمَّا يَخَافُ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِنَّ رَجُلًا قَالَ وَاللّٰهِ لَا يَغْفِرُ اللّٰهُ لِفُلَانٍ وَاِنَّ اللّٰهَ تَعَالٰى قَالَ مَنْ ذَا الَّذِيْ يَتَاَلّٰى عَلَيَّ اَنِّيْ لَا اَغْفِرُ لِفُلَانٍ فَاِنِّيْ قَدْ غَفَرْتُ لِفُلَانٍ وَاَحْبَطْتُ عَمَلَكَ اَوْ كَمَا قَالَ ۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۔

نَبِّئْ عِبَادِيْٓ اَنِّيْٓ اَنَا الْغَفُوْرُ الرَّحِيْمُ وَاَنَّ عَذَابِيْ هُوَ الْعَذَابُ الْاَلِيْمُ ۝

Khutbah : 32

CONCERNING POVERTY AND ABSTINENCE

All praises are due to Allah, Who has created man from dry and sticky clay and He adorned him in the best fashion and in the most perfect proportions. Then He blessed His sincere servants with insight until the secrets of their evil deeds became clear to them. Hence they abstain from such deeds with abstinence of those who hate such deeds and they detest having within themselves pride and arrogance and boasting with each other in gathering wealth and riches. But they look forward with all their aspirations to reach such a place where there is no destruction or ending.

I bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the most noble of all people of honour and respect. May Allah's salutations be upon him and upon his companions, who were the best of companions and his family, who were the best of families.

Thereafter, O muslims, it has been established without doubt that there cannot be any hope of attaining salvation except by cutting oneself off from this world and by abstaining from the world. This is attained either through poverty which is ordained by Allah or by a man willingly casting it aside which is called Zuhd—Abstinence. Allah says: "And you devour inheritance greedily and you love wealth very deeply."

So he who loves poverty will not love excessive food while he who is not abstinent will love wealth.

1. Rasulullah ﷺ said: "The poor will enter paradise five hundred years before the rich." *(Tirmithi)*

2. Rasulullah ﷺ said: "Search for me (i.e., Allah's pleasure) in helping the weak amongst you for verily you are granted riziq and you are being helped due to the weak ones among you."

اَلْخُطْبَةُ الثَّانِيَةُ وَالثَّلٰثُوْنَ فِي الْفَقْرِ وَالزُّهْدِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْ خَلَقَ الْاِنْسَانَ مِنَ الطِّيْنِ اللَّازِبِ وَالصَّلْصَالِ وَزَيَّنَ صُوْرَتَهٗ بِاَحْسَنِ تَقْوِيْمٍ وَاَتَمَّ اعْتِدَالٍ ثُمَّ كَحَّلَ بَصِيْرَةَ الْمُخْلِصِ فِيْ خِدْمَتِهٖ حَتّٰى انْكَشَفَ لَهٗ مِنَ الدُّنْيَا قَبَائِحُ الْاَسْرَارِ وَالْاَفْعَالِ ۔ فَزَهِدُوْا فِيْهَا زُهْدَ الْمُبْغِضِ لَهَا فَتَرَكُوْهَا وَتَرَكُوا التَّفَاخُرَ وَالتَّكَاثُرَ بِالْاَمْوَالِ وَاَقْبَلُوْا بِكُنْهِ هِمَمِهِمْ عَلٰى دَارٍ لَّا يَعْتَرِيْهَا فَنَاءٌ وَّلَا زَوَالٌ ۔

وَاَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ سَيِّدُ اَهْلِ الْكَمَالِ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اَصْحَابِهٖ خَيْرِ اَصْحَابٍ وَّعَلٰى اٰلِهٖ خَيْرِ اٰلٍ ۔

اَمَّا بَعْدُ فَقَدْ ثَبَتَ بِالنُّصُوْصِ اَنْ لَّا مَطْمَعَ فِي النَّجَاةِ اِلَّا بِالْاِنْقِطَاعِ عَنِ الدُّنْيَا وَالْبُعْدِ مِنْهَا ۔ وَهٰذَا الْاِنْقِطَاعُ اِمَّا بِانْزِوَائِهَا عَنِ الْعَبْدِ وَهُوَ الْفَقْرُ وَاِمَّا بِانْزِوَاءِ الْعَبْدِ عَنْهَا وَهُوَ الزُّهْدُ كَمَا قَالَ تَعَالٰى وَتَاْكُلُوْنَ التُّرَاثَ اَكْلًا لَّمًّا وَّتُحِبُّوْنَ الْمَالَ حُبًّا جَمًّا ۔

فَالْاَكْلُ كَذٰلِكَ لَا يَكُوْنُ مِمَّنْ رَّضِيَ بِالْفَقْرِ وَالْحُبُّ كَذٰلِكَ لَا يَكُوْنُ لِمَنِ اتَّصَفَ بِالزُّهْدِ ۔

وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ الْفُقَرَاءُ الْجَنَّةَ قَبْلَ الْاَغْنِيَاءِ بِخَمْسِ مِائَةِ عَامٍ نِّصْفِ يَوْمٍ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِبْغُوْنِيْ فِيْ ضُعَفَائِكُمْ فَاِنَّمَا تُرْزَقُوْنَ اَوْ تُنْصَرُوْنَ بِضُعَفَائِكُمْ

3. Rasulullah ﷺ who said: "When you see a person blessed with abstinence from the world and with little speech then draw near to him and make him your companion for verily he has been granted wisdom." *(Baihaqi)*

4. Rasulullah ﷺ said: "Practise abstinence in this world and Allah will love you and practise abstinence with regard to that which is in the possession of people and they will love you." *(Tirmithi, Ibn Majah)*

5. Rasulullah ﷺ said: "The first reformation of the Ummat towards good was through acquiring conviction in Allah and abstinence. And the first mischief to enter the Ummat was stinginess and unfounded hope." *(Baihaqi)*

6. Imam Sufyaan Thowry رحمه الله said: "Abstinence in this world is not by wearing coarse and thick clothes or eating dried food. True abstinence in this world is through reducing hopes."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "So that you do not despair of that which you missed and not be happy over that which Allah granted you. And Allah does not love every boastful one, filled with pride."

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِذَا رَاَيْتُمُ الْعَبْدَ يُعْطٰى زُهْدًا فِى الدُّنْيَا وَقِلَّةَ مَنْطِقٍ فَاقْتَرِبُوْا مِنْهُ فَاِنَّهٗ يُلَقَّى الْحِكْمَةَ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِزْهَدْ فِى الدُّنْيَا يُحِبَّكَ اللّٰهُ وَازْهَدْ فِىْ مَا عِنْدَ النَّاسِ يُحِبُّكَ النَّاسُ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اَوَّلُ اِصْلَاحِ هٰذِهِ الْاُمَّةِ الْيَقِيْنُ وَالزُّهْدُ وَاَوَّلُ فَسَادِهَا الْبُخْلُ وَالْاَمَلُ ۔

قَالَ سُفْيَانُ لَيْسَ الزُّهْدُ فِى الدُّنْيَا بِلُبْسِ الْغَلِيْظِ وَالْخَشِنِ وَاَكْلِ الْجَشِبِ اِنَّمَا الزُّهْدُ فِى الدُّنْيَا قِصَرُ الْاَمَلِ ۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

لِكَيْلَا تَاْسَوْا عَلٰى مَا فَاتَكُمْ وَلَا تَفْرَحُوْا بِمَآ اٰتٰكُمْ وَاللّٰهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ ۝

Khutbah : 33

CONCERNING THE ONENESS OF ALLAH AND RELIANCE IN HIM

All praise is due to Allah, the Creator of the world and the celestial regions, the One Who is the only One in might and power, Who raised up the heavens without any supporting pillars and Who distributes to His servants their sustenance. And He turns away the attention of the men of understanding and intelligence from considering the ways and means (that their sustenance reaches them). And when these men realized that Allah had taken upon Himself the guarantee of granting riziq, they placed their trust in Him and exclaimed: "Allah is sufficient for us and what a grand Patron He is."

We bear witness that there is no one worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the one who suppressed all evil and guided towards the straight path. May Allah's salutations be upon him and his family and companions in great abundance.

Thereafter, O muslims, verily *tawakkul* (reliance in Allah) in all its various degrees is one of the stages of development in the spiritual development of this deen. And this has its basis in the oneness of Allah and in the true conviction in Allah. Allah says: "Verily those whom you worship besides Allah have not the ability to supply you with sustenance. Therefore seek sustenance from Allah. Worship Him and be grateful unto Him. For to Him shall you all be returned."

And Allah says: "And have trust (in Allah) if you are truly believers."

1. Rasulullah ﷺ said: "When you ask, ask of Allah. And when you seek help, seek help from Allah. Know that if all the people of this ummat should gather with the intention of causing you any benefit they will not be able to cause you any benefit in the least except to the extent that Allah had ordained for you And if all the people of this ummat should gather with the intention of causing you any harm, they will

اَلْخُطْبَةُ الثَّالِثَةُ وَالثَّلٰثُوْنَ فِي التَّوْحِيْدِ وَالتَّوَكُّلِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ مُدَبِّرِ الْمُلْكِ وَالْمَلَكُوْتِ اَلْمُنْفَرِدِ بِالْعِزَّةِ وَالْجَبَرُوْتِ اَلرَّافِعِ لِلسَّمَآءِ بِغَيْرِ عَمَدٍ اَلْمُقَدِّرِ فِيْهَا اَرْزَاقَ الْعِبَادِ اَلَّذِيْ صَرَفَ اَعْيُنَ ذَوِي الْقُلُوْبِ وَالْاَلْبَابِ عَنْ مُلَاحَظَةِ الْوَسَآئِطِ وَالْاَسْبَابِ فَلَمَّا تَحَقَّقُوْا اَنَّهٗ لِرِزْقِ عِبَادِهٖ ضَامِنٌ وَّبِهٖ كَفِيْلٌ تَوَكَّلُوْا عَلَيْهِ فَقَالُوْا حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ

وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ قَامِعُ الْاَبَاطِيْلِ اَلْهَادِيْ اِلٰى سَوَآءِ السَّبِيْلِ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحٰبِهٖ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا

اَمَّا بَعْدُ فَاِنَّ التَّوَكُّلَ عَلَى اخْتِلَافِ مَرَاتِبِهٖ مَنْزِلٌ مِّنْ مَّنَازِلِ الدِّيْنِ وَكَذٰلِكَ اَصْلُهٗ مِنَ التَّوْحِيْدِ وَالْيَقِيْنِ فَقَدْ قَالَ اللّٰهُ تَعَالٰى اِنَّ الَّذِيْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ لَا يَمْلِكُوْنَ لَكُمْ رِزْقًا فَابْتَغُوْا عِنْدَ اللّٰهِ الرِّزْقَ وَاعْبُدُوْهُ وَاشْكُرُوْا لَهٗ اِلَيْهِ تُرْجَعُوْنَ

وَقَالَ تَعَالٰى وَعَلَى اللّٰهِ فَتَوَكَّلُوْٓا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ

وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَاَلْتَ فَاسْئَلِ اللّٰهَ وَاِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللّٰهِ وَاعْلَمْ اَنَّ الْاُمَّةَ لَوِ اجْتَمَعَتْ عَلٰى اَنْ يَّنْفَعُوْكَ بِشَيْءٍ لَّمْ يَنْفَعُوْكَ اِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللّٰهُ لَكَ وَلَوِ اجْتَمَعُوْا عَلٰى اَنْ يَّضُرُّوْكَ

not be able to cause you any harm at all except that which Allah had ordained for you. The pen (of Fate) has been lifted up and the scrolls (of Fate) has been dried.

(Ahmad, Tirmithi)

2. Rasulullah ﷺ said: "A strong believer is better and more beloved to Allah than a weak believer. And within every believers there lies some good. Be eager for that which benefits you and seek help from Allah. Be not disheartened. And when anything befalls you do not say: "If I had done this or that this would not have happened." But rather say: "Allah had ordained (this) and what he desires, he does." For verily the word "if" opens the way for the deeds of Shaytaan."

(Muslim)

I seek refuge in Allah the accursed Shaytaan.

Allah says: "O people remember My favours upon you is there any other creator besides Allah Who grants *riziq* from the heavens and the earth? There is no other deity besides Him. Whether are you turned Away?"

بِشَيْءٍ لَمْ يَضُرُّوكَ اِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللّٰهُ عَلَيْكَ رُفِعَتِ الْاَقْلَامُ وَجُفَّتِ الصُّحُفُ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اَلْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَّاَحَبُّ اِلَى اللّٰهِ مِنَ الْمُؤْمِنِ الضَّعِيْفِ وَفِيْ كُلٍّ خَيْرٌ اِحْرِصْ عَلٰى مَا يَنْفَعُكَ وَ اسْتَعِنْ بِاللّٰهِ وَلَا تَعْجِزْ وَاِنْ اَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ اَنِّيْ فَعَلْتُ كَانَ كَذَا وَكَذَا وَلٰكِنْ قُلْ قَدَّرَ اللّٰهُ وَمَا شَآءَ فَعَلَ فَاِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطٰنِ

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

يٰٓاَيُّهَا النَّاسُ اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرُ اللّٰهِ يَرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُؤْفَكُوْنَ ۝

Khutbah : 34

CONCERNING LOVE, LONGING AND PLEASURE

All praise is due to Allah, Who has cleansed the hearts of His devoted servants from being drawn towards the glitter of this world and purified their inner selves from directing their attention to beings other than Him. He then exposed to them His glories to such an extent that they become filled with love for Him and exposed His grandeur to them until they become annihilated in the shine of His majesty and greatness, until they became drowned in recognizing Him and in His love.

I bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the seal of the prophets. May Allah's salutations be upon him, his family and his companions, the leaders of all human beings and their spiritual guides. These companions were the fore-runners and reins-holders of all mankind.

Thereafter, O muslims, Allah says: "He loves them and they love Him."

And He says with regard to the angels: "They celebrate His praises and glorify Him by night and by day without any laxness."

This does not happen out of habit but with great longing.

And Allah says: "With the bounty and the mercy of Allah. And with this should they rejoice." And with regard to the companions of Rasulullah ﷺ, Allah says: "Allah is pleased with them and they are pleased with Him."

1. Rasulullah ﷺ said: "O Allah, I beg of You Your love and the love of those who love You and I beg of You, grant me to do the deeds which causes me to reach Your love." *(Tirmithi)*

اَلْخُطْبَةُ الرَّابِعَةُ وَالثَّلٰثُوْنَ (۳۴) فِي الْمَحَبَّةِ وَالرِّضَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْ نَزَّهَ قُلُوْبَ اَوْلِيَآئِهٖ عَنِ الْاِلْتِفَاتِ اِلٰى زُخْرُفِ الدُّنْيَا وَنَضْرَتِهٖ ۚ وَ صَفّٰى اَسْرَارَهُمْ مِّنْ مُّلَاحَظَةِ غَيْرِ حَضْرَتِهٖ ۚ ثُمَّ كَشَفَ لَهُمْ عَنْ سُبُحَاتِ وَجْهِهٖ حَتّٰى احْتَرَقَتْ بِنَارِ مَحَبَّتِهٖ ۚ ثُمَّ احْتَجَبَ عَنْهَا بِكُنْهِ جَلَالِهٖ حَتّٰى تَاهَتْ فِيْ بَيْدَآءِ كِبْرِيَآئِهٖ وَ عَظْمَتِهٖ ۚ فَبَقِيَتْ غَرْقٰى فِيْ بَحْرِ مَعْرِفَتِهٖ ۚ وَمُحْتَرِقَةً بِنَارِ مَحَبَّتِهٖ ۚ

وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ خَاتَمُ الْاَنْبِيَآءِ بِكَمَالِ نُبُوَّتِهٖ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ سَادَةِ الْخَلْقِ وَاَئِمَّتِهٖ ۚ وَقَادَةِ الْحَقِّ وَ اَزِمَّتِهٖ ۚ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا ۚ

اَمَّا بَعْدُ فَقَدْ قَالَ اللّٰهُ تَعَالٰى يُحِبُّهُمْ وَيُحِبُّوْنَهٗ ۚ وَقَالَ تَعَالٰى فِي الْمَلٰٓئِكَةِ يُسَبِّحُوْنَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُوْنَ ۚ

وَهٰذَا لَا يَكُوْنُ فِيْ عَادَةٍ اِلَّا بِالشَّوْقِ ۚ

وَقَالَ تَعَالٰى قُلْ بِفَضْلِ اللّٰهِ وَبِرَحْمَتِهٖ فَبِذٰلِكَ فَلْيَفْرَحُوْا ۚ اَلْاُنْسُ هُوَ الْفَرَحُ بِمَا حَصَلَ مَعَ حِفْظِ الْحُدُوْدِ ۚ وَقَالَ تَعَالٰى رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ۚ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ حُبَّكَ وَحُبَّ مَنْ يُّحِبُّكَ وَالْعَمَلَ الَّذِيْ يُبَلِّغُنِيْ حُبَّكَ ۚ

2. And Rasulullah ﷺ said: "And I beg of You to make me pleased with Your fixed destiny and I beg of You a cool abode after death and I beg of You the ecstasy of looking at your countenance and longing to meet You." *(Nasai)*

3. Rasulullah ﷺ said: "Whenever a group of people sit together in a place to remember Allah, the angels surround them and mercy envelopes them, tranquility descends on them and Allah remembers them in a gathering of those who are with Him."

Note: the "tranquility" mentioned here is the "peaceful satisfaction and contentment."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "And from among mankind are those who have taken besides Allah, other Gods whom they love (as they should) love Allah And the believers are stronger than that in love for Allah. If only those who are unjust were to see the punishment, (and realize) that all power belongs to Allah it will be best. And surely Allah is Most severe in punishment.

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ وَاَسْئَلُكَ الرِّضَآءَ بَعْدَ الْقَضَآءِ وَاَسْئَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَاَسْئَلُكَ لَذَّةَ النَّظَرِ اِلٰى وَجْهِكَ وَالشَّوْقَ اِلٰى لِقَآئِكَ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ لَا يَقْعُدُ قَوْمٌ يَّذْكُرُوْنَ اللّٰهَ اِلَّا حَفَّتْهُمُ الْمَلٰٓئِكَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَ نَزَلَتْ عَلَيْهِمُ السَّكِيْنَةُ وَ ذَكَرَهُمُ اللّٰهُ فِيْمَنْ عِنْدَهٗ ۔ وَ السَّكِيْنَةُ اَيِ الْاِرْتِيَاحُ هُوَ الْاُنْسُ ۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۔

وَمِنَ النَّاسِ مَنْ يَّتَّخِذُ مِنْ دُوْنِ اللّٰهِ اَنْدَادًا يُّحِبُّوْنَهُمْ كَحُبِّ اللّٰهِ ۔ وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ ۔ وَلَوْ يَرَى الَّذِيْنَ ظَلَمُوْٓا اِذْ يَرَوْنَ الْعَذَابَ اَنَّ الْقُوَّةَ لِلّٰهِ جَمِيْعًا ۙ وَّاَنَّ اللّٰهَ شَدِيْدُ الْعَذَابِ ○

Khutbah : 35

CONCERNING SINCERITY, GOOD INTENTIONS AND TRUTHFULNESS

All praise be to Allah a praise of the grateful ones. And we believe in Him with a faith of those truly believing in Him. We sincerely believe in His Oneness as an admission of the truthful ones. We bear witness that there is none deserving of worship except Allah alone, without any partner or associate, Who has ordered that jinn and man and the angels should worship Him in complete sincerity. And we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the leader of all the prophets. May Allah's salutations be upon him and all the prophets, and upon his noble family and his pious companions.

Thereafter, O muslims, it has become clear to those blessed with Imaan and the enlightened instructions of the Qur'an that there is no way of acquiring true happiness and success, except through the acquisition of knowledge and through ibaadah. Every one amongst men faces destruction except those endowed with knowledge. And those endowed with knowledge face the threat of destruction, except those performing practical deeds of goodness. But even those performing good deeds face destruction except those who are sincere in their intentions. And such sincere ones, if they have no sincere intentions, their deeds are useless. For without a sincere intention those deeds are for show, which is tantamount to hypocrisy and disobedience. Similarly sincerity without trueness and without being for attaining Allah's pleasure in conformity with His will is also useless like dust.

Allah says regarding those deeds done for purposes other than His pleasure that such deeds are made into "flying dust, scattered about."

Allah also says: "Verily to Him is due sincere deen." He also says: "Verily the believers are those who believe in Allah and His messenger and then they harbour no doubts and strive with their wealth and their lives in Allah's path. Verily these are the truthful ones."

اَلْخُطْبَةُ الْخَامِسَةُ (۳۵) وَالثَّلٰثُوْنَ فِي الْاِخْلَاصِ وَالصِّدْقِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ حَمْدَ الشَّاكِرِيْنَ ۞ وَنُؤْمِنُ بِهٖ اِيْمَانَ الْمُوْقِنِيْنَ ۞ وَنُقِرُّ بِوَحْدَانِيَّتِهٖ اِقْرَارَ الصَّادِقِيْنَ ۞ وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ رَبُّ الْعٰلَمِيْنَ ۞ وَمُكَلِّفُ الْجِنِّ وَالْاِنْسِ وَالْمَلٰٓئِكَةِ الْمُقَرَّبِيْنَ اَنْ يَّعْبُدُوْهُ عِبَادَةَ الْمُخْلِصِيْنَ ۞ وَنَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ سَيِّدُ الْمُرْسَلِيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى جَمِيْعِ النَّبِيِّيْنَ ۞ وَعَلٰٓى اٰلِهِ الطَّيِّبِيْنَ ۞ وَاَصْحَابِهِ الطَّاهِرِيْنَ ۞

اَمَّا بَعْدُ فَقَدِ انْكَشَفَ لِاَرْبَابِ الْقُلُوْبِ بِبَصِيْرَةِ الْاِيْمَانِ ۞ وَاَنْوَارِ الْقُرْاٰنِ ۞ اَنْ لَّا وُصُوْلَ اِلَى السَّعَادَةِ اِلَّا بِالْعِلْمِ وَالْعِبَادَةِ فَالنَّاسُ كُلُّهُمْ هَلْكٰى اِلَّا الْعٰلِمُوْنَ ۞ وَالْعَالِمُوْنَ كُلُّهُمْ هَلْكٰى اِلَّا الْعَامِلُوْنَ ۞ وَالْعَامِلُوْنَ كُلُّهُمْ هَلْكٰى اِلَّا الْمُخْلِصُوْنَ ۞ وَالْمُخْلِصُوْنَ عَلٰى خَطَرٍ عَظِيْمٍ فَالْعَمَلُ بِغَيْرِ نِيَّةٍ عَنَآءٌ ۞ وَالنِّيَّةُ بِغَيْرِ اِخْلَاصٍ رِّيَآءٌ ۞ وَهُوَ لِلنِّفَاقِ كِفَآءٌ ۞ وَمَعَ الْعِصْيَانِ سَوَآءٌ ۞ وَالْاِخْلَاصُ مِنْ غَيْرِ صِدْقٍ وَّتَحْقِيْقٍ هَبَآءٌ ۞

وَقَدْ قَالَ اللّٰهُ تَعَالٰى فِيْ كُلِّ عَمَلٍ كَانَ بِاِرَادَةِ غَيْرِ اللّٰهِ مَشُوْبًا مَّغْمُوْرًا ۞ وَقَدِمْنَآ اِلٰى مَا عَمِلُوْا مِنْ عَمَلٍ فَجَعَلْنٰهُ هَبَآءً مَّنْثُوْرًا ۞

وَقَدْ قَالَ اللّٰهُ تَعَالٰٓى اَلَا لِلّٰهِ الدِّيْنُ الْخَالِصُ ۞ وَقَالَ تَعَالٰٓى اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا وَجٰهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ ۞ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ ۞

1. Rasulullah ﷺ said to Sayeduna Ma'aaz رضي الله عنه: "Be sincere to Allah in your deen and little actions will suffice for you." *(Haakim)*

2. Once a person called out inquiring: "O messenger of Allah, what is Imaan?" Rasulullah ﷺ replied: "It is sincerity." *(Tirmidhi)*

3. Rasulullah ﷺ also said: "Verily actions are judged according to their intentions. And for every man shall be what he intended." *(Bukhary, Muslim)*

4. Rasulullah ﷺ said to Sayeduna Abu Bakr رضي الله عنه: (while he was cursing one of his slaves): "How can one be from among the cursers and at the same time be of the truthful ones?" By the Lord of the Kaaba, this can never be!" Thereupon Abu Bakr رضي الله عنه on that day freed some of his slaves and then came to Rasulullah ﷺ, saying: "I will never return to such a deed."

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "Say: I have been commanded to worship Allah with sincerity in my deen towards Him."

وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِمُعَاذٍ اَخْلِصْ دِيْنَكَ يَكْفِيْكَ الْعَمَلُ الْقَلِيْلُ ۔

وَنَادٰى رَجُلٌ يَا رَسُوْلَ اللّٰهِ مَا الْاِيْمَانُ قَالَ الْاِخْلَاصُ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِنَّمَا الْاَعْمَالُ بِالنِّيَاتِ وَاِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوٰى ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ لِاَبِيْ بَكْرٍ وَّهُوَ يَلْعَنُ بَعْضَ رَقِيْقِهٖ فَقَالَ لَعَّانِيْنَ وَصِدِّيْقِيْنَ كَلَّا وَرَبِّ الْكَعْبَةِ فَاَعْتَقَ اَبُوْبَكْرٍ يَوْمَئِذٍ بَعْضَ رَقِيْقِهٖ ثُمَّ جَآءَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَآ اَعُوْدُ ۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۔

قُلْ اِنِّيْٓ اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ مُخْلِصًا لَّهُ الدِّيْنَ ۝

Khutbah : 36

CONCERNING CONTEMPLATION AND RECKONING WITH ONESELF

All praises be to Allah, Who takes account of all that a person earns and He is the One Who oversees and notices his every sinful deed. And I bear witness that there is no other being worthy of worship except Allah alone, without any partner and without any associate and I bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah, the leader of the prophets. May Allah's blessings and salutations be upon him and upon his family, the leaders of all the chosen ones and upon his companions the heads of all the god-fearing ones.

Thereafter, O muslims, verily the criterion for salvation is the performance of good deeds, but righteous deeds are not taken into consideration unless a person performs it permanently and continuously and does so in the correct and prescribed manner. Linking these factors and doing them continuously will not be acquired except after first making the soul obligated to doing them habitually. This is termed *mushaaratah* (2) to take notice of *mushaarath* diligently is termed *muraaqabah*. However, thirdly, the soul must at specific times be checked to ascertain whether it had fulfilled all these conditions properly or not. This checking and reckoning is termed *muhaasabah* (taking mutual accounting and reckoning). Fourthly we have the term *mu'aaqabah* (mutual exertion) which refers to the toil and effort required in order to rectify actions if the above condition are missing. Fifthly the soul must be subjected to various strenuous *wazeefas* (zikr) if there is any hesitation in the doing of good deeds. This is the stage of *mujaahadah*. Sixthly we have *mu'aatabah* (mutual censure) which means putting censure upon the soul, causing it to become disassociated from such places where rebellion against Allah takes place and putting a burden upon it to compensate for faults.

All the above exercises are intended so as not to be unmindful of the soul for a single moment whereby it is intended to save the souls from becoming deviated or defiant or rebellious.The sacred texts (Qur'an and hadeeth)are filled with narrations concerning these points and one should consider the details set forth therein.

اَلْخُطْبَةُ السَّادِسَةُ وَالثَّلٰثُوْنَ فِي الْمُرَاقَبَةِ وَالْمُحَاسَبَةِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الْقَآئِمِ عَلٰى كُلِّ نَفْسٍ بِمَا كَسَبَتْ، اَلرَّقِيْبِ عَلٰى كُلِّ جَارِحَةٍ بِمَا اجْتَرَحَتْ، وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ سَيِّدُ الْاَنْبِيَآءِ، صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ سَادَةِ الْاَصْفِيَآءِ، وَعَلٰى اَصْحَابِهٖ قَادَةِ الْاَتْقِيَآءِ،

اَمَّا بَعْدُ فَاِنَّ رَحَى النَّجَاةِ تَدُوْرُ عَلَى الْاَعْمَالِ، وَلَا يُعْتَدُّ بِالْاَعْمَالِ اِلَّا بِالْمُوَاظَبَةِ عَلَيْهَا وَعَلٰى حُقُوْقِهَا وَهُوَ الْمُرَابَطَةُ، وَلَا يَتِمُّ هٰذِهِ الْمُوَاظَبَةُ وَالْمُرَابَطَةُ اِلَّا بِالْزَامِ النَّفْسِ الْاَعْمَالَ اَوَّلًا وَهُوَ الْمُشَارَطَةُ، ثُمَّ مُلَاحَظَةُ هٰذِهِ الْمُشَارَطَةِ كُلَّ وَقْتٍ ثَانِيًا وَهُوَ الْمُرَاقَبَةُ، ثُمَّ الْاِحْتِسَابُ عَلَى النَّفْسِ فِيْ وَقْتٍ خَاصٍّ اَنَّهَا وَفَتِ الشَّرْطَ اَمْ لَا ثَالِثًا وَهُوَ الْمُحَاسَبَةُ، ثُمَّ عِلَاجُهَا بِمَشَقَّةٍ تُصْلِحُهَا اِذَا لَمْ تَفِ بِالشَّرْطِ رَابِعًا وَهُوَ الْمُعَاقَبَةُ، ثُمَّ تَاْدِيْبُهَا بِفُنُوْنٍ مِّنَ الْوَظَآئِفِ الثَّقِيْلَةِ جَبْرًا لِّمَا فَاتَ مِنْهَا اِذَا رَاَاهَا تَوَانَتْ خَامِسًا وَهُوَ الْمُجَاهَدَةُ، ثُمَّ تَوْبِيْخُهَا وَالْعَذْلُ عَلَيْهَا اِذَا اسْتَعْصَتْ وَحَمْلُهَا عَلَى التَّلَافِيْ سَادِسًا وَهُوَ الْمُعَاتَبَةُ،

وَيَرْجِعُ الْجَمِيْعُ اِلٰى عَدَمِ اِهْمَالِهَا لَحْظَةً فَتَجْمَحَ وَتَشْرُدَ، وَالنُّصُوْصُ مَشْحُوْنَةٌ مِّنْهُ فَانْظُرْ مَا يُسْرَدُ، قَالَ اللّٰهُ تَعَالٰى يَعْلَمُ خَآئِنَةَ الْاَعْيُنِ وَمَا تُخْفِي الصُّدُوْرُ،

Allah says: "He knows the deceiving glances of the eyes and that which is concealed within the breasts."

And Allah says: "As for him who fears the place of standing before His Lord and prohibits his self from indulging in bestial passions, paradise will surely be his ultimate abode."

And Allah says: "And who is more misguided than him who follows his passions?"

1. Aslam ﷺ reports that once Umar ﷺ visited Sayeduna Abu Bakr ﷺ who at that time was pulling his tongue. Umar ﷺ said: "Stop this. May Allah forgive you." Abu Bakr ﷺ replied: "Verily this organ is the one who causes me to reach the places of destruction." *(Maalik)*

2. Rasulullah ﷺ said: "A mujaahid is a person who strives against his self in the obedience of Allah." *(Baihaqi)*

3. Sayeduna Umar ﷺ said: "Reckon with yourself before you are being reckoned with and weigh yourself before you are being weighed." *(Kanzul Ummaal)*

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "O you who believe, fear Allah and let every soul consider that which it sends ahead for the day of tomorrow, and fear Allah. Verily Allah is fully aware of what you do."

وَ قَالَ تَعَالٰی وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَی النَّفْسَ عَنِ الْهَوٰی فَاِنَّ الْجَنَّةَ هِیَ الْمَاْوٰی۔

وَقَالَ تَعَالٰی وَمَنْ اَضَلُّ مِمَّنِ اتَّبَعَ هَوٰىهُ۔

وَعَنْ اَسْلَمَ اَنَّ عُمَرَ دَخَلَ یَوْمًا عَلٰی اَبِیْ بَكْرِ الصِّدِّیْقِ وَهُوَ یَجْبِذُ لِسَانَهٗ فَقَالَ عُمَرُ مَهْ غَفَرَ اللّٰهُ لَكَ فَقَالَ لَهٗ اَبُوْبَكْرٍ اِنَّ هٰذَا اَوْرَدَنِی الْمَوَارِدَ۔

وَقَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَلْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهٗ فِیْ طَاعَةِ اللّٰهِ۔

وَقَالَ عُمَرُ حَاسِبُوْا اَنْفُسَكُمْ قَبْلَ اَنْ تُحَاسَبُوْا وَزِنُوْا قَبْلَ اَنْ تُوْزَنُوْا۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّیْطٰنِ الرَّجِیْمِ ۔

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۚ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ خَبِیْرٌۢ بِمَا تَعْمَلُوْنَ ○

Khutbah : 37

CONCERNING PONDERING OVER MATTERS AND CONTEMPLATION

All praises be to Allah, Who has encouraged unto ponder and contemplate, to observe and to give deep thought. I bear witness that there is no other deity worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the master among the children of Adam ﷺ in this world. May Allah's salutations be upon him and upon his family as well as his companions, the chosen and righteous ones.

Thereafter, O muslims, verily Allah has encouraged us to ponder and reflect with deep thought in so many verses of the Holy Quran and He has praised those who contemplate. In this way, while praising them He says: "those who remember Allah, while standing, sitting and lying on their sides and ponder over the creation of heavens and earth."

He asks: "Do they not ponder over the kingdoms of heavens and earth?"

He also says: "Did We not make the earth as a wide expanse? And the mountains as pegs. And have We not created you in pairs And made your sleep for rest? And made the night as a covering? And made the day as a means of subsistence? And have We not built over you the seven firmaments. And placed therein a light of splendour? And did We not send down from the clouds water in abundance? That you may produce therewith corn and vegetables And gardens of vegetation?"

And Allah says: "Then let man look at his food or that We pour forth water in abundance. And We split the earth in fragments. And produce therein corn And grapes and nutritious plants and olives and dates and enclosed gardens dense with lofty trees and fruits and fodder for use and convenience for you and your cattle."

اَلْخُطْبَةُ السَّابِعَةُ وَالثَّلٰثُوْنَ فِی التَّفَکُّرِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِیْ کَثَّرَ الْحَثَّ فِیْ کِتَابِهٖ عَلَی التَّدَبُّرِ وَالْاِعْتِبَارِ ۔ وَالنَّظَرِ وَ الْاِفْتِکَارِ ۔ وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْکَ لَهٗ وَاَشْهَدُ اَنَّ سَیِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ سَیِّدُ وُلْدِ اٰدَمَ فِیْ دَارِ الْقَرَارِ ۔ وَعَلٰی اٰلِهٖ وَ اَصْحَابِهِ الْاَخْیَارِ الْاَبْرَارِ ۔

اَمَّا بَعْدُ فَاِنَّ اللّٰهَ تَعَالٰی قَدْ اَمَرَ بِالتَّفَکُّرِ وَالتَّدَبُّرِ فِیْ مَوَاضِعَ لَا تُحْصٰی مِنْ کِتَابِهِ الْمُبِیْنِ ۔ وَاَثْنٰی عَلَی الْمُتَفَکِّرِیْنَ ۔ فَقَالَ تَعَالَی اَلَّذِیْنَ یَذْکُرُوْنَ اللّٰهَ قِیَامًا وَّقُعُوْدًا وَّعَلٰی جُنُوْبِهِمْ وَ یَتَفَکَّرُوْنَ فِیْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ۔ وَقَالَ تَعَالٰی اَوَلَمْ یَنْظُرُوْا فِیْ مَلَکُوْتِ السَّمٰوٰتِ وَالْاَرْضِ ۔

وَقَالَ تَعَالٰی اَلَمْ نَجْعَلِ الْاَرْضَ مِهٰدًا ۙ وَّالْجِبَالَ اَوْتَادًا ۙ وَّ خَلَقْنٰکُمْ اَزْوَاجًا ۙ وَّ جَعَلْنَا نَوْمَکُمْ سُبَاتًا ۙ وَّجَعَلْنَا الَّیْلَ لِبَاسًا ۙ وَّ جَعَلْنَا النَّهَارَ مَعَاشًا ۙ وَبَنَیْنَا فَوْقَکُمْ سَبْعًا شِدَادًا ۙ وَّجَعَلْنَا سِرَاجًا وَّهَّاجًا ۙ وَّاَنْزَلْنَا مِنَ الْمُعْصِرٰتِ مَآءً ثَجَّاجًا ۙ لِّنُخْرِجَ بِهٖ حَبًّا وَّنَبَاتًا ۙ وَّجَنّٰتٍ اَلْفَافًا ۝ وَقَالَ تَعَالٰی قُتِلَ الْاِنْسَانُ مَآ اَکْفَرَهٗ ۝ مِنْ اَیِّ شَیْءٍ خَلَقَهٗ ۝ مِنْ نُّطْفَةٍ خَلَقَهٗ فَقَدَّرَهٗ ۝ ثُمَّ السَّبِیْلَ یَسَّرَهٗ ۝ ثُمَّ اَمَاتَهٗ فَاَقْبَرَهٗ ۝ ثُمَّ اِذَا شَآءَ اَنْشَرَهٗ ۝ کَلَّا لَمَّا یَقْضِ مَآ اَمَرَهٗ ۝ فَلْیَنْظُرِ الْاِنْسَانُ اِلٰی طَعَامِهٖٓ ۙ اَنَّا صَبَبْنَا الْمَآءَ صَبًّا ۙ ثُمَّ شَقَقْنَا الْاَرْضَ شَقًّا ۙ فَاَنْۢبَتْنَا فِیْهَا حَبًّا ۙ وَّعِنَبًا وَّقَضْبًا ۙ وَّ زَیْتُوْنًا وَّنَخْلًا ۙ وَّحَدَآئِقَ غُلْبًا ۙ وَّفَاکِهَةً وَّاَبًّا ۙ مَّتَاعًا لَّکُمْ وَلِاَنْعَامِکُمْ ۝

1. Rasulullah ﷺ said at the time of the revelation of the verse: "Verily in the creation of heavens and earth and in the alternation of night and day there are indeed signs for men of understanding", "Woe unto him who recites these verses and do not ponder over them."

2. Ibn Abbaas ﷺ reports that a certain group of people pondered over Allah. Rasulullah ﷺ said: "Do not ponder over Allah. But rather ponder over the creation of Allah, for verily you are not capable of that."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "Look at the signs of Allah's mercy, see how he has brought the earth to life after its death. Verily He is the One Who will bring the dead to life and He has power over everything."

وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ نُزُوْلِ اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ اَلْاٰيَةَ وَيْلٌ لِّمَنْ قَرَاَهَا وَ لَمْ يَتَفَكَّرْ فِيْهَا ؕ

وَعَنِ ابْنِ عَبَّاسٍ اَنَّ قَوْمًا تَفَكَّرُوْا فِي اللّٰهِ عَزَّوَجَلَّ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَفَكَّرُوْا فِيْ خَلْقِ اللّٰهِ وَلَا تَتَفَكَّرُوْا فِي اللّٰهِ فَاِنَّكُمْ لَمْ تَقْدِرُوْا قَدْرَهٗ

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ

فَانْظُرْ اِلٰٓى اٰثٰرِ رَحْمَةِ اللّٰهِ كَيْفَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ اِنَّ ذٰلِكَ لَمُحْيِ الْمَوْتٰى وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

Khutbah : 38

CONCERNING DEATH AND AFTER DEATH

All praise be to Allah, Who through death broke the necks of the tyrants and has also through death broken the backs of the mighty kings of Persia and through death destroyed the hopes of the Caesers. And He has made death a means towards success for the pious ones and through death has made a meeting place for them with Him. To Him belongs the highest status for the bounties which He bestows, and to Him belongs the right of retribution by means of punishment by means of His overpowering might. I bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate. And I bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah, the one who was blessed with many clear miracles. May Allah's salutations and blessings be upon him and his family and his companions, the possessors of excellence and virtue.

1. Verily Rasulullah ﷺ said: "Remember abundantly the destroyer of pleasures (death)." *(Tirmithi, Nasai, Ibn Majah)*

2. Rasulullah ﷺ also said: "When a muslim is near death the angels of mercy approach him with a white silk cloth and says to him (his souls): "Come out in happiness, having attained, Allah's pleasure. Come to the comfort and mercy of Allah and proceed to the Lord Who will not be angry with you."

   It is further reported: "When a kafir nears death the angels of punishment approach him with a coarse cloth and says: "Proceed in unhappiness to the punishment of Allah for Allah is angry with you." *(Ahmad, Nasai)*

3. Rasulullah ﷺ also said: "Two angels come to him in the grave and makes him sit up and say to him: "Who is your Lord?" He will reply: "Allah is my Lord." Then they ask him: "And what is your deen?" He will reply: "My deen is Islam." Then they ask him: "Who is this man who was sent to you?" He will reply: "He is Rasulullah ﷺ."

اَلْخُطْبَةُ الثَّامِنَةُ (۲۸) وَالثَّلٰثُوْنَ فِیْ ذِکْرِ الْمَوْتِ وَمَا بَعْدَهٗ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِیْ قَصَمَ بِالْمَوْتِ رِقَابَ الْجَبَابِرَةِ، وَکَسَرَ بِهٖ ظُهُوْرَ الْاَکَاسِرَةِ، وَقَصَرَ بِهٖ اٰمَالَ الْقَیَاصِرَةِ، وَجَعَلَ الْمَوْتَ مَخْلَصًا لِّلْاَتْقِیَآءِ، وَمَوْعِدًا فِیْ حَقِّ الْمُلْقَآءِ، فَلَهُ الْاِنْعَامُ بِالنِّعَمِ الْمُتَظَاهِرَةِ وَلَهُ الْاِنْتِقَامُ بِالنِّقَمِ الْقَاهِرَةِ وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْکَ لَهٗ وَاَشْهَدُ اَنَّ سَیِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ذُو الْمُعْجِزَاتِ الظَّاهِرَةِ، وَعَلٰٓی اٰلِهٖ وَاَصْحٰبِهٖ اُولِی الْکَمَالَاتِ الْبَاهِرَةِ، وَسَلَّمَ تَسْلِیْمًا کَثِیْرًا،

اَمَّا بَعْدُ فَقَدْ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَکْثِرُوْا ذِکْرَ هَاذِمِ اللَّذَّاتِ الْمَوْتِ

وَقَالَ عَلَیْهِ الصَّلٰوةُ وَالسَّلَامُ اِذَا حُتِضَرَ الْمُؤْمِنُ اَتَتْ مَلٰٓئِکَةُ الرَّحْمَةِ بِحَرِیْرَةٍ بَیْضَآءَ فَیَقُوْلُوْنَ اخْرُجِیْ رَاضِیَةً مَّرْضِیَّةً عَنْکِ اِلٰی رَوْحِ اللّٰهِ وَرَیْحَانٍ وَّرَبٍّ غَیْرِ غَضْبَانَ

وَفِیْهِ اَنَّ الْکَافِرَ اِذَا حُتِضَرَ اَتَتْهُ مَلٰٓئِکَةُ الْعَذَابِ بِمِسْحٍ فَیَقُوْلُوْنَ اخْرُجِیْ سَاخِطَةً مَّسْخُوْطَةً عَلَیْکِ اِلٰی عَذَابِ اللّٰهِ عَزَّوَجَلَّ

وَقَالَ عَلَیْهِ الصَّلٰوةُ وَالسَّلَامُ یَاْتِیْهِ مَلَکَانِ فَیُجْلِسَانِهٖ فَیَقُوْلَانِ لَهٗ مَنْ رَّبُّکَ فَیَقُوْلُ رَبِّیَ اللّٰهُ فَیَقُوْلَانِ لَهٗ مَا دِیْنُکَ فَیَقُوْلُ دِیْنِیَ الْاِسْلَامُ فَیَقُوْلَانِ مَا هٰذَا الرَّجُلُ الَّذِیْ بُعِثَ فِیْکُمْ فَیَقُوْلُ هُوَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ وَفِیْهِ

A caller from the heavens will then proclaim." My servant has spoken the truth. So prepare a bed for him in paradise." And it will be opened.

Rasulullah ﷺ then said: "When the doors will open the winds of *jannat* and the sweet fragrance of jannat will come to him and his grave will become widen need to the extent of the reaching of his sight." However the kaafir's situation will be the opposite of that." *(Musnad Ahmad, Abu Dawood)*

4. Rasulullah ﷺ also said: "Allah says: "I have prepared for my righteous servants that no eye has seen, no ear has heard and what was not even perceived by the minds of men." *(Bukhary, Muslim)*

5. Rasulullah ﷺ says: "The person who will have the least punishment of the inmates of hell will be the one who will be given sandals with straps of fire as a result of which his brains will boil like a kettle. He will think that he receiving the worst of punishment where as in actual fact he will be the one with the lightest punishment." *(Bukhary, Muslim)*

6. Rasulullah ﷺ says: "Verily you will see your Lord just as you see this moon, having no obstruction in seeing it."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "Every soul shall taste of death. Then you shall be returned to us."

فَيُنَادِيْ مُنَادٍ مِّنَ السَّمَآءِ اَنْ صَدَقَ عَبْدِيْ فَافْرُشُوْهُ مِنَ الْجَنَّةِ وَاَلْبِسُوْهُ مِنَ الْجَنَّةِ وَافْتَحُوْا لَهٗ بَابًا اِلَى الْجَنَّةِ فَيُفْتَحُ وَاَمَّا الْكَافِرُ فَذَكَرَ مَوْتَهٗ (وَجَمِيْعُ حَالِهٖ عَلٰى ضِدِّ ذٰلِكَ)

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ قَالَ اللّٰهُ تَعَالٰى اَعْدَدْتُّ لِعِبَادِيَ الصَّالِحِيْنَ مَا لَا عَيْنٌ رَاَتْ وَلَا اُذُنٌ سَمِعَتْ وَ لَا خَطَرَ عَلٰى قَلْبِ بَشَرٍ اَلْحَدِيْثَ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِنَّ اَهْوَنَ اَهْلِ النَّارِ عَذَابًا مَّنْ لَّهٗ نَعْلَانِ وَشِرَاكَانِ مِنْ نَّارٍ يَّغْلِيْ مِنْهُمَا دِمَاغُهٗ كَمَا يَغْلِي الْمِرْجَلُ مَا يُرٰى اَنَّ اَحَدًا اَشَدُّ مِنْهُ عَذَابًا وَّاِنَّهٗ لَاَهْوَنُهُمْ عَذَابًا۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هٰذَا الْقَمَرَ لَا تُضَآمُّوْنَ فِيْ رُؤْيَتِهٖ۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ۔

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ثُمَّ اِلَيْنَا تُرْجَعُوْنَ ۝

Khutbah : 39

CONCERNING THE DEEDS FOR THE DAY OF AASHURA

All praise is due to Allah Who has created for the sun and the moon to follow fixed courses, while the stars and the trees bow down to Him and He has given preference for certain periods of time over others just as He gives preference for specific places over others, and for some human beings above other humans.

We bear witness that there is none worthy of worship except Allah alone, without any partner and without any associate and We bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah, the one who guided us towards righteous deeds, of which is the fasting of the day of Aashura, a day of good actions. And he also prohibited as from bad deeds, among which are all those innovated deeds. May Allah's salutations be upon him and his family and upon his companions who upheld the deen, both the compulsory thereof and the permissible and destroyed the prohibited customs of the days of ignorance, both the prohibited and the abominable thereof. May these salutations descend on them all abundantly.

Thereafter, O muslims, the day of Aashura is near at hand. It is a time when people commit some very good deeds as well as various rejected innovations of the first mentioned is the commendable act of fasting on this day.

1. Rasulullah ﷺ said: "Verily the best fasting after the month of Ramadaan is the fasting of the month of Muharram."
(Muslim)

2. And Rasulullah ﷺ said: "Regarding the fast of the day of Aashura, it is my hope that Allah will through it compensate for sins committed during the previous year." *(Muslim)*

اَلْخُطْبَةُ التَّاسِعَةُ (۹) وَالثَّلٰثُوْنَ فِیْ اَعْمَالِ عَاشُوْرَآءَ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِیْ جَعَلَ الشَّمْسَ وَالْقَمَرَ بِحُسْبَانٍ وَالنَّجْمَ وَالشَّجَرَ یَسْجُدَانِ وَفَضَّلَ زَمَانًا عَلٰی زَمَانٍ كَمَا فَضَّلَ مَكَانًا عَلٰی مَكَانٍ وَاِنْسَانًا عَلٰی اِنْسَانٍ وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْكَ لَهٗ وَنَشْهَدُ اَنَّ سَیِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهُ الَّذِیْ هَدٰنَآ اِلَی الْخَیْرَاتِ وَمِنْهَا صَوْمُ عَاشُوْرَآءَ یَوْمِ الْحَسَنَاتِ وَنَهَانَا عَنِ الْمُنْكَرَاتِ وَمِنْهَا مَا ابْتَدَعُوْا فِیْهِ مِنَ الْمُخْتَرَعَاتِ صَلَّی اللّٰهُ عَلَیْهِ وَعَلٰٓی اٰلِهٖ وَاَصْحَابِهِ الَّذِیْنَ اَقَامُوا الدِّیْنَ الْوَاجِبَاتِ مِنْهَا وَالْمَنْدُوْبَاتِ وَاَبْطَلُوْا رُسُوْمَ الْجَاهِلِیَّةِ الْمُحَرَّمَاتِ مِنْهَا وَالْمَكْرُوْهَاتِ وَسَلَّمَ تَسْلِیْمًا كَثِیْرًا اَمَّا بَعْدُ فَقَدْ حَانَ یَوْمُ عَاشُوْرَآءَ

اَمَّا بَعْدُ فَقَدْ حَانَ یَوْمُ عَاشُوْرَآءَ لِلنَّاسِ فِیْهِ مَعْرُوْفَاتٌ وَّ مُنْكَرَاتٌ ظُلَمَآءُ فَمِنَ الْاَوَّلِ اِسْتِحْبَابُ الصَّوْمِ فِیْهِ

فَقَدْ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَفْضَلُ الصِّیَامِ بَعْدَ رَمَضَانَ شَهْرُ اللّٰهِ الْمُحَرَّمُ

وَقَالَ عَلَیْهِ الصَّلٰوةُ وَالسَّلَامُ صِیَامُ یَوْمِ عَاشُوْرَآءَ اَحْتَسِبُ عَلَی اللّٰهِ اَنْ یُّكَفِّرَ السَّنَةَ الَّتِیْ قَبْلَهٗ

3. And Rasulullah ﷺ said; "Fast on the day of Aashura. And be contrary to the Jews by fasting a day before it and a day after it.

4. In the beginning the Day of Aashura used to be fasted before the fast of Ramadaan was made compulsory. And when it became revealed the Ramadaan should be fasted, those who wished to do so, fasted on this day while others who did not wish to do so, did not fast. Those who voluntarily fasted on Aashura sought to acquire blessings of abundant sustenance for their families." *(Six books of Hadeeth except Nasai)*

5. Rasulullah ﷺ said: "Whoever spends freely on his family on the day of Aashura, Allah will grant him blessings in his *riziq* throughout the year." *(Razeen, Baihaqi)*

Some people have taken the day to be a day of rejoicing, and for the reading of elegies, mourning, the expression of grief and for remembering the tragedies which befall the Ahlul Bayt. They also use it for visiting grave-sites and for other acts. And they busy themselves with such acts of entertainment, amusement and what amount to shirk and sin.

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "As for him who does an atom's weight of good, he will see it and whosoever does an atom's weight of evil he will see it."

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ صُوْمُوْا عَاشُوْرَآءَ وَخَالِفُوْا فِيْهِ الْيَهُوْدَ وَصُوْمُوْا قَبْلَهٗ يَوْمًا وَّبَعْدَهٗ يَوْمًا ۔

وَكَانَ عَاشُوْرَآءُ يُصَامُ قَبْلَ رَمَضَانَ فَلَمَّا نَزَلَ رَمَضَانُ كَانَ مَنْ شَآءَ صَامَ وَمَنْ شَآءَ اَفْطَرَ وَ مِنَ الْاَوَّلِ اِبَاحَةً وَّبَرَكَةً اِلتَّوْسِعَةُ فِيْهِ عَلٰى عِيَالِهٖ ۔

فَقَدْ قَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ وَّسَّعَ عَلٰى عِيَالِهٖ فِى النَّفَقَةِ يَوْمَ عَاشُوْرَآءَ وَسَّعَ اللّٰهُ عَلَيْهِ سَآئِرَ سَنَتِهٖ ۔

وَمِنَ الثَّانِى اِتِّخَاذُهٗ عِيْدًا وَّمَوْسِمًا اَوِ اتِّخَاذُهٗ مَاْتَمًا مِّنَ الْمَرَاثِىْ وَالنِّيَاحَةِ وَالْحُزْنِ بِذِكْرِ مَصَآئِبِ اَهْلِ الْبَيْتِ وَاتِّخَاذِ الضَّرَآئِحِ وَالْاَعْلَامِ ۔ وَمَا يُقَارِنُهَا مِنَ الْمَلَاهِىْ وَالشِّرْكِ وَالْاٰثَامِ

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ۔ وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ۝

Khutbah : 40

CONCERNING THE DEEDS OF THE MONTH OF SAFAR

All praise is due to Allah in whose Hands lie the control of all affairs. He is the creator of all things and He is the Controller of all affairs, the good as well as the bad.

We bear witness that there is no one worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah Who has taken us out of darkness and brought us into the light and who through his teachings has eliminated all ignorance and evil. May Allah's salutations be upon him and his family and his companions, through whom this deen became manifest in the best form. Through them faith became firmly established in the breasts throughout all the days and months. Abundant salutations upon them.

Thereafter, O muslims, the month of Safar has drawn near to us. And this is the month which is taken as a bad omen by some people while others take it to be the herald of goodness, as was done by the people of the days of ignorance who used to resort to the detested habit of shifting the months around because of this wrong belief.

Allah rejected this custom and stated that this shifting of the months was a cause for further kufr. Similarly Rasulullah ﷺ condemned the practice of taking Safar to be a time for good or bad luck and he rejected the habit of associating sorrows and grief with it.

1. Rasulullah ﷺ said: "There is no spreading of disease from one person to another (except with Allah's permission) neither is there any taking of omens from the flight of birds, nor any evil in the sounding of the owl and neither is there any (ill-fortune in the month of) Safar.
2. Once, Muhammad bin Raashid told Rasulullah ﷺ that people were taking an ill omen from the entrance of the month of Safar. Rasulullah ﷺ said: "There is no ill-omen in Safar."

اَلْخُطْبَةُ الْاَرْبَعُوْنَ (۴۰) فِیْ مَا فِیْ صَفَرَ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِیْ بِیَدِهٖ اَزِمَّةُ الْاُمُوْرِ وَهُوَ خَالِقُ كُلِّ شَیْءٍ وَّالْمُتَصَرِّفُ فِیْهِ مِنَ الْخَیْرَاتِ وَالشُّرُوْرِ ۔

وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْكَ لَهٗ وَنَشْهَدُ اَنَّ سَیِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهُ الَّذِیْ اَخْرَجَنَا مِنَ الظُّلُمَاتِ اِلَى النُّوْرِ ۔ وَمَحَا كُلَّ جَهْلٍ وَّدَیْجُوْرٍ ۔ صَلَّى اللّٰهُ عَلَیْهِ وَعَلٰٓى اٰلِهٖ وَاَصْحَابِهِ الَّذِیْنَ ظَهَرَ بِهِمُ الدِّیْنُ اَتَمَّ ظُهُوْرٍ ۔ وَرَسَخَ بِهِمُ الْیَقِیْنُ فِی الصُّدُوْرِ مَا تَعَاقَبَتِ الْاَیَّامُ وَالشُّهُوْرُ ۔ وَسَلَّمَ تَسْلِیْمًا كَثِیْرًا ۔

اَمَّا بَعْدُ فَقَدْ حَانَ شَهْرُ صَفَرٍ ۔ یَتَشَآءَمُ بِهٖ بَعْضُ النَّاسِ وَیَتَطَیَّرُ ۔ كَمَا كَانَ اَهْلُ الْجَاهِلِیَّةِ مَعَ هٰذَا الْاِعْتِقَادِ یَبْتَدِعُوْنَ فِیْهِ النَّسِیْٓءَ النُّكْرَ ۔ فَاَبْطَلَهُ اللّٰهُ تَعَالٰى بِقَوْلِهٖ اِنَّمَا النَّسِیْٓءُ زِیَادَةٌ فِی الْكُفْرِ ۔ وَكَذٰلِكَ نَفٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ الشُّؤْمَ وَالطِّیَرَةَ بِهٖ خُصُوْصًا وَّبِكُلِّ شَیْءٍ عُمُوْمًا ۔ وَاَزَاحَ بِهٰذَا النَّفْیِ عَنَّا هُمُوْمًا وَّغُمُوْمًا

فَقَالَ عَلَیْهِ الصَّلٰوةُ وَالسَّلَامُ لَا عَدْوٰى وَلَا طِیَرَةَ وَلَا هَامَةَ وَلَا صَفَرَ ۔

اَلْحَدِیْثَ قَالَ مُحَمَّدُ بْنُ رَاشِدٍ یَتَشَآءَمُوْنَ بِدُخُوْلِ صَفَرٍ ۔ فَقَالَ النَّبِیُّ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ لَا صَفَرَ ۔

3. Rasulullah ﷺ said: "Taking omens by the flight of birds is 'shirk'. He repeated this thrice." *(Abu Dawood, Tirmithi)*

4. Ibn Masood ﷺ said: "All of us sometimes have such baseless thoughts except that Allah removes them through *tawakkul* (trust in Him)."

From this statement of Ibn Masood, we learn that *tawakkul* is in not believing in the heart the whisperings (coming into the mind) with regard to the flight of birds, neither in acting upon its results through the limbs, nor expressing belief of the same through the tongue. We will then not be taken to task for any such wrong beliefs.

The statement of Rasulullah ﷺ: "If ill omen is found, it would be in a woman, a property and a horse." Should be interpreted to mean that if by any chance there was any ill-omen, it would be in these three things." *(Bukhary, Muslim)*

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "The messenger replied: "The ill omen (bad luck) is with you (as a result of your deeds). Is this because you have been admonished to return to Allah. But you are an extravagant people."

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ الطِّيَرَةُ شِرْكٌ قَالَهٗ ثَلٰثًا ۔

وَقَالَ ابْنُ مَسْعُوْدٍ مَّا مِنَّآ اِلَّا وَلٰكِنَّ اللّٰهَ يُذْهِبُهٗ بِالتَّوَكُّلِ ۔

وَعُلِمَ بِقَوْلِ ابْنِ مَسْعُوْدٍ اَنَّ وَسْوَسَةَ الطِّيَرَةِ اِذَا لَمْ يَعْتَقِدْهَا بِالْقَلْبِ وَلَمْ يَعْمَلْ بِمُقْتَضَاهَا بِالْجَوَارِحِ وَلَمْ يَتَكَلَّمْ بِهَا بِاللِّسَانِ لَا يُؤَاخَذُ عَلَيْهَا وَهٰذَا هُوَ الْمُرَادُ بِالتَّوَكُّلِ ۔

وَمَا رُوِيَ اَنَّهٗ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ قَالَ الشُّؤْمُ فِي الْمَرْاَةِ وَالدَّارِ وَالْفَرَسِ فَهُوَ عَلٰى سَبِيْلِ الْفَرْضِ لِمَا قَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ وَاِنْ تَكُنِ الطِّيَرَةُ فِيْ شَيْءٍ فَفِي الدَّارِ وَ الْفَرَسِ وَالْمَرْاَةِ ۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۔

قَالُوْا طَآئِرُكُمْ مَّعَكُمْ اَئِنْ ذُكِّرْتُمْ بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ۝

Khutbah : 41

CONCERNING WHAT IS BEING DONE IN RABEE-UL-AWWAL

All praise is due to Allah Who is sufficient for all and everything. He is the One who through His perfect attributes become manifest and in His Being is concealed. We bear witness that there is no being worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the chosen one. May Allah's salutations and blessings be upon him, and his family and upon his companions, whose uttering were indeed pure.

Thereafter, O muslims, the month of Rabee-ul-Awwal has drawn near and dawned, during which many people have become accustomed to celebrate the birthday of the Holy Prophet in various gatherings. And now it is our intention to clarify the position (as to the permissibility or prohibited nature of this act). Hence we state that in the books of Bukhary and Muslim it is mentioned that Rasulullah ﷺ said: "There are two raka'ahs salaah before Maghrib salaah." (This was repeated thrice and on the third occasion he added: "For those who so desire." This last phrase indicated that Rasulullah ﷺ wanted to point out that this was not to be an established practice and certainly not compulsory. To make it obligatory would thus be wrong).

There are many other proofs and arguments in this regard: The eminent scholars of Islam have a consensus on the point that if non-rewardable acts are considered to be rewardable acts, it would amount to making a change in the deen. Similarly it amounts to changing the deen if the optional deeds are considered to be compulsory. If this noble remembrance of the Rasul (in the form of the Mowlood Shareef) takes place without any special conditions attached to it, there is still no way that such celebrations can be considered to be within the limits of the Shariah. And if these celebrations have such special conditions attached to then and a person considers them to be compulsory to celebrate, such celebrations are innovations. And if one does not look upon such celebrations as being rewardable acts, but still entertains the act, this too

اَلْخُطْبَةُ الْحَادِيَةُ وَالْاَرْبَعُوْنَ فِي الرَّبِيْعَيْنِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ وَكَفٰى ۞ اَلَّذِيْ بِكَمَالَاتِهٖ ظَهَرَ وَبِذَاتِهٖ اخْتَفٰى وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ الْمُصْطَفٰى ۞ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهِ الَّذِيْنَ وِرْدُهُمْ قَدْ صَفَا ۞ اَمَّا بَعْدُ فَقَدْ حَانَ شَهْرُ رَبِيْعِ الْاَوَّلِ ۞ اَلَّذِيْ اعْتَادَ فِيْهِ بَعْضُ النَّاسِ ذِكْرَ الْمَوْلِدِ النَّبَوِيِّ فِي الْمُحْتَفَلِ ۞ فَنَقُوْلُ لِتَحْقِيْقِ الْمَسْئَلَةِ اَنَّهٗ ثَبَتَ بِحَدِيْثِ الشَّيْخَيْنِ ۞ فِي الصَّلٰوةِ قَبْلَ الْمَغْرِبِ رَكْعَتَيْنِ ۞ وَغَيْرِهٖ مِنَ الْبَرَاهِيْنِ وَمِنْهَا اتِّفَاقُ الْمُحَقِّقِيْنَ ۞ اَنَّ اعْتِقَادَ غَيْرِ الْقُرْبَةِ قُرْبَةً اَوْ غَيْرِ اللَّازِمِ لَازِمًا تَغْيِيْرٌ لِّلدِّيْنِ ۞ وَاَنَّ اِيْهَامَ هٰذَا الْاِعْتِقَادِ يُشَابِهُ هٰذَا التَّغْيِيْرَ ۞ وَيَلْحَقُ بِهٖ فِي الْحُكْمِ لُحُوْقَ النَّظِيْرِ بِالنَّظِيْرِ ۞ فَهٰذَا الذِّكْرُ الشَّرِيْفُ اِنْ كَانَ خَالِيًا مِّنَ التَّخْصِيْصَاتِ وَالْقُيُوْدِ ۞ فَلَا كَلَامَ فِيْ دُخُوْلِهٖ تَحْتَ الْحُدُوْدِ وَاِنْ كَانَ مُقَارِنًا لَهَا مَعَ اِبَاحَتِهَا فَاِنِ اعْتُقِدَ كَوْنُهَا لَازِمًا اَوْ مَقْصُوْدًا كَانَ مِنَ الْمُحْدَثَاتِ ۞ وَاِنْ لَّمْ يُعْتَقَدْ كَوْنُهَا قُرْبَةً لٰكِنْ اَوْهَمَهٗ

is near to being an innovation. As such both these acts are prohibited as all non-permissible deeds should be prohibited to various degrees of prohibition according to the beliefs held. Thus those who hold the belief of these celebrations being compulsory or those in whom there is fear of corruption, should be compulsorily prohibited while those free from such elements will be looked upon as an occasion that has been part of the process of time.

We notice the habit among people that they are more prone to attack and condemn those who abstain from these celebrations with greater vehemence than they would condemn those who abstain from the compulsory commandments. Such people prefer to see the prohibited acts increase without expressing any objection.

The difference of opinion between the latter day scholars is similar to the difference of the earlier scholars, for example, concerning practising on the hadeeth about keeping fast on Friday's alone.

Rasulullah ﷺ said: "Do not fix Friday night for optional prayers from amidst the other nights, nor fix the day of Friday for fasting amidst the other days, except if it be within the regular sequence set by any of you (for fasting)." *(Muslim)*

Similar is the difference among the scholars on the issue of the hajis stopping at Muhassab. Ibn Umar رضي الله عنه considered it sunnah, while Ibn Abbaas considered it as a mere stop for convenience." *(Muslim)*

The Shariah has many regulations. However if these celebrations are accompanied by various manifest evils or prohibited acts, then the verdict upon then is one of being nor permissible and prohibited.

This is also the verdict upon the celebration known as Haadi Ashar i.e., it the 11th day which occurs in Rabi-ul-thaani, the festival of Sheikh Abdul Qadir Jailani.

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "Verily, O Muhammad ﷺ, We have elevated for you your mention."

كَانَ مُشَابِهًا بِالْبِدْعَاتِ، وَيُمْنَعُ عَنْهُمَا مَنْعَ الْمُنْكَرَاتِ، بِتَفَاوُتٍ فِي الْمَنْعِ

بِتَفَاوُتِ الدَّرَجَاتِ، فَمَنْ ظَنَّ بِالْفَاعِلِ هٰذَا الْاِعْتِقَادَ أَوْ إِيْهَامَ الْفَسَادِ،

أَدْخَلَ اعْتِيَادَهُ فِي مَحْظُوْرِ الْاِلْتِزَامِ وَمَنْ ظَنَّ بِهِ خُلُوَّهُ عَنْهُمَا أَدْخَلَ

اعْتِيَادَهُ فِي سَائِغِ الدَّوَامِ، وَالَّذِي يُشَاهِدُ حَالَ الْعَوَامِّ مِنْ تَشْنِيْعِهِمْ

عَلَى التَّارِكِيْنَ وَالْمَلَامِ، أَشَدَّ مِنْهُ عَلَى تَارِكِ الْأَحْكَامِ، يُرَجِّحُ تَتَبُّعَ الْمَانِعِ

بِلَا كَلَامٍ، وَهٰذَا الْاِخْتِلَافُ مِنَ الْخَلَفِ كَالْاِخْتِلَافِ مِنَ السَّلَفِ فِي الْعَمَلِ بِأَحَادِيْثِ

إِفْرَادِ يَوْمِ الْجُمُعَةِ بِالصِّيَامِ، وَنُزُوْلِ الْحَاجِّ بِالْمُحَصَّبِ لِلْمَقَامِ،

وَمَا ضَاهَاهُمَا مِنَ الْأَحْكَامِ، وَأَمَّا إِذَا قَارَنَ هٰذَا الْاِحْتِمَالُ مُنْكَرَاتٍ بَيِّنَةً فَالْفَتْوٰى

بِالْمَنْعِ مُتَعَيِّنَةٌ،

وَهٰذَا هُوَ الْحُكْمُ فِي رَسْمٍ آخَرَ، يُسَمّٰى بِالْحَادِيْ عَشَرَ، الَّذِي يَقَعُ فِي رَبِيْعٍ الثَّانِيْ،

وَهُوَ عُرْسُ الشَّيْخِ عَبْدِ الْقَادِرِ الْجِيْلَانِيْ،

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ،

وَرَفَعْنَا لَكَ ذِكْرَكَ ○

Khutbah : 42

CONCERNING THE MONTH OF RAJAB

All praise be to Allah Who took His servant Muhammad ﷺ on a night journey one night from the Holy Mosque in Makkah to the Masjid-ul-Aqsa in Jerusalem. And from there through the seven heavens. I bear witness that there is none deserving worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the best of all mankind. May Allay's salutations in abundance be upon him and his family and all his companions, who dispelled the darkness.

Thereafter, O muslims, the month of Rajab has downed upon us Rajab, the deaf one. During this month there are some special regulations concerning this month, some were important than others. When this month used to arrive, Rasulullah ﷺ used to pray: "O Allah great us the blessings of the months of Rajab and Sha'baan and guide us towards Ramaadaan." Secondly there is the fasting of certain of its days according to some reports. Some of these reports are with chairs of transmission reaching Rasulullah ﷺ yet are unauthentic and mostly weak in nature (due to defects concerning the narrators). Many of these reports are totally weak and even fabricated then also there is a report by Khara-shah who says: "I saw Umar bin Khattab ﷺ hitting the palms of people for fasting in Rajab, until they stopped fasting by eating."

Thirdly there is a Mowqoof report (which means a saying not correctly attributed to Rasulullah ﷺ but to one of his companions). Abu Hurayrah ﷺ reports: "A person who fasts on the 27th of Rajab, will be rewarded by Allah for a fast of sixty months."

اَلْخُطْبَةُ الثَّانِيَةُ وَالْاَرْبَعُوْنَ (۴۲) فِيْ مَا يَتَعَلَّقُ بِرَجَبَ

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اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصٰى ثُمَّ مِنْهُ اِلَى السَّمٰوٰتِ الْعُلٰى وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ سَيِّدُ الْوَرٰى صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهِ الَّذِيْنَ كَشَفُوا الدُّجٰى وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا

اَمَّا بَعْدُ فَقَدْ حَانَ شَهْرُ رَجَبَ الْاَصَمِّ لَهٗ اَحْكَامٌ بَعْضُهَا مِنْ بَعْضٍ اَهَمُّ

فَمِنْهَا كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ رَجَبُ قَالَ اَللّٰهُمَّ بَارِكْ لَنَا فِيْ رَجَبَ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ

وَمِنْهَا الصَّوْمُ فِيْ بَعْضِ اَيَّامِهٖ تَخْصِيْصًا وَّفِيْهِ رِوَايَاتٌ

اَلْاَوَّلُ مَا رُوِيَ مَرْفُوْعًا وَّلَمْ يَصِحَّ مِنْهَا شَيْءٌ وَغَايَتُهُ الضُّعْفُ وَجُلُّهَا مَوْضُوْعٌ

وَالثَّانِيْ مَا عَنْ خَرَشَةَ قَالَ رَاَيْتُ عُمَرَ بْنَ الْخَطَّابِ يَضْرِبُ اَكُفَّ الرِّجَالِ فِيْ صَوْمِ رَجَبَ حَتّٰى يَضَعُوْهَا فِي الطَّعَامِ

وَالثَّالِثُ مَا هُوَ مَوْقُوْفٌ عَلٰى اَبِيْ هُرَيْرَةَ مَنْ صَامَ يَوْمَ سَبْعٍ وَّعِشْرِيْنَ مِنْ رَجَبَ كَتَبَ اللّٰهُ لَهٗ صِيَامَ سِتِّيْنَ شَهْرًا

A third report states that fasting is permissible, but it should not be performed with the belief that it is a sunnah, derived from Rasulullah ﷺ. But rather as a means of precaution, just in case it should be so. However the other reports make it clear that certain specific days of Rajab should not be fasted so as to protect oneself from misinterpreting the rules of Shariah. Mention must also be made of the 27th night of Rajab which has been fixed as a time of celebration during which lectures are delivered on the Mee'raj, which is an innovation by the general public and their leaders.

The verdict on this issue is similar to the verdict delivered in the sermon relating to the blessed birth of Rasulullah ﷺ.

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "And you, O messenger of Allah, will travel through various stages of the skies."

وَهٰذَا مِثْلُ مَا وَرَدَ فِيْ هٰذَا الْمَعْنٰى ذَكَرَ هٰذَا كُلَّهٗ فِيْ مَا ثَبَتَ
بِالسُّنَّةِ ۔ وَمُقْتَضَى الثَّالِثِ الصَّوْمُ لٰكِنْ لَا بِاعْتِقَادِ السُّنَّةِ وَ
ثُبُوْتِهٖ عَنِ الشَّارِعِ بَلْ مِنْ حَيْثُ الْاِحْتِيَاطِ ۔ وَ مُقْتَضَى
الْبَاقِيَتَيْنِ عَدَمُ الصَّوْمِ تَخْصِيْصًا صَوْنًا لِّلْاَحْكَامِ عَنِ الْاِخْتِلَاطِ ۔
وَمِنْهَا مَا اخْتَرَعَهُ الْعَوَامُّ اَوِ الْخَوَاصُّ كَالْعَوَامِّ مِنَ اتِّخَاذِهِمْ
لَيْلَةَ سَبْعٍ وَّعِشْرِيْنَ مَوْسِمًا وَّيَذْكُرُوْنَ فِيْهَا قِصَّةَ الْمِعْرَاجِ الشَّرِيْفِ ۔

وَالْحُكْمُ فِيْهِ هُوَ الْحُكْمُ الَّذِيْ سَبَقَ فِيْ خُطْبَةِ الْمَوْلِدِ الْمُنِيْفِ ۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ۔

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ۝

Khutbah : 43

CONCERNING THE DEEDS OF THE MONTH OF SHA'BAAN

All praise be to Allah Who has fixed the sustenance (*rizq*) of His servants as well as their life-spans. And He has commanded that He be remembered and obeyed in the morning and the night. And I bear witness that there is none worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the leader of the men of virtue and perfection. May Allah's blessings be upon him and his family and companions who were the best of families and the best of companions.

Thereafter, O muslims, verily the month of Sha'baan has dawned over us as the fore-runner of the month of Ramadaan. This month has great blessings and virtues and attached to it are certain regulations. Listen to them and remember them.

1. Rasulullah ﷺ has said: "Keep taking notice of the crescent moon of Sha'baan, while awaiting Ramadaan." *(Tirmithi)*
2. Rasulullah ﷺ used to give considerable consideration to the month of Sha'baan more than any other month.*(Abu Dawood)*
3. And Rasulullah ﷺ said: "Do not precede Ramadaan with voluntary fast one or two days before Ramadaan except if it was a man who had acquired the habit of fasting on a specific day of the week, (then if that day comes one or two days before Ramadaan), let him fast." *(Bukhary)*
4. Rasulullah ﷺ said: "On this night (the twenty seventh night of Sha'baan) it is decreed every soul that will be born during this year and so also will be decreed every soul that will pass away and so also their deeds are being lifted upto Allah and on this night their sustenance is decreed.

اَلْخُطْبَةُ الثَّالِثَةُ وَالْاَرْبَعُوْنَ فِيْ اَعْمَالِ شَعْبَانَ

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اَلْحَمْدُ لِلّٰهِ الَّذِيْ قَدَّرَ الْاَرْزَاقَ وَالْاٰجَالَ ۚ وَاَمَرَ بِذِكْرِهٖ وَطَاعَتِهٖ بِالْغُدُوِّ وَالْاٰصَالِ ۚ وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ سَيِّدُ اَهْلِ الْفَضْلِ وَالْكَمَالِ ۚ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰٓى اٰلِهٖ وَاَصْحَابِهٖ خَيْرِ اَصْحَابٍ وَّاٰلٍ ۚ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا ۚ

اَمَّا بَعْدُ فَقَدْ حَانَ شَهْرُ شَعْبَانَ ۚ الَّذِيْ هُوَ مُقَدِّمَةُ رَمَضَانَ ۚ لَهٗ بَرَكَاتٌ وَّفَضَائِلُ ۚ وَيَتَعَلَّقُ بِهٖ بَعْضُ الْمَسَائِلِ ۚ فَاسْمَعُوْهَا ۚ وَعُوْهَا ۚ

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَحْصُوْا هِلَالَ شَعْبَانَ لِرَمَضَانَ ۚ

وَكَانَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ يَتَحَفَّظُ مِنْ شَعْبَانَ مَالَا يَتَحَفَّظُ مِنْ غَيْرِهٖ ۚ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ لَا يَتَقَدَّمَنَّ اَحَدُكُمْ رَمَضَانَ بِصَوْمِ يَوْمٍ اَوْ يَوْمَيْنِ اِلَّا اَنْ يَّكُوْنَ رَجُلٌ كَانَ يَصُوْمُ يَوْمًا فَلْيَصُمْ ذٰلِكَ الْيَوْمَ "

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ فِيْ هٰذِهِ اللَّيْلَةِ يَعْنِيْ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ اَنْ يُّكْتَبَ كُلُّ مَوْلُوْدٍ بَنِيْ اٰدَمَ فِيْ هٰذِهِ السَّنَةِ ۚ وَفِيْهَا اَنْ يُّكْتَبَ كُلُّ هَالِكٍ فِيْ هٰذِهِ السَّنَةِ ۚ وَفِيْهَا تُرْفَعُ اَعْمَالُهُمْ وَفِيْهَا تُنْزَلُ اَرْزَاقُهُمْ اَلْحَدِيْثَ

5. Rasulullah ﷺ also said: "When it is the fifteenth night of Sha'baan then keep the night awake by performing voluntary prayers and fast during the day for verily Allah descend with His mercy down to the lowest heaven at the time of sunset and proclaims: "Is there anyone begging for forgiveness that I may grant him forgiveness? Is there anyone begging for sustenance that I may grant him sustenance? Is there any one in difficulties and calamities that I may cure him?" and so Allah continues to shower His blessings until the moment dawn comes along."

The author of "Maa thabata bihis sunnah" says: "Of the most detestable innovations is the custom which had become widespread in most parts of India of lighting lamps and placing these on the houses and the walls. Similarly there is the habit of other forms of amusement and the burning of fireworks. Perhaps its true that this has been taken from the customs of the Hindus of lighting lamps at the time of Divali.

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "We have revealed it on a blessed night, on which every wise command is made as a command from our presence. Verily, We are continuously sending prophets for man's guidance."

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ إِذَا كَانَتْ لَيْلَةُ النِّصْفِ مِنْ شَعْبَانَ فَقُوْمُوْا لَيْلَهَا وَصُوْمُوْا يَوْمَهَا فَإِنَّ اللّٰهَ تَعَالٰى يَنْزِلُ فِيْهَا لِغُرُوْبِ الشَّمْسِ إِلَى السَّمَاءِ الدُّنْيَا فَيَقُوْلُ أَلَا مِنْ مُّسْتَغْفِرٍ فَأَغْفِرَ لَهٗ أَلَا مُسْتَرْزِقٍ فَأَرْزُقَهٗ أَلَا مُبْتَلًى فَأُعَافِيَهٗ أَلَا كَذَا أَلَا كَذَا حَتّٰى يَطْلُعَ الْفَجْرُ وَقَالَ صَاحِبُ مَا ثَبَتَ بِالسُّنَّةِ وَمِنَ الْبِدَعِ الشَّنِيْعَةِ مَا تَعَارَفَ النَّاسُ فِيْ أَكْثَرِ بِلَادِ الْهِنْدِ مِنْ إِيْقَادِ السُّرُجِ وَ وَضْعِهَا عَلَى الْبُيُوْتِ وَالْجُدْرَانِ وَتَفَاخُرِهِمْ بِذٰلِكَ وَ اجْتِمَاعِهِمْ لِلَّهْوِ وَاللَّعِبِ بِالنَّارِ وَإِحْرَاقِ الْكِبْرِيْتِ عَسٰى أَنْ يَّكُوْنَ ذٰلِكَ وَهُوَ الظَّنُّ الْغَالِبُ اتِّخَاذًا مِّنْ رُّسُوْمِ الْهُنُوْدِ فِيْ إِيْقَادِ السُّرُجِ لِلدِّوَالِيْ ۔

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ۔

إِنَّا أَنْزَلْنٰهُ فِيْ لَيْلَةٍ مُّبٰرَكَةٍ إِنَّا كُنَّا مُنْذِرِيْنَ ۝ فِيْهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيْمٍ ۝ أَمْرًا مِّنْ عِنْدِنَا ۚ إِنَّا كُنَّا مُرْسِلِيْنَ ۝

Khutbah : 44

CONCERNING THE VIRTUES OF RAMADAAN

All praise to Allah Who is most gracious to His servant in His favours, with which He remove from them the cunning plans of the Shaytaan and towards his hopes and efforts as He made fasting a protective covering and a shield for His true friends and through it has opened for them the doors of paradise. And I bear witness that there is no being worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the leader of all creation and the one who placed before us the sunnah. May Allah's choicest salutation descend upon him and his family as well as his companions, those men of tremendous insight and minds able to discern the distinction between right and wrong.

Thereafter, O muslims, verily the month of Ramadaan has drawn near, the month wherein the Holy Qur'an was revealed as a guidance to all mankind and with clear distinction between what is right and what is wrong. So approach this month with longing and eagerness. And listen carefully to what Sayeduna Salmaan ﷺ has reported: He narrates: "Rasulullah ﷺ addressed us on the last day of Shabaan, saying: "O people, a great month has dawned over you, a blessed month wherein is found a night better and more virtuous than a thousand months. It is a month wherein Allah has made it obligatory that the days be fasted and that the night be spent in prayers was made an optional act. He who draws near to Allah by performing any good act in this month shall be as if he had done an obligatory act in any other time. And whosoever performs any obligatory act there in shall be like him who had performed seventy similar acts in another time.

This is a month of patience and the reward for patience us paradise. It is the month of sympathy with one's fellow men and it is a month wherein the sustenance of a believer is increased. He who gives a fasting person something with which to break the fast, for him that will be a forgiveness for his sins and a freedom for him from the fire of hell and for him will be the reward equal to that person's fasting without that person's rewards being lessened at all."

اَلْخُطْبَةُ الرَّابِعَةُ (۴) وَالْاَرْبَعُوْنَ فِیْ فَضَآئِلِ رَمَضَانَ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَعْظَمَ عَلٰی عِبَادِهِ الْمِنَّةَ بِمَا دَفَعَ عَنْهُمْ كَیْدَ الشَّیْطٰنِ وَفَتْنَهٗ، وَرَدَّ اَمَلَهٗ وَخَیَّبَ ظَنَّهٗ، اِذْ جَعَلَ الصَّوْمَ حِصْنًا لِّاَوْلِیَآئِهٖ وَجُنَّةً وَّفَتَحَ لَهُمْ بِهٖۤ اَبْوَابَ الْجَنَّةِ وَاَشْهَدُ اَنْ لَّاۤ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِیْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ قَآئِدُ الْخَلْقِ وَمُمَهِّدُ السُّنَّةِ صَلَّى اللّٰهُ عَلَیْهِ وَعَلٰۤی اٰلِهٖ وَاَصْحَابِهٖ ذَوِی الْاَبْصَارِ الثَّاقِبَةِ وَالْعُقُوْلِ الْمُرْجِحَنَّةِ وَسَلَّمَ تَسْلِیْمًا كَثِیْرًا، اَمَّا بَعْدُ فَقَدْ حَانَ شَهْرُ رَمَضَانَ الَّذِیْۤ اُنْزِلَ فِیْهِ الْقُرْاٰنُ هُدًی لِّلنَّاسِ وَبَیِّنٰتٍ مِّنَ الْهُدٰی وَالْفُرْقَانِ ، فَاسْتَقْبِلُوْهُ بِالشَّوْقِ وَالْهِیَمَانِ وَاَصْغُوْا اِلٰی مَا رُوِیَ فِیْهِ سَلْمَانُ قَالَ خَطَبَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ فِیْۤ اٰخِرِ یَوْمٍ مِّنْ شَعْبَانَ فَقَالَ یٰۤاَیُّهَا النَّاسُ قَدْ اَظَلَّكُمْ شَهْرٌ عَظِیْمٌ ، شَهْرٌ مُّبَارَكٌ شَهْرٌ فِیْهِ لَیْلَةٌ خَیْرٌ مِّنْ اَلْفِ شَهْرٍ جَعَلَ اللّٰهُ صِیَامَهٗ فَرِیْضَةً وَّقِیَامَ لَیْلِهٖ تَطَوُّعًا مَنْ تَقَرَّبَ فِیْهِ بِخَصْلَةٍ مِّنَ الْخَیْرِ كَانَ كَمَنْ اَدّٰی فَرِیْضَةً فِیْمَا سِوَاهُ وَمَنْ اَدّٰی فَرِیْضَةً فِیْهِ كَانَ كَمَنْ اَدّٰی سَبْعِیْنَ فَرِیْضَةً فِیْمَا سِوَاهُ

وَهُوَ شَهْرُ الصَّبْرِ وَالصَّبْرُ ثَوَابُهُ الْجَنَّةُ وَشَهْرُ الْمُوَاسَاةِ وَشَهْرٌ یُّزَادُ فِیْهِ رِزْقُ الْمُؤْمِنِ مَنْ فَطَّرَ فِیْهِ صَآئِمًا كَانَ لَهٗ مَغْفِرَةٌ

Salmaan ﷺ continues: "We then said: "O messenger of Allah, not all of us possess the means Whereby we can give another to break his fast."

Rasulullah ﷺ replied: "Allah gives the same reward to him who gives a fasting person a sip of milk or a date or a mouthful of water." The person who gives a fasting person to eat to his satisfaction, Allah will cause him to drink from my fountain on the day of Qiyaamah where after he will not become thirsty until he enters paradise." And this is a month, the first part of which brings the decent of mercy from Allah. The second part brings forgiveness and the third part brings immunity from the fire of hell. And whosoever lightens the burden of his slave in this month Allah will pardon him and set him free from the fire of hell."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "O you who believe fasting has been prescribed upon you as it was prescribed upon those before you that you may be god-fearing."

لِذُنُوْبِهٖ وَعِتْقُ رَقَبَتِهٖ مِنَ النَّارِ وَكَانَ لَهٗ مِثْلُ اَجْرِهٖ مِنْ غَيْرِ اَنْ يَّنْتَقِصَ مِنْ اَجْرِهٖ شَيْءٌ قُلْنَا يَا رَسُوْلَ اللّٰهِ لَيْسَ كُلُّنَا نَجِدُ مَا يُفَطِّرُ بِهِ الصَّآئِمَ ؕ

فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعْطِي اللّٰهُ هٰذَا الثَّوَابَ مَنْ فَطَّرَ صَآئِمًا عَلٰى مَذْقَةِ لَبَنٍ اَوْ تَمْرَةٍ اَوْ شَرْبَةٍ مِّنْ مَّآءٍ وَمَنْ اَشْبَعَ صَآئِمًا سَقَاهُ اللّٰهُ مِنْ حَوْضِيْ شَرْبَةً لَّا يَظْمَأُ حَتّٰى يَدْخُلَ الْجَنَّةَ وَهُوَ شَهْرٌ اَوَّلُهٗ رَحْمَةٌ وَّاَوْسَطُهٗ مَغْفِرَةٌ وَّاٰخِرُهٗ عِتْقٌ مِّنَ النَّارِ ؕ وَمَنْ خَفَّفَ عَنْ مَّمْلُوْكِهٖ فِيْهِ غَفَرَ اللّٰهُ لَهٗ وَاَعْتَقَهٗ مِنَ النَّارِ ؕ

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ○

Khutbah : 45

CONCERNING THE FASTING OF RAMADAAN

All praise be to Allah Who has blessed us by guiding us to the straight path and blessed us with true realisation. And He is the One Who made us of the people of Islam and of the people of faith. We thank Allah and glorify His Name and He had caused a great month to dawn over us called Ramadaan, during which sins are being burnt up and where difficulties are being dispelled. We bear witness with the heart and the tongue that there is no other being worthy of worship Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ our master and leader is the servant and the messenger of Allah, the one who has indicated to us the things that will cause us to enter paradise.

May Allah's salutations be upon him and his family as well as his companions, the most excellent among the people of Imaan abundant salutations.

Thereafter, O muslims, the month of Ramadaan has begun over us. So, make use of the opportunity to take hold of its blessings by being obedient to Allah and by abstaining from sins in the manner in which Rasulullah ﷺ has admonished us to do till the end of time.

1. Rasulullah ﷺ said: "When the first night of the month of Ramadaan enters, the Shaytaan and the rebellious jinns are being imprisoned, the doors of hell are being closed and the doors of paradise are opened without one door being closed and a caller from the heavens proclaim: "O seeker after good proceed forward towards good. O seeker after evil, desist from evil." And Allah has many souls that He sets free from the fire of Jahannam. This happens on every night of Ramadaan." *(Tirmithi, Ibn Majah, Ahmad)*

2. And Rasulullah ﷺ said: "Every good deed of the sons of Adam is rewarded from ten times to seven hundred times". Allah says: "Fasting is for Me and I Myself will give the reward, because man leaves his desires and his food aside for My sake. And verily the fasting person shall have two

اَلْخُطْبَةُ الْخَامِسَةُ وَالْاَرْبَعُوْنَ فِي الصِّيَامِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْ هَدَانَا اِلٰى سَبِيْلِ الْهِدَايَةِ وَالْعِرْفَانِ ۚ وَجَعَلَنَا مِنْ اَهْلِ الْاِسْلَامِ وَالْاِيْقَانِ ۚ نَحْمَدُهٗ سُبْحَانَهٗ وَ تَعَالٰى عَلٰى اَنْ اَظَلَّنَا شَهْرٌ عَظِيْمٌ يُسَمّٰى رَمَضَانَ ۚ تَرْمَضُ فِيْهِ الذُّنُوْبُ ۚ وَتُكْشَفُ فِيْهِ الْكُرُوْبُ ۚ وَنَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ شَهَادَةً بِالْقَلْبِ وَاللِّسَانِ ۚ وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهُ الَّذِيْ عَرَّفَنَا مَا يُدْخِلُنَا الْجِنَانَ ۚ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَكْمَلِ اَهْلِ الْاِيْمَانِ ۚ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا ۚ

اَمَّا بَعْدُ فَقَدْ دَخَلَ شَهْرُ رَمَضَانَ ۚ فَخُذُوْا بِرَكَاتِهٖ بِالطَّاعَاتِ وَالتَّنَزُّهِ عَنِ الْعِصْيَانِ ۚ كَمَا حَضَّنَا عَلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ اِلٰى مَا لَا يَتَنَاهٰى مِنَ الزَّمَانِ ۚ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اِذَا كَانَ اَوَّلُ لَيْلَةٍ مِّنْ شَهْرِ رَمَضَانَ صُفِّدَتِ الشَّيَاطِيْنُ وَمَرَدَةُ الْجِنِّ وَغُلِّقَتْ اَبْوَابُ النَّارِ فَلَمْ يُفْتَحْ مِنْهَا بَابٌ وَّفُتِحَتْ اَبْوَابُ الْجَنَّةِ فَلَمْ يُغْلَقْ مِنْهَا بَابٌ وَّيُنَادِيْ مُنَادٍ يَا بَاغِيَ الْخَيْرِ اَقْبِلْ وَيَا بَاغِيَ الشَّرِّ اَقْصِرْ وَلِلّٰهِ عُتَقَآءُ مِنَ النَّارِ وَذٰلِكَ كُلَّ لَيْلَةٍ

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ كُلُّ عَمَلِ ابْنِ اٰدَمَ يُضَاعَفُ الْحَسَنَةُ بِعَشْرِ اَمْثَالِهَآ اِلٰى سَبْعِ مِائَةِ ضِعْفٍ قَالَ اللّٰهُ تَعَالٰى اِلَّا الصَّوْمَ فَاِنَّهٗ لِيْ وَاَنَا اَجْزِيْ

الصَّلٰوةُ وَالسَّلَامُ كُلُّ عَمَلِ ابْنِ اٰدَمَ يُضَاعَفُ الْحَسَنَةُ بِعَشْرِ اَمْثَالِهَآ

moments of extreme pleasure, one at the time of breaking the fast and the other at the moment of meeting his Lord. And verily the smell from the mouth of a fasting person is sweeter in the sight of Allah than musk.And verily fasting is a protective shield and when any of you fasts, let him not indulge in evil talk and evil tasks and if anyone should abuse him verbally, or fight with him, let him say to himself: "I am fasting."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "And at night you are permitted to associate with your wives, seeking that which Allah had ordained for you. And eat and drink till the white glow of the horizon becomes clear from the dark glow of Fajar (at dawn). Then complete the fast until the arrival of night."

بِهٖ يَدَعُ شَهْوَتَهٗ وَطَعَامَهٗ مِنْ اَجْلِیْ لِلصَّآئِمِ فَرْحَتَانِ فَرْحَةٌ عِنْدَ
فِطْرِهٖ وَفَرْحَةٌ عِنْدَ لِقَآءِ رَبِّهٖ وَلَخُلُوْفُ فَمِ الصَّآئِمِ اَطْيَبُ عِنْدَ اللّٰهِ
مِنَ الْمِسْكِ وَالصِّيَامُ جُنَّةٌ وَاِذَا كَانَ يَوْمُ صَوْمِ اَحَدِكُمْ فَلَا يَرْفُثْ وَلَا
يَصْخَبْ فَاِنْ سَآبَّهٗ اَحَدٌ اَوْ قَاتَلَهٗ فَلْيَقُلْ اِنِّیْ امْرُؤٌ صَآئِمٌ

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

فَالْـٰٔنَ بَاشِرُوْهُنَّ وَابْتَغُوْا مَا كَتَبَ اللّٰهُ لَكُمْ وَكُلُوْا وَاشْرَبُوْا حَتّٰى يَتَبَيَّنَ
لَكُمُ الْخَيْطُ الْاَبْيَضُ مِنَ الْخَيْطِ الْاَسْوَدِ مِنَ الْفَجْرِ ثُمَّ اَتِمُّوا الصِّيَامَ
اِلَى الَّيْلِ ○

Khutbah : 46

CONCERNING TRAAWEEH SALAAH AND THE RECITATION OF THE QURAN

All praise be to Allah, Who has made the days of Ramadaan brightened up through the fasting and has made the nights, lightened up with the standing in prayer. We bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayedu:a Muhammad ﷺ is His servant and messenger, the one who brought the good news that, this month, the first portion thereof brings forgiveness, the second thereof is for Allah's mercy and the last part thereof brings freedom and immunity from the punishment of the fire of hell.

May Allah's salutations be upon him in abundance and upon his family and his companions who ruled over people with justice and excellence and guided them towards the abode of peace.

Thereafter, O muslims, verily of the deeds of Ramadaan is the staying awake by night and the standing in prayer, reciting the Holy Qur'an. And to fix specific times and performing acts of ibaadah in moderation both these acts are allowed on conditions that no loss or disturbance is brought about in the execution of ibaadah.

1. Rasulullah ﷺ said: "Verily Allah has made compulsory on you the fasting of Ramadaan and I have made it a sunnah for you to stand in prayer at night. So whoever fasts the month and performs the qiyaam salaah with faith and the sincere intention to acquire reward he will cast aside his sins, ending without sins like the day his mother gave birth to him."

   (Nasai)

2. Rasulullah ﷺ also said: "Whosoever fasts the month of Ramadaan with faith and with the intention of acquiring reward, for him will be forgiven all the sins that had gone before. And who so ever performs traaweeh salaah with faith and with the intention of acquiring reward, for him will be forgiven all sins that had gone before."*(Bukhary, Muslim)*

اَلْخُطْبَةُ السَّادِسَةُ وَالْاَرْبَعُوْنَ فِی التَّرَاوِیْحِ الْمُرَکَّبَةِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِیْ جَلّٰی نَهَارَ رَمَضَانَ بِالصِّیَامِ، وَجَلّٰی لَیَالِیَهٗ بِالْقِیَامِ، وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِیْكَ لَهٗ وَنَشْهَدُ اَنَّ سَیِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهُ الَّذِیْ بَشَّرَهُمْ اَنَّ هٰذَا الشَّهْرَ اَوَّلُهٗ مَغْفِرَةٌ وَّ اَوْسَطُهٗ رَحْمَةٌ وَّاٰخِرُهٗ عِتْقٌ مِّنَ الْعَذَابِ الْغَرَامِ،

صَلَّی اللّٰهُ عَلَیْهِ وَعَلٰی اٰلِهٖ وَاَصْحَابِهِ الَّذِیْنَ سَادُوْهُمْ بِالْفَضْلِ التَّآمِّ، وَقَادُوْهُمْ اِلٰی دَارِ السَّلَامِ، وَسَلَّمَ تَسْلِیْمًا كَثِیْرًا،

اَمَّا بَعْدُ فَاِنَّ مِنْ وَّظَآئِفِ شَهْرِ رَمَضَانَ، قِیَامَ لَیَالِیْهِ بِالصَّلٰوةِ وَالْقُرْاٰنِ، وَالتَّخْفِیْفُ فِیْهَا وَالتَّبْعِیْضُ فِیْهِ مُسَوَّغَانِ، بِغَیْرِ اَنْ یَّقَعَ فِیْهِمَا خَلَلٌ اَوْنُقْصَانٌ، كَمَا قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِنَّ اللّٰهَ فَرَضَ صِیَامَ رَمَضَانَ وَسَنَنْتُ لَكُمْ قِیَامَهٗ فَمَنْ صَامَهٗ وَقَامَهٗ اِیْمَانًا وَّاحْتِسَابًا خَرَجَ مِنْ ذُنُوْبِهٖ كَیَوْمِ وَلَدَتْهُ اُمُّهٗ،

وَقَالَ عَلَیْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ صَامَ رَمَضَانَ اِیْمَانًا وَّاحْتِسَابًا غُفِرَ لَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ وَمَنْ قَامَ رَمَضَانَ اِیْمَانًا وَّاحْتِسَابًا غُفِرَ لَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ،

3. Rasulullah ﷺ also said: "Fasting and the Quran will intercede on behalf of the servant of Allah. Fasting will say: "Lord, I have prohibited him from eating and from his desires by day. Hence accept my intercession on his behalf. The Quran will say: "Lord, I have prevented him from sleeping by night, so accept my intercession on his behalf. So their intercession will be accepted."

4. Rasulullah ﷺ also said: "Everyone who performs salaah has an angel on his right-hand side and another on his left-hand side. If he completes the salaah, these two take the salaah to the heavens and if he does not complete the salaah, they strike his face with it (i.e., the salaah is rejected)."

(Durr-e-Manthoor)

5. Rasulullah ﷺ was questioned regarding this verse: "And recite the Qur'an in tarteel" he answered: "Recite the Quran correctly and clearly and do not recite it in breaks as you would scatter dates. And recite it not in rhythm as you do in reciting poetry and do not intend to complete it speedily, by all the time awaiting the end of the Surah."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "O you who are wrapped up in a mantle, stand up in prayer during the night or decrease a little or increase on it and recite the Qur'an with tarteel (observing all the rules for correct recitation)."

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اَلصِّيَامُ وَالْقُرْاٰنُ يَشْفَعَانِ لِلْعَبْدِ يَقُوْلُ الصِّيَامُ اَىْ رَبِّ مَنَعْتُهُ الطَّعَامَ وَالشَّهَوَاتِ بِالنَّهَارِ فَشَفِّعْنِىْ فِيْهِ وَ يَقُوْلُ الْقُرْاٰنُ مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفِّعْنِىْ فِيْهِ فَيُشَفَّعَانِ ۞

وَ قَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَا مِنْ مُّصَلٍّ اِلَّا وَمَلَكٌ عَنْ يَّمِيْنِهٖ وَمَلَكٌ عَنْ يَّسَارِهٖ فَاِنْ اَتَمَّهَا عَرَجَا بِهَا وَاِنْ لَّمْ يُتِمَّهَا ضَرَبَا بِهَا عَلٰى وَجْهِهٖ ۞

وَسُئِلَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ عَنْ قَوْلِ اللّٰهِ وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا ۞ قَالَ بَيِّنْهُ تَبْيِيْنًا وَلَا تَنْثُرْهُ نَثْرَ الدَّقَلِ وَلَا تَهُذَّهُ هَذَّ الشِّعْرِ وَلَا يَكُنْ هَمُّ اَحَدِكُمْ اٰخِرَ السُّوْرَةِ ۞

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۞

يٰٓاَيُّهَا الْمُزَّمِّلُ ۝ قُمِ الَّيْلَ اِلَّا قَلِيْلًا ۝ نِّصْفَهٗٓ اَوِ انْقُصْ مِنْهُ قَلِيْلًا ۝ اَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا ۝

Khutbah : 47

CONCERNING LAYLATUL QADR AND EETIKAAF

All praise to Allah Who has granted us *Laylatul Qadr* which is more excellent than a thousand months and is the most virtuous of all spans of time and for this time He had prescribed for us the *eetikaaf* (seclusion) in the houses of Allah, the Merciful One.

I bear witness that there is none deserving of worship except Allah alone, without any partner or associate and I bear witness that our master and leader Sayeduna Muhammad ﷺ is His servant and messenger, the master of those residing in the coutryside and in the towns. May Allah's salutations and blessings be upon him and his family as well as his companions, who were the masters among men of faith and knowledge.

Thereafter, O muslims, we have now reached the last ten days of Ramadaan. This is the time for *eetikaaf* (i.e., seclusion) in the mosque and it is the time for seeking the night of *Laylatul Qadr* so as to gain reward and the pleasure of Allah. And with regard to these two the Qur'an and the hadeeth have adequately expounded their virtues. Allah says: "And do not associate with your wives while you are in *eetikaaf* in the mosques." And Allah says: "Verily *Laylatul Qadr* is more excellent than a thousand months."

1. Rasulullah ﷺ said: "Whosoever stands in prayer on the night of *Laylatul Qadr* with faith and the intention of gaining reward, for him will be forgiven all his past sins." *(Bukhary, Muslim)*

2. Rasulullah ﷺ said: "It (the month of Ramadaan) contains one night which is better than a thousand months. And whoever is deprived of its blessings has been deprived (of all good)." *(Ahmad, Nisai)*

3. Rasulullah ﷺ said: "When it is the night of *Laylatul Qadr*, Jibreel descends with a group of angels and they make duaah for every person standing or sitting in the remembrance of Allah." *(Baihaqi)*

اَلْخُطْبَةُ السَّابِعَةُ وَالْاَرْبَعُوْنَ فِیْ لَیْلَةِ الْقَدْرِ وَالْاِعْتِکَافِ

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْحَمْدُ لِلّٰہِ الَّذِیْ وَھَبَ لَنَا لَیْلَةَ الْقَدْرِ ھِیَ خَیْرٌ مِّنْ اَلْفِ شَھْرٍ وَّاَفْضَلُ اَفْرَادِ الزَّمَانِ ۚ وَشَرَعَ لَنَا الْاِعْتِکَافَ فِیْ بُیُوْتِ الرَّحْمٰنِ ۚ وَاَشْھَدُ اَنْ لَّآ اِلٰہَ اِلَّا اللّٰہُ وَحْدَہٗ لَا شَرِیْکَ لَہٗ وَاَشْھَدُ اَنَّ سَیِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُہٗ وَرَسُوْلُہٗ سَیِّدُ اَھْلِ الْبَوَادِیْ وَالْعُمْرَانِ ۔ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰٓی اٰلِہٖ وَ اَصْحَابِہٖ سَادَاتِ اَھْلِ الْاِیْمَانِ وَالْعِرْفَانِ ۚ

اَمَّا بَعْدُ فَقَدْ حَانَ الْعَشْرُ الْاَخِیْرُ مِنْ رَّمَضَانَ ۚ ھُوَ زَمَانُ الْاِعْتِکَافِ وَزَمَانُ تَحَرِّیْ لَیْلَةِ الْقَدْرِ لِنَیْلِ الْاَجْرِ وَالرِّضْوَانِ ۔ وَقَدْ نَطَقَ بِفَضْلِھِمَا الْحَدِیْثُ وَالْقُرْاٰنُ ۚ فَقَدْ قَالَ اللّٰہُ تَعَالٰی وَلَا تُبَاشِرُوْھُنَّ وَاَنْتُمْ عٰکِفُوْنَ فِی الْمَسٰجِدِ ۙ وَ قَالَ اللّٰہُ تَعَالٰی لَیْلَةُ الْقَدْرِ خَیْرٌ مِّنْ اَلْفِ شَھْرٍ ۚ

وَقَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ مَنْ قَامَ لَیْلَةَ الْقَدْرِ اِیْمَانًا وَّاحْتِسَابًا غُفِرَ لَہٗ مَا تَقَدَّمَ مِنْ ذَنْبِہٖ ۚ

وَقَالَ عَلَیْہِ الصَّلٰوةُ وَالسَّلَامُ فِیْہِ لَیْلَةٌ خَیْرٌ مِّنْ اَلْفِ شَھْرٍ مَّنْ حُرِمَ خَیْرَھَا فَقَدْ حُرِمَ ۚ

وَقَالَ عَلَیْہِ الصَّلٰوةُ وَالسَّلَامُ اِذَا کَانَ لَیْلَةُ الْقَدْرِ نَزَلَ جِبْرَئِیْلُ فِیْ کَبْکَبَةٍ مِّنَ الْمَلٰٓئِکَةِ یُصَلُّوْنَ عَلٰی کُلِّ عَبْدٍ قَآئِمٍ اَوْ قَاعِدٍ یَّذْکُرُ اللّٰہَ عَزَّوَجَلَّ ۚ

4. According to another hadeeth Rasulullah ﷺ is reported to have said with regard to the person in *eetikaaf*; "He refrains from sins and good deeds are recorded in his favour as a person who does all types of good deeds." *(Ibn Majah)*

5. Rasulullah ﷺ said: "Search for *Laylatul Qadr* in the last ten days of Ramadaan." *(Bukhary)*

Saeed bin Musayyib ﷺ says: "The person who is present on the night of *Laylatul Qadr* in congregation for salaah, has definitely taken his share of its blessings." It is as if the view of this great man is an interpretation of the hadeeth: "The one who is deprived of its goodness is indeed a deprived one." Thus he means that a person who is present on this night is not a deprived person.

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "I swear by the Lord of the break of day, And by the ten nights of *Zil Hijjah*, And by the even pairs and the odd single ones And by the night when it passes away."

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ فِي الْمُعْتَكِفِ هُوَ يَعْتَكِفُ الذُّنُوْبَ وَيُجْرٰى لَهٗ مِنَ الْحَسَنَاتِ كَعَامِلِ الْحَسَنَاتِ كُلِّهَا۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْاَوَاخِرِ مِنْ رَمَضَانَ۔

وَقَالَ سَعِيْدُ بْنُ الْمُسَيِّبِ مَنْ شَهِدَ لَيْلَةَ الْقَدْرِ فِيْ جَمَاعَةٍ فَقَدْ اَخَذَ بِحَظِّهٖ مِنْهَا وَكَاَنَّهٗ تَفْسِيْرٌ لِّلْمَرْفُوْعِ مَنْ حُرِمَ خَيْرَهَا فَقَدْ حُرِمَ فَالَّذِيْ شَهِدَ فِيْ جَمَاعَةٍ لَّمْ يُحْرَمْ خَيْرَهَا۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ۔

وَالْفَجْرِ ۝ وَلَيَالٍ عَشْرٍ ۝ وَالشَّفْعِ وَالْوَتْرِ ۝ وَالَّيْلِ اِذَا يَسْرِ ۝

Khutbah : 48

CONCERNING THE AHKAAM OF EIDUL FITR

All praise be to Allah Who has granted us the ability to complete the month of Ramadaan. We glorify Him and magnify His name for having guided us to the attributes of Islam. We bear witness that there is no other being worthy of worship except Allah alone, and we bear witness that our master and leader Sayeduna Muhammad ﷺ is the servant and the trusted messenger of Allah. May Allah's salutations be upon him and his family all of them.

Thereafter, O muslims, verily the month of patience has dawn to its close and Eidul Fitr has dawned over us. Both these two have special deeds of obedience towards Allah which must be observed no neglect and no unmindfulness will be tolerated in the execution of these acts. Of these is to compensate for what we have neglected in those holy days so that we do not spite our noses in the hereafter.

1. Rasulullah ﷺ said: "May that person be humiliated over whom the month of Ramadaan entered and then departed before he acquired forgiveness." And of the *adaab* of Eid is to stay awake during the night proceeding Eid being busy with Ibaadah.

2. Rasulullah ﷺ said: "Whoever stays awake (in ibaadah) on the two nights proceeding the Eids with the hope of acquiring reward from Allah, his heart will not die (of fear) on the day when all hearts will die.

   Another regulation is to distribute the *sadaqatul-fitr* on behalf of every child and adult of one's household.

3. Rasulullah ﷺ said: "One sau' of flour or wheat on behalf of every free man in one's family, or one's slave, male or female.

اَلْخُطْبَةُ الثَّامِنَةُ وَالْاَرْبَعُوْنَ فِيْ اَحْكَامِ عِيْدِ الْفِطْرِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْ وَفَّقَنَا لِتَكْمِيْلِ عِدَّةِ رَمَضَانَ وَنُكَبِّرُهٗ عَلٰى مَا هَدٰنَا لِخِلَالِ الْاِسْلَامِ وَالْاِيْمَانِ ۚ وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهُ الْاَمِيْنُ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰٓى اٰلِهٖ اَجْمَعِيْنَ ۚ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا ۚ اَمَّا بَعْدُ فَقَدْ اَنْ انْقِضَآءُ شَهْرِ الصَّبْرِ وَاِظْلَالُ يَوْمِ الْفِطْرِ ۚ لَهُمَا طَاعَاتٌ وَّاَعْمَالٌ ۚ لَا تُحْتَمَلُ الْغَفْلَةُ عَنْهَا وَالْاِهْمَالُ ۚ مِنْهَا التَّلَافِيْ لِمَا فَرَطَ مِنَّا فِيْ هٰذِهِ الْاَيَّامِ لِئَلَّا تَرْغَمَ اُنُوْفُنَا

كَمَا قَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ وَرَغِمَ اَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ رَمَضَانُ ثُمَّ انْسَلَخَ قَبْلَ اَنْ يُّغْفَرَ لَهٗ وَمِنْهَا اِحْيَآءُ لَيْلَةِ الْعِيْدِ

فَقَدْ قَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ قَامَ لَيْلَتَيِ الْعِيْدَيْنِ مُحْتَسِبًا لَّمْ يَمُتْ قَلْبُهٗ يَوْمَ تَمُوْتُ الْقُلُوْبُ ۚ

وَمِنْهَا عَنِ اثْنَيْنِ صَغِيْرٍ اَوْ كَبِيْرٍ صَدَقَةُ الْفِطْرِ

فَقَدْ قَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ صَاعٌ مِّنْ بُرٍّ اَوْ قَمْحٍ حُرٍّ اَوْ عَبْدٍ ذَكَرٍ اَوْ اُنْثٰى اَلْحَدِيْثَ

4. Ibn Umar ﷺ reports: "Rasulullah ﷺ made zakaatul fitr compulsory—one sau' of dates or a sau' of barley and he ordered that it be distributed before the people proceed for the salaah of Eid. And of the *ahkaam* of Eid is the salaah of Eid and the two sermons of Eid. It is reported that Rasulullah ﷺ used to proceed on the morning of Eidul Fitr and on reaching the *musallah* the first thing he did was to perform the salaatul Eid. Then he used to turn towards the people while they were seated in their rows and he gave a sermon wherein he advised them and ordered them and instructed them.

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "Allah desires ease for you and He does not desire difficulty for you and He desires that you should complete the number of days and magnify His name for that He had guided you and that perhaps you will be grateful."

وَعَنِ ابْنِ عُمَرَ قَالَ فَرَضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ زَكٰوةَ
الْفِطْرِ صَاعًا مِّنْ تَمْرٍ اَوْ صَاعًا مِّنْ شَعِيْرٍ وَّاَمَرَ بِهَا اَنْ تُؤَدّٰى قَبْلَ
خُرُوْجِ النَّاسِ اِلَى الصَّلٰوةِ وَمِنْهَا الصَّلٰوةُ وَالْخُطْبَةُ فَقَدْ كَانَ
عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ يَخْرُجُ يَوْمَ الْفِطْرِ وَالْاَضْحٰى اِلَى الْمُصَلّٰى
فَاَوَّلُ شَيْءٍ يَّبْدَاُ بِهِ الصَّلٰوةُ ثُمَّ يَنْصَرِفُ فَيَقُوْمُ مُقَابِلَ النَّاسِ
وَالنَّاسُ جُلُوْسٌ عَلٰى صُفُوْفِهِمْ فَيَعِظُهُمْ وَيُوْصِيْهِمْ وَيَاْمُرُهُمْ

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

يُرِيْدُ اللّٰهُ بِكُمُ الْيُسْرَ وَلَا يُرِيْدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ
وَلِتُكَبِّرُوا اللّٰهَ عَلٰى مَا هَدٰىكُمْ وَلَعَلَّكُمْ تَشْكُرُوْنَ ○

Khutbah : 49

CONCERNING HAJ AND THE VISIT TO MADINAH

All praise be to Allah Who has made the Ancient House (Kaaba) as a place of refuge and a place of safety for mankind. And He has honoured the House by relating it to Himself and granting it special honour, making it a sanctuary for mankind out of His grace. I bear witness that there is no other being worthy of worship except Allah alone and I bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah, the prophet of mercy and the leader of this Ummah. May Allah's salutations be upon him and his family and his companions those leaders guiding towards truth and the leaders of mankind.

Thereafter, O muslims, verily the month of haj has arrived with regard to which Allah says: "Haj is performed in the well-known months."

And Rasulullah ﷺ said: "Verily the haj is performed in the known months."

Allah says: "And it is encumbent upon men that for Allah's sake they should perform haj at the House of Allah, for those having the means to do so."

1. Rasulullah ﷺ said: "Whoever is not prevented from performing haj by a manifest necessity, or a tyrant ruler or a preventing illness, and he passes away without performing haj may die if he so wishes as a Jew or if he so wishes as a Christian."
2. Rasulullah ﷺ said: "Whoever performs haj and did not commit any obscenity nor committed any sinful deed, will return (free from sin) like the day his mother gave birth to him." *(Bukhary, Muslim)*
3. Rasulullah ﷺ performed four umrahs all of them in the month of Zil Qa'da except the umrah which he performed with his haj."

اَلْخُطْبَةُ التَّاسِعَةُ (۴۹) وَالْاَرْبَعُوْنَ فِی الْحَجِّ وَالزِّیَارَةِ

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْحَمْدُ لِلّٰہِ الَّذِیْ جَعَلَ الْبَیْتَ الْعَتِیْقَ مَثَابَةً لِّلنَّاسِ وَاَمْنًا، وَاَکْرَمَهٗ بِالنِّسْبَةِ اِلٰی نَفْسِهٖ تَشْرِیْفًا وَّتَحْصِیْنًا وَّمَنًّا، وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِیْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ نَبِیُّ الرَّحْمَةِ وَسَیِّدُ الْاُمَّةِ، صَلَّی اللّٰهُ عَلَیْهِ وَعَلٰی اٰلِهٖ وَاَصْحَابِهٖ قَادَةِ الْحَقِّ، وَسَادَةِ الْخَلْقِ، وَسَلَّمَ تَسْلِیْمًا کَثِیْرًا اَمَّا بَعْدُ فَقَدْ حَانَ اَشْهُرُ الْحَجِّ الَّتِیْ قَالَ اللّٰهُ تَعَالٰی فِیْهَا اَلْحَجُّ اَشْهُرٌ مَّعْلُوْمٰتٌ،

وَقَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فِیْ قَوْلِهٖ اَلْحَجُّ اَشْهُرٌ مَّعْلُوْمٰتٌ ط شَوَّالٌ وَّ ذُوالْقَعْدَةِ وَذُوالْحِجَّةِ

وَقَالَ اللّٰهُ تَعَالٰی فِی الْحَجِّ وَلِلّٰهِ عَلَی النَّاسِ حِجُّ الْبَیْتِ مَنِ اسْتَطَاعَ اِلَیْهِ سَبِیْلًا

وَقَالَ عَلَیْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ لَّمْ یَمْنَعْهُ مِنَ الْحَجِّ حَاجَةٌ ظَاهِرَةٌ اَوْسُلْطَانٌ جَآئِرٌ اَوْمَرَضٌ حَابِسٌ فَمَاتَ وَلَمْ یَحُجَّ فَلْیَمُتْ اِنْ شَآءَ یَهُوْدِیًّا وَّاِنْ شَآءَ نَصْرَانِیًّا،

وَقَالَ عَلَیْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ حَجَّ لِلّٰهِ فَلَمْ یَرْفُثْ وَلَمْ یَفْسُقْ رَجَعَ کَیَوْمِ وَلَدَتْهُ اُمُّهٗ،

وَاعْتَمَرَ عَلَیْهِ الصَّلٰوةُ وَالسَّلَامُ اَرْبَعَ عُمَرٍ کُلُّهُنَّ فِیْ ذِی الْقَعْدَةِ اِلَّا الَّتِیْ کَانَتْ مَعَ حَجَّتِهٖ اَلْحَدِیْثَ،

4. Rasulullah ﷺ said: "Follow haj and Umrah with each other for verily the two of them remove poverty and sins."And of the deeds which add to the excellence of haj is to visit the grave of Rasulullah ﷺ, the most noble of all the inmates of the grave. Many reports have reached us regarding the great merit of this act and the chains of transmission of some of these reports are Hasan.

Rasulullah ﷺ said: "Whoever visits my grave for him my intercession will be encumbent." And now I inform you of something which is very important And that is that the month of Zil Qa'da which follows Shawwaal is one of the months of haj and because it was the month of four of Rasulullah's ﷺ umrahs, therefor, there can be no doubt as to the good fortune and the blessings of this month. How most unfortunate is the view of those people, who view this month as a month of ill omen. That can only be the view of the ignorant one's who are ignorant of the rules of Shariah.

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "And announce the haj for the benefit of people, they will come to you on foot and upon every lean camel, travelling along every deep valley."

قَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ تَابِعُوْا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَاِنَّهُمَا يَنْفِيَانِ
الْفَقْرَ وَالذُّنُوْبَ وَمِنْ مُكَمِّلَاتِ الْحَجِّ زِيَارَةُ سَيِّدِ الْقُبُوْرِ لِسَيِّدِ اَهْلِ
الْقُبُوْرِ وَوَرَدَ فِيْ فَضْلِهَا السُّنَنُ اِسْنَادُ بَعْضِهَا حَسَنٌ ۔

كَمَا قَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ زَارَ قَبْرِيْ وَجَبَتْ لَهٗ شَفَاعَتِيْ وَاَنَا اُنَبِّئُكُمْ
بِاَمْرٍ يُهِمُّكُمْ ۔ وَهُوَ اَنَّ الْقَعْدَةَ الَّتِيْ يَلِيْ شَوَّالًا لَمَّا كَانَ مِنْ اَشْهُرِ الْحَجِّ وَوَقْتًا
لِوُقُوْعِ عُمْرِ النَّبِيِّ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ ۔ فَاَيُّ شَكٍّ فِيْ يُمْنِهٖ وَاَيُّ كَلَامٍ ۔
فَمَا اَشَدَّ شَنَاعَةَ مَنْ يَعْتَقِدُ فِيْهَا شُؤْمًا كَبَعْضِ مَنْ لَا خِبْرَةَ لَهٗ بِالْاَحْكَامِ ۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۔

وَاَذِّنْ فِي النَّاسِ بِالْحَجِّ يَاْتُوْكَ رِجَالًا وَّعَلٰى كُلِّ ضَامِرٍ يَّاْتِيْنَ مِنْ كُلِّ
فَجٍّ عَمِيْقٍ ۝

Khutbah : 50

CONCERNING THE DEEDS OF ZIL HIJ

All praise be to Allah Who but for His Grace, we would not have been guided a right. And had it not been for His bounties we would not have given charity, nor performed salaah. And neither would we have fasted, nor sacrificed animals.

We bear witness that there is none deserving of worship except Allah alone, without any partner or associate And we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger through whom tranquility descended over us. And we are prepared to sacrifice ourselves, our families for his sake. Had it not been for him we would not have recognised the truth and we would not have understood. May Allah's salutations be upon him and his family and upon his companions, who witnessed the battles of Badr and Hunain.

Thereafter, O muslims, verily the month of Zil Hij has dawned over us. The Shariah has laid down certain regulations regarding this month. The most important of these is the sacrifice of animals and the rules, regarding the sacrifice will be dealt with in the khutbah on the tenth of this month. Second of the *ahkaam* of this month is the fasting of the ten days, meaning thereby the fasting of the ninth day and the spending of the nights in prayers and other good works.

1. Rasulullah ﷺ said: "There are no other days that Allah loves it more that He should be worshipped than the ten days of Zil Hij. The fast of every day is equal to the fasting of a year and the standing in prayer on one night is equal to the standing in prayer on the night of Laylatul Qadr, especially the fast of the day of Arafaat."

2. Rasulullah ﷺ said: "For the fast of the day of Arafaat, I have the hope in Allah that He will pardon all (minor) sins of the previous year and the following year."

اَلْخُطْبَةُ الْخَمْسُوْنَ (۵۰) فِيْ اَعْمَالِ ذِي الْحِجَّةِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْ لَوْلَا لُطْفُهٗ مَا اهْتَدَيْنَا، وَلَوْلَا فَضْلُهٗ مَا تَصَدَّقْنَا وَ لَاصَلَّيْنَا، وَلَاصُمْنَا وَلَاضَحَّيْنَا ، وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهُ الَّذِيْ اُنْزِلَتْ بِهِ السَّكِيْنَةُ عَلَيْنَا عَلَيْهِ اَنْفُسَنَا وَاَهْلِيْنَا فِدَيْنَا، وَلَوْلَاهُ مَا عَرَفْنَا الْحَقَّ وَلَا دَرَيْنَا صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلٰى اٰلِهٖ وَاَصْحٰبِهِ الَّذِيْنَ شَهِدُوْا بَدْرًا وَّحُنَيْنًا،

اَمَّا بَعْدُ فَقَدْ حَانَ شَهْرُ ذُوالْحِجَّةِ الْحَرَامُ، شُرِعَتْ لَنَا فِيْهَا اَحْكَامٌ، وَاَعْظَمُهَا التَّضْحِيَةُ مِنْ بَهِيْمَةِ الْاَنْعَامِ وَسَنُذَكِّرُ فِيْ خُطْبَةِ عَاشِرِ هٰذِهِ الْاَيَّامِ وَمِنْهَا صِيَامُ الْعَشْرِ بِمَعْنَى التِّسْعِ وَالْقِيَامُ، وَكُلُّ عَمَلٍ مِّنْ شَرَائِعِ الْاِسْلَامِ،

فَقَالَ فِيْهَا سَيِّدُ الْاَنَامِ، عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ، مَا مِنْ اَيَّامٍ اَحَبُّ اِلَى اللّٰهِ اَنْ يُّتَعَبَّدَ لَهٗ فِيْهَا مِنْ عَشْرِ ذِي الْحِجَّةِ يَعْدِلُ صِيَامُ كُلِّ يَوْمٍ مِّنْهَا بِصِيَامِ سَنَةٍ وَقِيَامُ كُلِّ لَيْلَةٍ مِّنْهَا بِقِيَامِ لَيْلَةِ الْقَدْرِ لَاسِيَّمَا صَوْمُ عَرَفَةَ الَّتِيْ

قَالَ فِيْهَا عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ صِيَامُ يَوْمِ عَرَفَةَ اَحْتَسِبُ عَلَى اللّٰهِ اَنْ يُّكَفِّرَ السَّنَةَ الَّتِيْ قَبْلَهٗ وَالسَّنَةَ الَّتِيْ بَعْدَهٗ وَ مِنْهَا التَّكْبِيْرُ دُبُرَ الصَّلٰوتِ الْمَكْتُوْبَاتِ،

3. And of the *ahkaam* of this time is the *takbeer* after every salaah. The Sahabi, Abdullah bin Umar ﷺ used to recite the *takbeer* after every compulsory salaah from the morning of the Day of Arafaat upto Asar salaah on the day of Nahr, saying: "*Allahu Akbar Allahu Akbar La Ilaaha Illaallahu Wallahu Akbar Allahu Akbar Wa Lillaahil Hamd.*

4. Sayeduna Ali ﷺ used to recite that *takbeer* from after Fajr on the day of Arafaat upto Asar salaah on the last day of *tashreeq*. *(Athaarus Sunan* and *Ibn Abi Shaibah)*

5. The night of Eid has to be spent by staying awake in zikr. And of the further *ahkaam* of Eidul Adhaa is the salaah of Eid and the two khutbahs. These are similar to the khutbahs mentioned in Eidul Fitr.

6. Rasulullah ﷺ said: "Whoever stays awake (for ibaadah) on the nights of the two Eids, his heart will not die (for fear) on the day when all hearts will die."

When Rasulullah ﷺ used to proceed for Eidul Fitr and Eidul Adhaa to the *musallah* the first thing that he did (on arriving there) was to perform the salaah. He then used to turn, facing the people, sitting in their lines and then he used to deliver a khutbah, advising them and instructing them.

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "By the oath of Fajr and by the ten nights (of Zil Hijjah) and the even and the odd."

وَكَانَ عَبْدُ اللّٰهِ يُكَبِّرُ مِنْ صَلٰوةِ الْفَجْرِ يَوْمَ عَرَفَةَ اِلٰى صَلٰوةِ الْعَصْرِ مِنْ يَوْمِ النَّحْرِ يَقُوْلُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ

وَكَانَ عَلِيٌّ يُكَبِّرُ بَعْدَ صَلٰوةِ الْفَجْرِ يَوْمَ عَرَفَةَ اِلٰى صَلٰوةِ الْعَصْرِ مِنْ اَيَّامِ التَّشْرِيْقِ وَيُكَبِّرُ بَعْدَ الْعَصْرِ

وَمِنْهَآ اِحْيَآءُ لَيْلَةِ الْعِيْدِ وَمِنْهَا الصَّلٰوةُ وَ الْخُطْبَةُ وَقَدْ سَبَقَا فِيْ خُطْبَةِ اٰخِرِ رَمَضَانَ

وَنُكَرِّرُ اَوَآئِلَهُمَا تَسْهِيْلًا عَلَى الْاِخْوَانِ وَهِيَ مَنْ اَحْيٰى لَيْلَتَيِ الْعِيْدَيْنِ الْحَدِيْثَ

وَكَانَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ يَخْرُجُ يَوْمَ الْفِطْرِ وَالْاَضْحٰى الْحَدِيْثَ

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

وَالْفَجْرِ ۝ وَلَيَالٍ عَشْرٍ ۝ وَّالشَّفْعِ وَالْوَتْرِ ۝

Khutbah : 51

EIDUL FITR

Allah is the greatest, Allah is the greatest. There is none worthy of worship except Allah alone and Allah is the greatest and to Allah be all praise. All praise be to Allah, the Great Benefactor, the Munificent, the Ruler, the Granter of grace, generosity and kindness. He is the Possessor of nobility, forgiveness and Granter of bounties. Allah is the Greatest, Allah is the Greatest. There is none worthy of worship except Allah and Allah is the Greatest and to Allah be all praise.

We bear witness that there is none worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the one who was sent to this world when disbelief had spread all over the lands. May Allah's salutations be upon him and his family and all his companions for as long as the sun and the moon shall shine and for as long as night and day shall alternate.

Allah is the Greatest, Allah is the Greatest. There is no other one worthy of worship except Allah and Allah is the Greatest, and to Allah be all praise.

Thereafter, O muslims, know verily that this day of yours is the Day of Eid. Verily on this day Allah shows to you the signs of His kindness that we may hope for the acquisition of high rank, forgiveness and pardon. Allah is the Greatest, Allah is the Greatest. There is no one worthy of worship except Allah and Allah is the Greatest. And to Allah be all praise.

1. Rasulullah ﷺ said: "Verily every people has a day of festival and this is our festival day." Allah is the Greatest, Allah is the Greatest. There is none worthy of worship except Allah and Allah is the Greatest, and to Allah be all praise."
2. Rasulullah ﷺ said: "When it is your day of Eid, the day when it is permissible to break the fast, then Allah boasts to the angels about the muslims. And Allah says: "O My angels, what is the reward of an employee who has completed

خُطبَةُ عِيدِ الْفِطرِ

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

اَللهُ اَكْبَرُ اللهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ اللهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ اَلْحَمْدُ لِلّٰهِ الْمُنْعِمِ الْمُحْسِنِ الدَّيَّانِ ذِي الْفَضْلِ وَالْجُوْدِ وَالْاِحْسَانِ ذِي الْكَرَمِ وَالْمَغْفِرَةِ وَالْاِمْتِنَانِ

اَللهُ اَكْبَرُ اللهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ اللهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهُ الَّذِيْ اُرْسِلَ حِيْنَ شَاعَ الْكُفْرُ فِي الْبُلْدَانِ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ مَا لَمَعَ الْقَمَرَانِ وَتَعَاقَبَ الْمِلْوَانِ

اَللهُ اَكْبَرُ اللهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ اللهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ اَمَّا بَعْدُ فَاعْلَمُوْا اَنَّ يَوْمَكُمْ هٰذَا يَوْمُ عِيْدٍ لِلّٰهِ عَلَيْكُمْ فِيْهِ عَوَائِدُ الْاِحْسَانِ وَرَجَآءُ نَيْلِ الدَّرَجَاتِ وَالْعَفْوِ وَالْغُفْرَانِ

اَللهُ اَكْبَرُ اللهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ اللهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ وَقَدْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ لِكُلِّ قَوْمٍ عِيْدًا وَهٰذَا عِيْدُنَا اَللهُ اَكْبَرُ اللهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ اللهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ

وَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاِذَا كَانَ يَوْمُ عِيْدِهِمْ يَعْنِيْ يَوْمَ فِطْرِهِمْ بَاهٰى بِهِمْ مَلٰٓئِكَتَهٗ فَقَالَ يَا مَلٰٓئِكَتِيْ مَا جَزَآءُ اَجِيْرٍ وَّفّٰى عَمَلَهٗ قَالُوْا رَبَّنَا جَزَآءُهٗ

his duty?" The angels reply: "His reward is that he should be fully recompensed for his work." Then Allah says: "My angels, they are my servants and my bondsmaiden who have fulfilled the duty upon them. They now come forth crying sincerely in dua. I swear by My Greatest, My Loftiness, My Honour and high rank that I will accept their pleas. Then He says: "Return now from here for I have pardoned you and have changed your evil deeds for good deeds."

3. Rasulullah ﷺ concludes: "Then they return, having been forgiven." Allah is the Greatest, Allah is the Greatest. There is no one worthy of worship except Allah and Allah is the Greatest and to Allah be all praise.

These are then the virtues of the day. As for ahkaams, e.g. the giving of the sadaqatul fitr, the salaah, the sermons, these have been dealth with in the khutbah before this one. There are however two points which still have to be mentioned. Allah is the Greatest, Allah is the Greatest. There is none worthy of worship except Allah and Allah is the Greatest and to be all praise.

The first point is this Rasulullah ﷺ said: "Whosoever fasts the month of Ramadaan and follows it up with the fasting of six days of Shawwaal shall be as one who fasted an entire lifetime." *(Muslim)*

4. Rasulullah ﷺ used to recite the takbeer between the two Khutbah and he used to abundantly recite it in the two Eid khutbas.

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "Verily successful indeed is he who purified his soul and mentioned the name of His Lord and performed the salaah."

اَنْ يُّوَفِّيَ اَجْرَهٗ قَالَ مَلٰٓئِكَتِيْ عَبِيْدِيْ وَاِمَآئِيْ قَضَوْا فَرِيْضَتِيْ عَلَيْهِمْ ثُمَّ خَرَجُوْا يَعِجُّوْنَ اِلَى الدُّعَآءِ وَعِزَّتِيْ وَجَلَالِيْ وَكَرَمِيْ وَعُلُوِّيْ وَارْتِفَاعِ مَكَانِيْ لَاُجِيْبَنَّهُمْ فَيَقُوْلُ ارْجِعُوْا قَدْ غَفَرْتُ لَكُمْ وَبَدَّلْتُ سَيِّاٰتِكُمْ حَسَنَاتٍ قَالَ فَيَرْجِعُوْنَ مَغْفُوْرًا لَّهُمْ

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ وَهٰذَا الَّذِيْ ذُكِرَ فِيْ ذٰلِكَ الْيَوْمِ كَانَ فَضْلُهٗ وَاَمَّا اَحْكَامُهٗ مِنْ صَدَقَةِ الْفِطْرِ وَالصَّلٰوةِ وَالْخُطْبَةِ قَدْ كَتَبْنَاهَا فِي الْخُطْبَةِ الَّتِيْ قَبْلَهٗ نَعَمْ بَقِيَتِ الْمَسْئَلَتَانِ فَنَذْكُرُهُمَا الْاٰنَ

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ اَلْاَوَّلُ قَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ صَامَ رَمَضَانَ ثُمَّ اَتْبَعَهٗ سِتًّا مِّنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ

اَلثَّانِيَةُ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُ بَيْنَ اَضْعَافِ الْخُطْبَةِ يُكْثِرُ التَّكْبِيْرَ فِيْ خُطْبَةِ الْعِيْدَيْنِ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

قَدْ اَفْلَحَ مَنْ تَزَكّٰى وَذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى

Khutbah : 52

EIDUL ADHAA

Allah is the Greatest. Allah is the Greatest. There is none worthy of worship except Allah. And Allah is the Greatest. And to Allah is due all praise.

All praise is due to Allah Who has fixed for every nation certain rites of (sacrifice) that they may remember His name for that which He had granted them of animals (fit for food and consumption), and Who has taught mankind His oneness and has commanded them towards submission unto Him. Allah is the Greatest Allah is the Greatest. There is none worthy of worship except Allah and Allah is the Greatest. And to Allah be all praise.

We bear witness that there is none worthy of worship except Allah alone, without any partner or associate. And We bear witness that Sayeduna Muhammad ﷺ is His servant and messenger who has guided us to the abode of peace. Allah is the Greatest. Allah is the Greatest. There is none worthy of worship except allah and Allah is the Greatest and to Allah be all praise. May Allah's salutations be upon him and his family and his companions who exerted themselves for the execution of the regulations of Islam and who spent their selves and their possessions in the path of Islam. And what an honour they received. May Allah's choicest blessings be upon them all in great abundance. Alalh is the Greatest. Allah is the Greatest. There is none worthy of worship except Allah and Allah is the Greatest. And to Allah is due to all praise.

Thereafter, O muslims, verily this day of yours is the day of Eid. Allah has laid down as a duty upon you together with other deeds (which had already passed in the khutbahs in the ten previous days) the sacrifice of sacrificial animals to be done with complete sincerity and clean intentions. And Rasulullah ﷺ has explained the obligatory nature of this act as well as the virtues attached to this act. And the Ulema of Islam has in their books explained the detailed masaa-il pertaining to this act. Allah is the Greatest. Allah is the Greatest. There is none worthy of worship except Allah and Allah is the Greatest. And to Allah be all praise.

خطبة عيد الاضحى

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ ۔ اَلْحَمْدُ لِلّٰهِ
الَّذِیْ جَعَلَ لِكُلِّ اُمَّةٍ مَّنْسَكًا لِّيَذْكُرُوا اسْمَ اللّٰهِ عَلٰى مَا رَزَقَهُمْ مِّنْ بَهِيْمَةِ الْاَنْعَامِ
وَعَلَّمَ التَّوْحِيْدَ وَاَمَرَ بِالْاِسْلَامِ ۔ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ وَ
نَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ
وَرَسُوْلُهُ الَّذِیْ هَدَانَآ اِلٰى دَارِ السَّلَامِ ۔ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ
الْحَمْدُ ۔ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰٓى اٰلِهٖ وَاَصْحَابِهِ الَّذِيْنَ قَامُوْا بِاِقَامَةِ الْاَحْكَامِ ۔ وَبَذَلُوْٓا
اَنْفُسَهُمْ وَاَمْوَالَهُمْ فِیْ سَبِيْلِ اللّٰهِ فَيَا لَهُمْ مِّنْ كِرَامٍ ۔ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا ۔ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ
لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ ۔ اَمَّا بَعْدُ فَاعْلَمُوْٓا اَنَّ يَوْمَكُمْ هٰذَا يَوْمُ عِيْدٍ شَرَعَ لَكُمْ
مَّا فِيْهِ مَعَ اَعْمَالٍ اُخَرَ قَدْ سَبَقَتْ فِی الْخُطْبَةِ قَبْلَ هٰذَا الْعَشْرِ ذَبْحُ الْاُضْحِيَّةِ
بِالْاِخْلَاصِ وَصِدْقِ النِّيَّةِ ۔ وَبَيَّنَ نَبِيُّهٗ وَصَفِيُّهٗ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وُجُوْبَهَا
وَفَضَآئِلَهَا ۔ وَدَوَّنَ عُلَمَآءُ اُمَّتِهٖ مِنْ سُنَنِهٖ فِیْ كُتُبِ الْفِقْهِ مَسَآئِلَهَا ۔ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ
لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ ۔

1. Rasulullah ﷺ said: "The son of Adam عليه السلام does not perform any act on this day of Nahr, which is more beloved in the sight of Allah than slaughtering an animal whereby its blood flows and verily that animal will come forward with the reward of its horns, its hair and its hoofs. And verily its blood falls at a place in Allah's presence before falling on the ground. Therefore, be blessed in yourself for this act." Allah is the Greatest. Allah is the Greatest. There is none worthy of worship except Allah. And Allah is the Greatest. And to Allah be all praise."

2. The companions asked: "O messenger of Allah, what are these sacrifices?" Rasulullah ﷺ replied: "It is the sunnah of your father Ibraheem." Then they asked: "What reward is there in it for us?" Rasulullah ﷺ replied: "For every hair there is the reward of one good deed." They asked:" "And the wool?" He replied: "Every fibre of wool is equal to one good deed's reward." Allah is the Greatest. Allah is the Greatest. There is none worthy of worship except Allah and Allah is the Greatest. And to Allah be all praise.

3. Rasulullah ﷺ also said: Whoever has the means to sacrifice an animal and does not do so, let him not come near to our Musallah (for Eid salaah)." Allah is the Greatest. Allah is the Greatest. There is none worthy of worship except Allah and Allah is the Greatest and to Allah be all praise.

Abdullah bin Umar رضي الله عنه said: "Sacrifices of animals can be performed for two days after Eidul Adhaa. The same is reported from Sayeduna Ali رضي الله عنه.

These are some of the virtues of sacrifice. Go and learn the masaail of sacrifice from the learned Ulema.

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "Neither the flesh of the sacrificial animals, nor the blood reaches Allah. It is the *Taqwa* (piety) from your side which reaches Him and so He have made these animals subservient to you that you may magnify the name of Allah for his having guided you and give glad tidings to those who do good."

فَقَدْ قَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَا عَمِلَ ابْنُ اٰدَمَ مِنْ عَمَلٍ يَوْمَ النَّحْرِ اَحَبَّ اِلَى اللّٰهِ مِنْ اِهْرَاقِ الدَّمِ وَاِنَّهٗ لَيَاْتِيْ يَوْمَ الْقِيٰمَةِ بِقُرُوْنِهَا وَاَشْعَارِهَا وَاَظْلَافِهَا وَاِنَّ الدَّمَ لَيَقَعُ مِنَ اللّٰهِ بِمَكَانٍ قَبْلَ اَنْ يَّقَعَ بِالْاَرْضِ فَطِيْبُوْا بِهَا نَفْسًا اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ

وَقَالَ اَصْحَابُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا رَسُوْلَ اللّٰهِ مَا هٰذِهِ الْاَضَاحِيُّ قَالَ سُنَّةُ اَبِيْكُمْ اِبْرٰهِيْمَ عَلَيْهِ السَّلَامُ قَالُوْا فَمَا لَنَا فِيْهَا يَا رَسُوْلَ اللّٰهِ قَالَ بِكُلِّ شَعْرَةٍ حَسَنَةٌ قَالُوْا فَالصُّوْفُ يَا رَسُوْلَ اللّٰهِ قَالَ بِكُلِّ شَعْرَةٍ مِّنَ الصُّوْفِ حَسَنَةٌ ۔ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ ۔

وَقَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ مَنْ وَجَدَ سَعَةً لِاَنْ يُّضَحِّيَ فَلَمْ يُضَحِّ فَلَا يَحْضُرْ مُصَلَّانَا ۔ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ وَقَالَ ابْنُ عُمَرَ الْاَضَاحِيُّ يَوْمَانِ بَعْدَ يَوْمِ الْاَضْحٰى ۔ وَعَنْ عَلِيٍّ مِّثْلُهٗ وَهٰذَا بَعْضٌ مِّنَ الْفَضَائِلِ ۔ وَتَعَلَّمُوْا مِنَ الْعُلَمَاءِ الْمَسَائِلَ

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

لَنْ يَّنَالَ اللّٰهَ لُحُوْمُهَا وَلَا دِمَآؤُهَا وَلٰكِنْ يَّنَالُهُ التَّقْوٰى مِنْكُمْ كَذٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللّٰهَ عَلٰى مَا هَدٰىكُمْ وَبَشِّرِ الْمُحْسِنِيْنَ ۝

Khutbah : 53

THE KHUTBAH FOR ISTISQAU (WHEN PRAYING FOR RAIN)

All praise is due to Allah Who says in His Book: "He is the One Who sends the winds as a bringer of glad tidings of His coming mercy." "And We have sent down from the heavens pure water whereby We give life to the dead spots on earth. And We provide water for that which We created of animals and many peoples."

We bear witness that there is no being worthy of worship except Allah alone, without any partner or associate and we bear witness that our Master Sayeduna Muhammad ﷺ is His servant and messenger, through whose countenance the clouds sought to get water. May Allah's salutations be upon Him and His family and his companions who had reached the ultimate limits of Islam.

Thereafter, O muslims, O brothers, you have complained of the drought in your areas and about the absence of rain at its appropriate times. And verily Allah has commanded that you beg of Him and He promised to answer your pleas. All praise be to Allah, the Lord of the universe, the Beneficent, the Merciful.

Master of the day of judgement. There is no one worthy of worship except Allah. He does what He desires. While we are all of us in need. O Allah send down upon us rain and make that which you send down upon us a strengthening factor and the fulfilment of necessity. O Allah send down rain upon us which redresses our complaints, resulting in good towards us, giving benefit to us and not causing any harm, which will come quickly and not be delayed. O Allah let water reach your servants your animals. Spread Your mercy and through rain give new life to Your dead earth. O Allah grant us rain which redresses our complaints and comes in abundance, providing fertility, which falls generally, watering all round which is of moderate amount and flow continuously. O Allah bless us with rain and make us not of the disappointed and despondent ones.

خُطْبَةُ الْاِسْتِسْقَاءِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِیْ قَالَ فِیْ كِتٰبِهٖ وَهُوَ الَّذِیْ اَرْسَلَ الرِّیٰحَ بُشْرًا بَیْنَ یَدَیْ رَحْمَتِهٖ وَاَنْزَلْنَا مِنَ السَّمَآءِ مَآءً طَهُوْرًا ۙ لِّنُحْیِیَ بِهٖ بَلْدَةً مَّیْتًا وَّنُسْقِیَهٗ مِمَّا خَلَقْنَآ اَنْعَامًا وَّاَنَاسِیَّ كَثِیْرًا ۔ وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْكَ لَهٗ وَنَشْهَدُ اَنَّ سَیِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهُ الَّذِیْ كَانَ یَسْتَسْقِی الْغَمَامُ بِوَجْهِهٖ ۔ صَلَّی اللّٰهُ عَلَیْهِ وَعَلٰٓی اٰلِهٖ وَاَصْحَابِهِ الَّذِیْنَ وَصَلُوْا مِنَ الدِّیْنِ اِلٰی كُنْهِهٖ وَسَلَّمَ تَسْلِیْمًا كَثِیْرًا

اَمَّا بَعْدُ فَیَآ اَیُّهَا الْمُسْلِمُوْنَ اِنَّكُمْ شَكَوْتُمْ جَدْبَ دِیَارِكُمْ وَاسْتِیْخَارَ الْمَطَرِ عَنْ اِبَّانِ زَمَانِهٖ عَنْكُمْ وَقَدْ اَمَرَكُمُ اللّٰهُ اَنْ تَدْعُوْهُ وَوَعَدَكُمْ اَنْ یَّسْتَجِیْبَ لَكُمْ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ۙ الرَّحْمٰنِ الرَّحِیْمِ ۙ مٰلِكِ یَوْمِ الدِّیْنِ ۔ لَآ اِلٰهَ اِلَّا اللّٰهُ یَفْعَلُ مَا یُرِیْدُ ۔ اَللّٰهُمَّ اَنْتَ اللّٰهُ لَآ اِلٰهَ اِلَّآ اَنْتَ الْغَنِیُّ وَنَحْنُ الْفُقَرَآءُ اَنْزِلْ عَلَیْنَا الْغَیْثَ وَاجْعَلْ مَآ اَنْزَلْتَ لَنَا قُوَّةً وَّبَلَاغًا اِلٰی حِیْنٍ ۔ اَللّٰهُمَّ اسْقِنَا غَیْثًا مُّغِیْثًا مَّرِیْئًا مَّرِیْعًا نَافِعًا غَیْرَ ضَآرٍّ غَیْرَ اٰجِلٍ ۔ اَللّٰهُمَّ اسْقِ عِبَادَكَ وَبَهِیْمَتَكَ وَانْشُرْ رَحْمَتَكَ وَاَحْیِ بَلَدَكَ الْمَیِّتَ اَللّٰهُمَّ اسْقِنَا غَیْثًا مُّغِیْثًا مَّرِیْعًا غَدَقًا مُّجَلِّلًا عَامًّا طَبَقًا سَحًّا دَآئِمًا ۔ اَللّٰهُمَّ اسْقِنَا الْغَیْثَ وَلَا تَجْعَلْنَا مِنَ الْقٰنِطِیْنَ ۔

O Allah verily Your servants and your towns and villages and animals are in great difficulties and distress of which we cannot complain to anyone but to You. O Allah raise for us from the earth crops and allow the udders of animals to provide us with abundant milk and let down upon us from the heavens rain and let the earth bless us with its produce.

O Allah lift up from us difficulty and hunger and nakedness and remove from us all hardship and calamities which no one else can remove from us. O Allah we seek forgiveness from You. Verily You are the forgiver, so send down rain upon us in abundance.

It is reported that Rasulullah ﷺ turned his cloak inside out while he was facing the qiblah on the *mimbar*, thus placing the right side on the left and the left side on the right. He also turned the inside to the outside and he outside to the inside. He continued to make duaa while facing the qiblah and the people did likewise.

I seek refuge in Allàh from the accursed Shaytaan.

And Allah says: "And He is the One Who sends the rains after they had become despondent. And He is the One Who spreads his mercy and He is the Guardian, the Praised."

اَللّٰهُمَّ اِنَّ بِالْعِبَادِ وَالْبِلَادِ وَالْبَهَآئِمِ وَالْخَلْقِ مِنَ اللَّاوَآءِ وَالْجَهْدِ وَالضَّنْكِ مَا لَا نَشْكُوْهُ اِلَّا اِلَيْكَ اَللّٰهُمَّ اَنْبِتْ لَنَا الزَّرْعَ وَاَدِرَّ لَنَا الضَّرْعَ وَاسْقِنَا مِنْ بَرَكَاتِ السَّمَآءِ وَاَنْبِتْ لَنَا مِنْ بَرَكَاتِ الْاَرْضِ ۞

اَللّٰهُمَّ ارْفَعْ عَنَّا الْجَهْدَ وَالْجُوْعَ وَالْعُرْىَ وَاكْشِفْ عَنَّا مِنَ الْبَلَآءِ مَا لَا يَكْشِفُهٗ غَيْرُكَ ۞ اَللّٰهُمَّ اِنَّا نَسْتَغْفِرُكَ اِنَّكَ كُنْتَ غَفَّارًا فَاَرْسِلِ السَّمَآءَ عَلَيْنَا مِدْرَارًا ۞ وَ حَوَّلَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ رِدَآءَهٗ وَهُوَ مُسْتَقْبِلُ الْقِبْلَةِ فَجَعَلَ الْاَيْمَنَ عَلَى الْاَيْسَرِ وَالْاَيْسَرَ عَلَى الْاَيْمَنِ وَ ظَهْرَ الرِّدَآءِ لِبَطْنِهٖ وَبَطْنَهٗ لِظَهْرِهٖ وَ اَخَذَ فِى الدُّعَآءِ مُسْتَقْبِلَ الْقِبْلَةِ وَالنَّاسُ كَذٰلِكَ ۞

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۞

وَهُوَ الَّذِىْ يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوْا وَيَنْشُرُ رَحْمَتَهٗ ؕ وَهُوَ الْوَلِىُّ الْحَمِيْدُ ۝

Khutbah : 54

THE SECOND KHUTBAH FOR EVERY FRIDAY

All praise is due to Allah. I seek help from Him and I seek forgiveness from Him and we seek refuge in Him from the evil within ourselves and from the evil of our deeds. Verily the one whom Allah guides a right none can mislead him and the one whom Allah allows to be misled and misguided, none can give guidance unto him. I bear witness that there is none deserving of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, whom He has sent with the truth as a bringer of good news and as a warner to warn of the coming of the Day of Reckoning. May Allah's choicest blessings be upon him and his family and companions unto eternity. Whosoever obeys Allah and His messenger is surely on the right path and whosoever disobeyed Allah and His messenger has not done any harm to anyone else but himself and he has not done any harm to Allah at all.

I seek protection in Allah from the accursed Shaytaan.

Allah says: "Verily Allah and His angels send salutations upon the nabi. O you who believe send salutations and blessings upon him.

O Allah send Your blessings upon Muhammad ﷺ, Your servant and Your messenger and send Your blessings and mercy upon the believing men and women and upon all Muslims both males and females. And bless Muhammad ﷺ and His wives and offspring.

Rasulullah ﷺ said: "The most merciful of my ummat to my Ummat is Abu Bakr ؓ. And the staunchest of them in the affairs of Allah is Umar ؓ. And the trust one of them in modesty is Uthmaan ؓ. And the Most just among them is Ali *(Radhiyallahu anho)*. Fatima is the leader of the ladies of paradise. Hasan and Hussain *(Radhiyallahu anhuma)* are the leaders of the youth of paradise, Hamza ؓ is the lion of Allah and His rasool. O Allah forgive Abbaas ؓ and his son with a forgiveness that is both internal as well as external.

خُطْبَةُ الْاَخِيْرَةُ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ اَسْتَعِيْنُهٗ وَاَسْتَغْفِرُهٗ وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْ فَلَا هَادِيَ لَهٗ وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ اَرْسَلَهٗ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا بَيْنَ يَدَيِ السَّاعَةِ مَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ رَشَدَ وَ مَنْ يَّعْصِهِمَا فَاِنَّهٗ لَا يَضُرُّ اِلَّا نَفْسَهٗ وَلَا يَضُرُّ اللّٰهَ شَيْئًا۔

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ وَصَلِّ عَلَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ وَبَارِكْ عَلٰى مُحَمَّدٍ وَّاَزْوَاجِهٖ وَذُرِّيَّتِهٖ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرْحَمُ اُمَّتِيْ بِاُمَّتِيْ اَبُوْبَكْرٍ وَّاَشَدُّهُمْ فِيْ اَمْرِ اللّٰهِ عُمَرُ وَاَصْدَقُهُمْ حَيَآءً عُثْمَانُ وَاَقْضَاهُمْ عَلِيٌّ وَّفَاطِمَةُ سَيِّدَةُ نِسَآءِ اَهْلِ الْجَنَّةِ وَ الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ اَهْلِ الْجَنَّةِ وَحَمْزَةُ اَسَدُ اللّٰهِ وَاَسَدُ رَسُوْلِهٖ اَللّٰهُمَّ اغْفِرْ لِلْعَبَّاسِ وَوَلَدِهٖ مَغْفِرَةً ظَاهِرَةً وَّبَاطِنَةً لَّا تُغَادِرُ ذَنْبًا۔

O people, fear Allah, fear Allah in the matter of My Sahabah. Do not make them targets for criticism after me. Whosoever loves them loves them because of their love for me. And whoever hates them hates them because of hate for me.

"The best of my ummat are those living in my era and after them come those nearest to them and then come those who are nearest to them. The sultan (ruler) is the shadow of Allah on earth and whosoever humiliates the sultan Allah will cause him to be disgraced."

Verily Allah commands you with justice and righteous and that you give to the next of kin and He prohibits shamelessness and all evil. He readily bestows his advice that you may be mindful."

And Allah says: "Remember Me and I will remember you and be grateful to Me and be not ungrateful."

اَللّٰهَ اَللّٰهَ فِيْ اَصْحَابِيْ لَا تَتَّخِذُوْهُمْ غَرَضًا مِّنْ بَعْدِيْ فَمَنْ اَحَبَّهُمْ
فَبِحُبِّيْ اَحَبَّهُمْ وَمَنْ اَبْغَضَهُمْ فَبِبُغْضِيْ اَبْغَضَهُمْ وَخَيْرُ اُمَّتِيْ
قَرْنِيْ ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ اَلسُّلْطَانُ ظِلُّ اللّٰهِ فِي
الْاَرْضِ مَنْ اَهَانَ سُلْطَانَ اللّٰهِ فِي الْاَرْضِ اَهَانَهُ اللّٰهُ اِنَّ اللّٰهَ يَاْمُرُ
بِالْعَدْلِ وَالْاِحْسَانِ وَاِيْتَآءِ ذِي الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ وَ
الْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ○ فَاذْكُرُوْنِيْ اَذْكُرْكُمْ
وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ ○

Khutbah : 55

SERMON RECITED AT THE TIME OF A NIKAAH

All praise is due to Allah. We praise Him and seek help from Him and we seek forgiveness from Him. And we seek refuge in Him from the evil within ourselves and from the evil of our deeds. Whomsoever Allah has guided aright, none can lead him astray and Whomsoever He allows to go astray, none can provide him with guidance.

We bear witness that there is none worthy of worship except Allah and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger. May Allah's salutations be upon him and his family and all his companions.

"O you who believe, fear Allah with a fear that is due to Him and do not die except in this state that you are true muslims (in complete submission to Allah)."

"O people, fear your Lord Who has created you from one single soul and from it also created for him a mate and from the two of them spread forth many men and women. Fear Allah and be careful of your duty towards Him in whom you claim your rights from one another, and be mindful of your close family relationship. Verily Allah is at all times watchful over you."

"O you who believe, fear Allah and utter a word directed towards the right. He will repair for you your deeds and will forgive for you your faults. And whosoever obeys Allah and His messenger has indeed attained a great success.

خُطبَةُ النِکَاح

اَلْحَمْدُ لِلّٰہِ نَحْمَدُہٗ وَنَسْتَعِیْنُہٗ وَنَسْتَغْفِرُہٗ وَنَعُوْذُ بِاللّٰہِ مِنْ شُرُوْرِ اَنْفُسِنَا
وَمِنْ سَیِّئَاتِ اَعْمَالِنَا مَنْ یَّھْدِہِ اللّٰہُ فَلَا مُضِلَّ لَہٗ وَمَنْ یُّضْلِلْ فَلَا

ھَادِیَ لَہٗ وَاَشْھَدُ اَنْ لَّا اِلٰہَ اِلَّا اللّٰہُ وَاَشْھَدُ اَنَّ مُحَمَّدًا عَبْدُہٗ وَرَسُوْلُہٗ ؕ

یٰٓاَیُّھَا الَّذِیْنَ اٰمَنُوا اتَّقُوا اللّٰہَ حَقَّ تُقَاتِہٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ؕ

یٰٓاَیُّھَا النَّاسُ اتَّقُوْا رَبَّکُمُ الَّذِیْ خَلَقَکُمْ مِّنْ نَّفْسٍ وَّاحِدَۃٍ وَّخَلَقَ مِنْھَا
زَوْجَھَا وَبَثَّ مِنْھُمَا رِجَالًا کَثِیْرًا وَّنِسَآءً ۚ وَاتَّقُوا اللّٰہَ الَّذِیْ تَسَآءَلُوْنَ
بِہٖ وَالْاَرْحَامَ ؕ اِنَّ اللّٰہَ کَانَ عَلَیْکُمْ رَقِیْبًا ۝
یٰٓاَیُّھَا الَّذِیْنَ اٰمَنُوا اتَّقُوا اللّٰہَ وَقُوْلُوْا قَوْلًا سَدِیْدًا ۝ یُّصْلِحْ لَکُمْ اَعْمَالَکُمْ
وَیَغْفِرْ لَکُمْ ذُنُوْبَکُمْ ؕ وَمَنْ یُّطِعِ اللّٰہَ وَرَسُوْلَہٗ فَقَدْ فَازَ فَوْزًا عَظِیْمًا ۝

Khutbah : 56

THE DUAH OF AQEEQAH (AFTER THE SLAUGHTER OF A SHEEP AFTER THE BIRTH OF A CHILD)

If its a boy :-

O Allah this is the aqeeqah of ..... (name of the boy) Let its blood be a sacrifice for his blood, let its flesh be a sacrifice for his flesh and let its bones be a sacrifice for his bones and let its skin be a sacrifice for his skin and let its hair be a sacrifice for his hair.

If its a girl :-

O Allah this is the aqeeqah of ..... (name of the girl) Let its blood be a sacrifice for her blood, let its flesh be a sacrifice for her flesh and let its bones be a sacrifice for her bones and let its skin be a sacrifice for her skin and let its hair be a sacrifice for her hair.

"I have turned my face towards Him Who created heavens and earth as an upright Muslim and I am not of those who associate others unto Allah.

Verily my salaah, my sacrifice, my life and my death are only for Allah, the Lord of the Universe. He has no partner and to have this believe have I been ordered and I am the first of those to submit unto Him.

O Allah, this sacrificial animal is from You and this offering is for you.

In the Name of Allah and Allah is the Greatest. (Saying this slaughter the animal).

نِيَّةُ الْعَقِيقَةِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَللّٰهُمَّ هٰذِهٖ عَقِيْقَةُ (قل هنا اسم الولد) دَمُهَا بِدَمِهٖ وَلَحْمُهَا بِلَحْمِهٖ وَ عَظْمُهَا بِعَظْمِهٖ وَجِلْدُهَا بِجِلْدِهٖ وَشَعْرُهَا بِشَعْرِهٖ

(اور اگر لڑکی ہے تو) بِدَمِهَا وَ بِلَحْمِهَا وَ بِعَظْمِهَا وَ بِجِلْدِهَا وَ بِشَعْرِهَا ہے)

اِنِّيْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَ الْاَرْضَ حَنِيْفًا وَّمَا اَنَا مِنَ الْمُشْرِكِيْنَ ۝ اِنَّ صَلٰوتِيْ وَ نُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ لَاشَرِيْكَ لَهٗ وَبِذٰلِكَ اُمِرْتُ وَاَنَا اَوَّلُ الْمُسْلِمِيْنَ ۝ اَللّٰهُمَّ مِنْكَ وَلَكَ ۝ بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ فنحرهٗ

THE LIFE OF THE MUSLIMS
ASHRAWF ‘ALEE THANWI
INTRODUCTION

Rawsoolullawh (S) said:

Verily, Allawh will send for this Ummah at the beginning of every century a person who will renew (reform and renovate) for it the Deen.

Hadhrawt Hakeemul Ummat Maulana Ashrawf ‘Alee Thanwi (R’A) was 1 such Mujaddidd (Reformer) as is mentioned in the Hadeeth of Rawsoolullawh (S). The condition of the Ummah at all levels and in all spheres of life is dismal and deplorable. The Ummah is grounded in the quagmire of decadence. Its state of dishonourable existence is indeed heart-rending to those who understand the value of Islam and the true position of the followers of Islam. The way of life of the Ummah in present times and the Islam handed down by Muhammadd-ur-Rawsoolullawh-(S) 1434 years ago are entities widely divergent and pole apart. There is extremely little affinity between the present Ummah and the Islam of the Sahabah of Rawsoolullawh (S). Spiritually, morally, culturally, socially, and politically, the Muslim Nation has fallen to the lowest ebb. The Muslim Nation is bankrupt in all spheres of its life in relation to Islam. The pitiable condition of the Nation of Islam besides its stagnation in the morass of corruption and degeneration in which it flounders is its steady sinking into greater destruction. The Ummah is smitten with some incapacitating disease that had destroyed its moral and spiritual fibre that had sapped its lifeblood and has made Muslims the slaves of the Kuffar. The disease has brought the Ummah crashing from its position of grandeur and glory that once was its capital. The former grandeur of the Ummah was raised on the foundations of the highest kind of spirituality and morality. This spirituality and morality that constituted the springboard from which the Ummah of Islam took off in its flight of glory to attain the loftiest pedestals, pinnacles of grandeur, and power was the Rope of Allawh – that Habblullawh stated in the following Ayah of the Qur’an Shareef:

وَاعْتَصِمُوا بِحَبْلِ اللّهِ جَمِيعًا وَلاَ تَفَرَّقُوا...

103. And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves;

...وَاذْكُرُوا نِعْمَةَ اللّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاء...

...and remember with gratitude Allah's favour on you;

...فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَانًا...

...for you were enemies and He joined your hearts in love, so that by His grace, you became brethren;

...وَكُنتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُم مِّنْهَا...

...and you were on the brink of the pit of fire, and He saved you from it.

...كَذَلِكَ يُبَيِّنُ اللّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ( )

Thus Does Allah Make His Signs clear to you: that you may be guided.

Since the Ummah, in the truest sense of the command, in its early stages gripped this Habblullawh with might and power, it took hold of the powerful and unbreakable Divine Bond stated in the following Ayah:

...وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ...

104. Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong;

...وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ ( )

...they are the ones to attain felicity.

But alas! The disease has ruined the Ummah. The Ummah is lying sprawled and prostrate, not in Sujoodd but on its Face at the feet of the Kuffar to be buffeted and manipulated in the conspiracy to fulfil the desires of the Kuffar. No longer is the Ummah holding on to the Rope of Allawh. In Hayatul Muslimeen or the Life of the Muslims, Hadhrawt Hakeemul Ummat diagnosis the disease of the Ummah and provides the prescription and the remedy for the sure cure of the Ummah. The prescription is the result of the diagnosis of one who has been sent by Allawh Ta'ala for this purpose. The remedy offered is not a personal concept, not some new-fangled product of the human mind gone astray. It is the remedy given by Rawsoolullawh (S). Then the great Mujaddidd offers this divine prescription. Since the disease has gripped and blinded the Ummah at all levels, this prescription offered in Hayatul-Muslimeen is for the entire Ummah. It is in fact the true and only panacea for the ills of the Ummah. It is the one and only alchemy of happiness and success for this Ummah that although following the norms and cultures of the Kuffar, still positively asserts its allegiance to Allawh Azza Wa Jall. Since Hayatul Muslimeen is written for all Muslims, Hadhrawt Hakeemul Ummah had endeavoured to keep it as simple as possible so that the Muslim masses may easily comprehend. Simplicity is the thread that runs throughout the book. In fact, the greater portion of the book consists of Qur’an and Hadeeth narrations as the Qur’an and Hadeeth were the foundations on which the superstructure of Islam and the Ummah's glory were erected by the Sahabah (R). The remedy offered by Mujaddidd Hadhrawt Hakeemul Ummat (R’A) is simple, divine, the one and only cure, the certain cure for the Ummah if only the Ummah can rise to the occasion and accept the remedy!

MAJJLISUL ‘ULAMA OF SOUTH AFRICA
PO Box 3393
Port Elizabeth
6056
South Africa

THE LIFE OF THE MUSLIMS
THE TRANSLATION OF THE KHUTBAH

All praise is due to Allawh Who Has revealed in His Kitabb in Section 15 of Soorawh An'am:122:

أَوَ مَن كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ...

122. Can he who was dead, to whom We gave life, and a Light whereby he can walk amongst men,

...كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا...

be like him who is in the depths of darkness, from which he can never come out?

...كَذَٰلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ( )

Thus to those without faith their own deeds seem pleasing.

Salaam and Durood upon His Rawsool whom He ennobled with His Kalam (Speech – the Qur'an). Allawh Ta'ala says in Soorawh Shuraw:52:

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ...

52. And thus have We, by Our command, sent inspiration (Rooh) to you: you know not (before) what was Revelation, and what was Faith;

...وَلَٰكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا...

...but We have made the (Qur'án) a Light, wherewith We guide such of Our servants as We will;

...وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ( )

...and verily thou dost guide (men) to the Straight Way–

He (Muhammad) called his Ummah to the munificent Thawabb of it (Wahee). Allawh Ta'ala says:

O people of 'Eeman! Answer Allawh and the Rawsool when they call you towards that which will enliven you.

Muhammadd (S) steered the Ummah towards the lofty and glorious heights of Wahee. Allawh Ta'ala says:

They (the true Believers) – Allawh has established 'Eeman in their hearts and has aided them with a Rooh (spiritual power) from Him.

Verily, Allawh Ta'ala says:

'Whoever practices righteousness be it male or female, and he (or she) is a Mu'min, most assuredly We shall grant him (or her) a prosperous worldly life and (in the Akhirawh) We shall reward them for the virtuous deeds they practised.

Whoever turns away from My Remembrance, verily for him is adversity (even before Qiyamah, i.e. in the grave) and We will resurrect him blind on the Day of Qiyamah.

Regarding the people of Jahannum, Allawh Ta'ala says:

Neither will they die therein nor will they be alive.

Thus, the life in the Fire will be a life of misery in which there will be no comfort and prosperity. Although that life will not be death, it will also not be life. Based on these Qur'anic Ayat and numerous others, the authoritative (Muhaqqiqeen) Mufassireen have asserted that true spiritual life and the life of the Hereafter as well as the worldly life are rights that belong exclusively to the obedient servants of Allawh Ta'ala. This conclusion is manifest from the many Qur'anic verses. In spite of the clarity of this issue, our Muslim brethren have become grossly forgetful of it and they behave as if they have never heard of the basis and proofs of this claim of the Mufassireen. Their indifference is so stark that one gains the impression that this matter and its proofs never even crossed their minds. The two kinds of existence mentioned earlier are the worldly life and the life of the Akhirawh. Regarding the Akhirawh, they (our brethren) do recognise to a degree that it is exclusive for the obedient servants of Allawh Ta'ala. But as far as the life of this world is concerned, the thought of it being the exclusive right of the obedient servants of Allawh Ta'ala is exceptionally remote from their minds. Thus, throughout the world we observe avalanches and mountains of hardship and misfortune continuously descending and crashing upon Muslims. Despite this calamitous situation, the causes and the remedy have not occurred to anyone. Those who attempt to devise some remedy for this state of degradation and plan to salvage the situation are confronted with utter and total failure because they have failed to diagnose the disease. An erroneous diagnosis results in an erroneous prescription of a remedy. Hence, the disease instead of curing deteriorates more and more. The natural consequence of such erroneous, misguided and unprincipled plans and schemes devised to extricate the Ummah from the morass of degradation is nothing other than the deterioration of the disease. However, it is seen that failure upon failure does not deter the misguided diagnosers who intransigently believe in the rectitude of their prescriptions of error. The cause of this practical ignorance and misguidance is intellectual ignorance. These practitioners do not fully acknowledge the Divine declarations of the Qur'an and Ahadeeth that have pinpointed the root causes of the calamities that have overtaken the Ummah with such disastrous consequences as we behold. They proclaim that they have 'Eeman in them. What then is the meaning of their partial acknowledgement? 'Eeman in Allawh and His Rawsool means to acknowledge them and believe them to be truthful in every aspect, every statement and deed. But, partial acceptance of some statements and rejection of some fall within the scope of the following Ayah:

What! Do you believe in part of the Book and reject part of the Book?

It is thus imperative that attention be drawn to the existence of this colossal ignorance and negligence so that the causes underlying the disease may be ascertained and the correct remedy prescribed. Proofs, both rational and narration-al as well as observation and experience have established beyond the slightest vestige of doubt that recognition of the causes of our ailments that have afflicted us in this age, as well as the remedy and cure for these ills are confined to the auspicious instructions of Rawsoolullawh (S). This is a claim that we make without the slightest fear of being contradicted. Whoever will believe in the correctness of Rawsoolullawh (S)'s diagnosis and practise in accordance with his prescription will acknowledge the efficacy and swiftness of cure of such divine remedies. He will be convinced of the efficacy of such remedies and wholeheartedly submit to the divine treatment. Rawsoolullawh (S) conveyed his Message to humankind with the greatest of affection and clarity. There exists no ambiguity in it. Now, application of the prescription offered by Rawsoolullawh (S) depends on the fortune and misfortune of people. Those who decide to accept the prescription will be fortunate and successful while those who reject it will be encumbered with misfortune and failure. Whoever in the past did accept and utilise the divine prescription had attained rectitude, success and prosperity. Muslims who have neglected the divine prescription despite their love for Allawh and Rawsoolullawh (S) have nevertheless been blessed. The reason for them being blessed in spite of their negligence is their belief and love for Allawh and his Rawsool (S). This blessing is actually their deprivation – their being deprived of worldly success and prosperity. This deprivation is a warning to them to realise their error and reform their condition. Such a warning then is a blessing in fact. Those bereft of faith and love, viz., the Kuffar are granted leeway because of the misfortune of their evil. They obtain temporary and superficial success and prosperity. But in the Akhirawh, they will be deprived of all prosperity and goodness. Thus, prosperity at the end of which is misfortune and calamity is not prosperity in reality. In addition to the future failure and adversity that will be their fate in the Akhirawh, they discern themselves to be without peace, tranquillity and sweetness of life despite their possession of external worldly comforts and luxuries. About such temporary and mundane success coupled with failure in the Akhirawh, the Qur'an says:

What! Do they think that by our bestowal of wealth and sons to them, We are hastening goodness for them? In fact, they do not understand. Do not let their wealth nor their children surprise you. Allawh intends to punish them in the life of this world therewith, and their souls will depart while they are unbelievers.

Since it has been established beyond doubt that prosperity and success are confined to the prescriptions of Rawsoolullawh (S), it devolves as a necessary obligation upon our Muslim brethren who are informed of the disease, but uninformed of the prescription, to abandon permanently their neglect, ignorance and indolence. It is incumbent upon them to utilise these divine and proven prescriptions so that they attain all forms of prosperity and success in abundance in both this world and the Akhirawh. Keeping in view easy acquisition of benefit and the acceptability of the Call (Da'wat) to the masses, I have enumerated in this book certain laws that are simple to learn and practise. I am presenting this to my brethren. The various parts are 'Eeman, Knowledge, Sawlah, Zakah, Qur'an, Morals, Transactions, Acquisition of Halal, Abstention from extravagance, Stories of the Auliya, Du'a, etc. Looking at the nature and peculiarity of this book, I have named it Hayatul Muslimeen or The Life of Muslims. I have described the various parts as Arwah (Souls) which are in fact the foundations of existence or life. A variety of effects and impressions ensue from these Arwah for Muslims.

Allawh is the Dispenser of Guidance and in His Power is protection and assistance.

ASHRAWF 'ALEE
Jamadul Ukhraw 1346

100 QURAANIC AYAT

Along the margins of the Introduction to Hayatul Muslimeen, Hadhrawt Maulana Ashrawf 'Alee Thanwi (R'A) had written 100 Qur'anic verses in substantiation of what he wrote in this book; because of the gross indifference towards the Deen nowadays, in fact rejection of the Deen, it is necessary to present a translation of the 100 verses.

1. Thus, turn towards your Creator and slay some of you (i.e. some should slay others). (Ayah 54, Soorawh Baqawrawh)
This was a command to the Ummah of Nabee Moosa (A) when they manufactured the golden calf and worshipped it.
2. Then those who were unjust changed the word other than what they were told (to say). Thus We brought down upon the transgressors a calamity from the heavens because of the transgression which they committed. (Soorawh Baqawrawh, Ayah 59)
3. "And, We established over them disgrace and adversity and they became deserving of the Wrath of Allawh. This was because they rejected the laws of Allawh and killed the Ambiyaa unjustly. This (calamity) was because they sinned and transgressed." (Ayah 61, Soorawh Baqawrawh)
4. "What other punishment than disgrace in this worldly life can there be for those among you who commit such a deed. And, on the Day of Qiyamah they will be driven to the severest punishment." (Ayah 85, Soorawh Baqawrawh)
5. "Who is more unjust than the one who prevents the Dhikr and Name of Allawh from the Masjids of Allawh while he strives to ruin them (the Masjids). They should not enter the Masjids but in fear. For them there is disgrace on earth and a great punishment in the Hereafter." (Ayah 114 Soorawh Baqawrawh)
6. "And among them are those who say: O Our Rawbb! Grant us goodness in this world and goodness in the Akhirawh; save us from the punishment of the Fire.' For these (who ask this) is the share which they have earned. And, Allawh is swift of reckoning." (Ayah 201, Soorawh Baqawrawh)

THE PROCLAMATIONS OF ALLAWH ABOUT THOSE WHO REJECTED 'EESA (A)

7. "(And remember) when Allawh said: Verily I will establish those who follow you (Isaa) over those who commit kufr, until the Day of Qiyamah. Then your return is unto Me. I will decide among you those issues in which you differed. I will then punish those who disbelieved, a severe punishment in this world and in the Hereafter. And, they will have no helpers." (Ayah 56, Soorawh Al Imrawn)
8. "Do not lose courage and do not worry. You will be victorious, if indeed you are Mu'mineen." (Ayah 139, Soorawh Al Imrawn)
9. "Allawh granted them the reward of the world and the beautiful reward of the Akhirawh. And, Allawh loves the pious." (Ayah 148, Soorawh Al Imrawn)
10. "We will soon instil fear in the hearts of the unbelievers because of the shirk which they committed with Allawh. They associated with Allawh something for which Allawh revealed no proof. Indeed, evil is the abode of the transgressors." (Ayah 151, Soorawh Al Imrawn)
11. "Those among you who turned their backs on the day when the two armies met, verify, the Shaitawn caused them to fall in error because of some of their deeds." (Ayah 155, Soorawh Al Imrawn)
12. "Thus they returned with the bounties of Allawh and with a favour uncontaminated with any setback. And, they followed the Pleasure of Allawh; Allawh is the One of great munificence." (Ayah 174, Soorawh Al Imrawn)
13. "Whoever migrates in the Path of Allawh, he will find on earth great spaciousness (many places to go) and great scope (for proclaiming the Deen)." (Ayah 100, Soorawh Nisa)
14. "Because of transgression of the Yahoodd, We prohibited for them such wholesome things which were (originally) permissible for them; and because of them devouring riba while they were (in fact) prohibited from this; and because of them dishonestly devouring the wealth of people." (Ayah 120 and 121, Soorawh Nisa)
15. "That (the punishment regarding dacoits) is for them a disgrace on earth and in the Akhirawh will be a great punishment. (Ayah 33, Soorawh Ma'idah)
16. "And he who befriends Allawh, His Rawsool and the Believers, (such people are the army of Allawh) and, verify the army of Allawh will be victorious." (Ayah 56, Soorawh Ma'idah)
17. "Say (O Muhammad!) Should I show you something worse in punishment by Allawh than this? (That is the way of those) whom Allawh has cursed and on whom settled Allawh's Wrath. Allawh made some of them apes and swine. They worshipped the evil one. Such people are the worst in rank and the most astray from the righteous road." (Ayah 60, Soorawh Ma'idah)
18. "And, we cast among them hatred until the Day of Qiyamah. Whenever they attempt to light the fire for war, Allawh extinguishes it; they strive on earth in nothing but mischief; Allawh does not love those who spread mischief." (Ayah 64, Soorawh Ma'idah)
19. "If they had established the Taorawh and the Injeel and what has been revealed to them from their Rawbb, verify, they would have ate (i.e. obtained all their wealth and material requirements) from above and from below (i.e., in great abundance). Among them is a group on righteousness while most among them commit evil." (Ayah 66, Soorawh Ma'idah)
20. "What! Did they not see that we destroyed before them such a people whom we granted such power on earth, which we did nor grant to you. And, We sent the rains in torrents on them and We caused rivers to flow below their orchards. We then destroyed them because of their sins and, We raised after them (the destroyed people) another nation." (Ayah 6, Soorawh An'am)

AYAH PERTAINING TO NOOH (A) AND HIS NATION

21. "Thus We saved him (Nooh) and those with him in the ship, and We drowned those who denied our Laws. Verily, they were a blind people." (Ayah 64, Soorawh A'rawf)

PERTAINING TO HOOD (A)

22. "Thus, We saved him and those with him with our mercy, and We uprooted those who denied our Laws; they were a people without faith." (Ayah 72, Soorawh A'rawf)

PERTAINING TO SALIH (A)

23. "Thus, the quake caught them and they lay prostrate in their homes." (Ayah 78, A'rawf)

PERTAINING TO LOOTT (A)

24. "Thus, We saved him and his family excepting his wife; she was left among those who suffered the punishment." (Ayah 83, Soorawh A'rawf)

25. "And, We rained on them a rain (which was of stones). Look then at the end of the transgressors." (Ayah 84, Soorawh A'rawf)

PERTAINING TO SHU'AIB (A)

26. "Thus the quake caught them and they lay prostrate in their homes." (Ayah 91, Soorawh A'rawf)
27. "Those who rejected Shu'aib became (after their destruction) as if they never existed in their homes; those who rejected Shuaib were the losers." (Ayah 92, Soorawh A'rawf)
28. "And, if the people of these places believed and feared, We would have opened up on them bounties from the heaven and earth, but they rejected; thus We punished them because of what they perpetrated." (Ayah 96, Soorawh A'rawf)

PERTAINING TO MOOSA (A)

29. "We then despatched on them the storm, locusts, lice, frogs and blood. These were clear signs. But even then they were proud. In- deed they were a nation of transgressors." (Ayah 133, Soorawh A'rawf)
30. "Whenever a calamity would befall them, they called: 'O Moosa! Call on our behalf your Rawbb in regard to that which He had promised you. If you remove this punishment from us, then surely, we shall believe in you and send Banee Israw'eel with you. Then when We removed the punishment from them for a while, until a time which they had to reach, they broke their pledge. We thus extracted compensation from them. We drowned them in the sea because they denied our laws and had totally diverted therefrom." (Ayah 136, Soorawh A'rawf)
"Remember that time when your Rawbb revealed to the Angels. 'Verily, I am with You, therefore strengthen those who have believed. I will cast fear into the hearts of the unbelievers. Thus, strike (them) on their necks and hit on all their joints. That is so, because they opposed Allawh and His Rawsool. Whoever opposes Allawh and His Rawsool, verily, (he should know that) Allawh is powerful in punishment." (Ayah 13, Soorawh Anfal)
31. "Verify, Allawh will thwart the plots of the unbelievers." (Ayah 18, Soorawh Anfal)
32. "O Believers! if you fear Allawh, He will grant you a criterion; He will remove your sins from you and forgive you. Allawh is the One of Munificent Grace." (Ayah 29, Soorawh Anfal)
33. "And, what right have they? Why should Allawh not punish them. They prevent (others) from Masjidul Haraam while they (Kuffar) are not the trustees of it. The trustees of it (Masjid-ul Harawm) are none bur those who fear (Allawh); but most of them do not know." (Ayah 34, Soorawh Anfal)
34. "That is so because verily Allawh does not change a bounty which He has given any nation until they do not change their own (spiritual) condition. Verify, Allawh is the Hearer, the Knower." (Ayah 53, Soorawh Anfal)
"(Their condition) is like the people of Fir'aon and those before them. They denied the laws of their Rawbb. Therefore, We destroyed them because of their sins; We drowned the people of Fir'aon. Indeed, all of them were transgressors." (Ayah 54, Soorawh Anfal)
35. "O Nabi! Tell the captives in your custody: 'If Allawh discerns 'Eeman in your hearts, He will grant you better than that which was taken from you and He will forgive you. Allawh is the Forgiver, the Merciful." (Ayah 70, Soorawh Anfal)
36 For them is good news in this worldly life and in the Akhirawh. There is no change in the Words of Allawh. That is the great victory. (Ayah 64, Soorawh Yoonus)
37. "Verily, Allawh will not reform the acts of whose who spread mischief." (Ayah 81, Soorawh Yoonus)

PERTAINING TO THE NATION OF YOONUS (A)

38. "When they believed, We removed the disgraceful punishment from them in this worldly life and We bestowed upon them comfort until an appointed time (i.e. until death)." (Ayah 18, Soorawh Yoonus)
39. "Seek forgiveness from your Rawbb and turn towards Him (with 'Eeman and 'Ibadat) and He will bestow upon you beautiful favours for an appointed lime (i.e. until death; and in the Akhirawh) He will grant munificently to every doer of goodness in abundance." (Ayah 3, Soorawh Hoodd)
40. "O my nation! Seek forgiveness from your Rawbb, then turn to Him? He will send abundant rain to you and He will increase you (much) in your strength. Do not turn your backs as transgressors. (Ayah 52, Soorawh Hoodd)
41. "Allawh will not destroy the cities because of (the people's) transgression while their inhabitants are engaged in reforming (themselves and others)." (Ayah 117, Soorawh Hoodd)

PERTAINING TO YOOSUF (A)

42. "When he attained maturity, We bestowed to him wisdom and knowledge. In this way do We reward the pious." (Ayah 12, Soorawh Yoosuf)
43. "In that way We established Yoosuf on earth so that he could live wherever he pleased. We bestow Our mercy to whomever We wish. We shall not destroy the reward of the pious. Verily, the reward of the Akhirawh is best for those who believe and for those who fear (i.e. those who are pious)." (Ayah 57, Soorawh Yoosuf)

<u>Miscellaneous</u>

44. "The unbelievers will always remain in such a condition in which some calamity (every now and again) will befall them because of their (evil) doings; or it (the calamity) will occur close to their homes until the Promise of Allawh comes (overtakes them). Verify, Allawh does not violate promises." (Ayah 31, Soorawh Raw'd)
45. "For them is a punishment in this worldly life and the punishment of the Akhirawh is much severer. There will be none to save them from Allawh." (Ayah 34, Soorawh Raw'd)
46. "What! Do they not see that, verily, We are reducing the [and on all its sides. Allawh commands; none can impede His command. He is swift of reckoning." (Ayah 41, Soorawh Raw'd)
47. "Remember the time when your Rawbb informed (you via the Rawsool) that if you are grateful, then certainly, He will bestow upon you greater bounties and if you are ungrateful, then verify, My punishment is severe." (Soorawh Ibbrawheem, Ayah 7)
48. "Thus, their (i.e. the Ambiyaa) Rawbb revealed to them: 'Most assuredly, We shall destroy the transgressors and most certainly, We shall grant you this land to dwell in after them. That is for such a man who fears My Presence and My Warning." (Ayah 14, Soorawh Ibbrawheem)
49. "Verily, the people of the forest were transgressors. We, therefore extracted compensation from them. Both (towns of the nations destroyed) were situated on an open plain." (Ayah 78 and 79, Soorawh Al-Hijr)
50. "Verify, those before them plotted, but Allawh destroyed their buildings from the very foundations. Thus the roofs caved in on them. The punishment of Allawh came to them from a source which they did not even suspect." (Ayah 26, Soorawh Nahl)
51. "Those who migrated for the sake of Allawh after they had been persecuted, verify, We shall establish them on earth in goodness, and the reward of the Akhirawh is greater." (Ayah 41, Soorawh Nahl)
52. What! Those who conspire evil, do they feel snug in the thought that Allawh will not let the earth swallow them or there will not come upon them a punishment from a source they least suspect; or some calamity may befall them while they ore wandering about? (If any of these should overtake them) then they will not be able to render Allawh helpless. Or (do they feel safe from Allawh) arresting them with great fear. Verily your Rawbb is most Compassionate, most Merciful? (Ayah 45 and 46, Soorawh Nahl)
53. "Whoever practises righteousness-male or female- while he for she) is a Mu'min, We shall most assuredly grant him (or her) a life of comfort and We shall (in the Akhirawh) reward them because of the virtuous deeds they practised." (Ayah 97, Soorawh Nahl)

54. "Allawh explains (to you) the example of (the people of) a city in which was peace and prosperity. Their sustenance came to them from all sides. Then they were ungrateful of Allawh's bounties. Allawh then gave them the taste of starvation and fear because of (the evil) they perpetrated. Verily, there came to them a Rawsool from amongst them, but they rejected him. Thus the punishment gRawbbed them. Indeed they were transgressors.
Whatever Allawh has given you of lawful and wholesome foods, eat of it and be grateful of the bounties of Allawh, if indeed you worship Him. Verily, Allawh has made unlawful on them carrion, blood, the flesh of swine and what has been sacrificed for beings other than Allawh. He who is driven to helplessness (by starvation) and Is nor desiring pleasure nor is he a transgressor, then verify, Allawh Is the Forgiving, the Most Merciful.
And, do not say for the falsities of your tongues: ?This is permissible and this is unlawful.' In so saying, you are in venting falsehood on Allawh. Verify, those who manufacture falsehood on Allawh, they will not prosper. (This worldly life) is a luxury of a short while. For them is a painful punishment.
Those who were Yahoodd, we prohibited for them the things which We have explained (in Soorawh An'am) to you before; We did not wrong them, but they wronged their own souls." (Soorawh Nahl)
55. "When We wish to destroy any city (or settlement of people), then we (first) command their affluent people (to be righteous). They then transgress in the city. The command then becomes decreed on the city and We then utterly destroy it." (Ayah 16, Soorawh Banee Israw'eel)
56. ?(A pious man said to a proud man who boasted about his lands and wealth) ?If you (despise me and) consider me inferior to you in wealth and children, then perhaps my Rawbb will grant me (something) better than your orchard. He may despatch against you from the heaven a calamity reducing (your orchard) to a barren land; or its water may entirely disappear without you having any power to retrieve it.'
(Suddenly) his wealth was surrounded (by disaster). He thus became disillusioned and (shock-stricken) wringing his hands over what he had spent in (developing) the orchards which now lay sprawled out in destruction. He then cried out: ?Alas! Would that I did not associate any with my Creator.'
He had no group which could assist him other than Allawh nor could he himself rake revenge.
On such occasions to aid is the prerogative of Allawh. He is best in reward and best in (giving best) results.? (Ayah 39-44, Soorawh Kahaf)
57. "Verily, those who believe and practise righteousness, soon will Rahmaan (The Merciful Allawh) instil (in their hearts) a love." (Ayah 96, Soorawh Maryam)
58. "He (Moosa) said (to Samiri): 'Go! Verily, for you in this worldly life will be (this punishment that you will wander around) saying: 'Touch me not.' (Ayah 97, Soorawh Taw-ha)
59. "And, we destroyed many cities which were transgressors (i.e. their inhabitants were unbelievers), and We created (in their places) other nations. "
"Then, when they (the unbelievers) discerned (the approach) of Our punishment, they began to flee. (It was said to them). "Do nor flee! Return to your luxuries and your mansions so that you may be questioned.
They cried: 'Alas! Most certainly, we were transgressors. Thus, that was their continuous cry until we destroyed them, and they were like an uprooted farm and an extinguished Sire." (Ayah 11-15, Soorawh Ambiya)
60. "They conspired to do him (Ibbrawheem) evil, but We made them the losers." (Ayah 70, Soorawh Ambiya)
61. "Then We accepted his call and We saved him from grief. In that way do We save the Believers." (Ayah 88, Soorawh Ambiya)
62. "Verily, We had written in the Zaboor after the Decree (in Looh Mahfooz) that, Verily, the earth will be inherited by My pious servants." (Ayah 105, Soorawh Ambiya)
63. "Many were the cities which We destroyed while they were transgressing. Then these (cities) lay prostrate on their roofs; many a well and many a fort lay in ruin and neglect. What! Did they not travel in the land and thereby gain hearts by means of which they could understand; or ears by means of which they could hear? In reality, eyes do nor become blind; but the hearts in the breasts become blind.
They ask you to hasten the punishment. Never does Allawh violate His Promise. Verily, a day by your Rawbb is like a thousand years of the years which you calculate.
"I extended the time for many cities (nations) while they were transgressing. Then (suddenly) I caught them and unto Me is the return." (Ayah 45-48, Soorawh Hajj)
64. "Allawh promised the Believers among you and those who practised righteous deeds that He will establish them (grant them kingdom) on earth as He had established those before them. And, He will strengthen for them their Deen which He chose for them; He will exchange their fear with safety. They worship Me and do not associate with Me anything. Those who commit Kufr thereafter, verily, they are the transgressors." (Ayah 55, Soorawh Noor)
65. "Those who say: 'O our Rawbb! Grant us wives and offspring who will be the coolness of (our) eyes, and establish us as the leaders of the pious." (Ayah 74, Soorawh Furqawn)
66. "(Allawh) said: 'We will soon strengthen you with your brother and We will make for you both a special power so that they (Fir'aon and his people) cannot gain control over you. With Our Signs will you and those who follow you be victorious." (Ayah 45, Soorawh Qawsaws)
67. "We destroyed many nations who were proud of their luxuries. Thus, their mansions (utterly ruined) thereafter remained uninhabited, but for a short while. We remained the Owners.
Your Rawbb does not destroy a city (i.e. a nation) until He (first) sends a Rawsool to its capital, who then recites to them Our laws. And, We did nor destroy these cities other than because they were transgressors." (Ayah 59, Soorawh Qawsaws)
68. "We caused him (Qawroon) and his mansion to be swallowed into the earth. Thus, there was no group to assist him besides Allawh nor could he (Qaroon) defend himself." (Ayah 8, Soorawh Qawsaws)
69. "Thus, each one (of the unbelieving nations), We grabbed hold of because of their sins. Among them were those against whom We despatched hurricanes; among them were those whom the terrifying screech overtook; among them were those whom We caused to be swallowed by the earth; and, among them were those whom We drowned. Allawh did not wrong them, but they wronged their own souls." (Ayah 40, Soorawh Ankaboot)
70. "Mischief and corruption have appeared on the earth and on the ocean because of the (evil) deeds which the hands of people have committed, so that Allawh may give them a taste of some of their deeds, for perhaps they may return (to righteousness). Say: Travel in the land and see how was the end of those before. The majority of them were mushrikeen." (Ayah 42, Soorawh Room)
71. "Those among the Ahle Kitaab who aided them (the mushrikeen), Allawh drove them from the heights of their fortresses and instilled fear into their hearts. Thus, a group among them, you (Muslims) killed and a group you took captive. We then made you the owners of their land and their homes and their wealth and of such lands on which you had (previously) never set foot. Allawh is powerful over everything." (Ayah 27, Soorawh Ahzaab)
72. "Most certainly, if the munafiqeen and those in whose hearts lurks a disease and those who spread false rumours in Madeenah do not desist then We shall establish your (Muslims') domination over them. Then will they be able to live with you in Madeenah for only a short while. They will be cursed; wherever they go, they will be caught and killed. (This) was the Way of Allawh regarding those who existed before. Never will you find the Way of Allawh changing." (Ayah 61-62, Soorawh Ahzaab)
73. "For the people of Saba were signs in their homeland. There were two (rows) of orchards on the right and the left. (We ordered them). 'Eat of the sustenance of your Rawbb and be grateful unto Him.' (It was) a city of great prosperity, and (Allawh) a Creator Most Forgiving. Then they turned away (from the Path of Allawh). We opened up the gates of flood on them and We replaced their double rows of orchards with another two orchards: (orchards) of bitter fruit, cactus and a bit of brambles." (Ayah 7, Soorawh Saba)
74. "When a Warner (i.e. a Nabi) came to them, it only increased them in detestation (for the truth) because they desired pride on earth and they further plotted evil. The evil conspiracy befell none but those who plotted. What! Do they then await the fate which overtook former (unbelievers)? Never will you find a change in the Way of Allawh. Never will you find for the Way of Allawh a diversion.

What! Have they not travelled in the land and seen the end of those before them. They were more powerful than them. There is nothing in the heavens and the earth which can render Allawh helpless. Verily, He is the One of Knowledge and the Powerful.
If Allawh had to apprehend people because of their (evil) deeds then He would not have left on the surface of the earth a single living thing. In fact, Allawh has granted them an appointed time. Then, when their appointed time arrives, then verily, Allawh is the Overseer of His servants." (Ayah 45, Soorawh Fatwir)
75. "If he (Yoonus) was not among those who glorified Allawh (by reciting tasbeeh), then he would have remained in its (the fish's) stomach until the Day of Resurrection." (Ayah 143-144, Soorawh Saaffaat)
76. "Say: 'O my believing servants! Fear your Rawbb. Those who are virtuous in this world, for them is goodness; the earth of Allawh is spacious. Verily, the patient ones will be fully recompensed in a limitless way." (Ayah 10, Soorawh Zumar)
77. "Then Allawh saved him from the evil plots which they schemed and the disgraceful punishment overtook the people of Fir'aon." (Ayah 45, Soorawh Mu'min)
78. "Most assuredly, We shall aid our Messengers and those who believed, in this worldly life and on the Day when witnesses will stand up." (Ayah 51, Soorawh Mu'min)
79. "Verily, those who said: 'Our Rawbb is Allawh', and then they remained firm, Angels will descend on them so that you do not fear nor grieve. Be happy with Jannat which you have been promised. We are your Friends in this worldly life and in the Akhirawh." (Ayah 31, Soorawh Ha Meem Sajjdah – Fusswilat)
80. "Whatever calamity befalls you is because of what your hands have wrought." (Ayah 30, Soorawh Shuraw)
81. "That Day shall We grab powerfully. Verily, We shall extract recompense." (Ayah 16, Soorawh Dukhawn)
82. "O Believers! if you aid (the Deen of) Allawh, He will aid you and plant your feet firmly." (Ayah 7, Soorawh Muhammad)
83. "Do not lose courage (and because of lack of courage) do not call towards peace while you will be victorious. Allawh is with you. Never will He minimise your deeds.
Verily, this worldly life is only play and amusement, if you believe and fear, Allawh will grant you your reward and He will not ask you for your wealth. If He had to (continuously ask you for your wealth, i.e. to spend in the Path of Allawh), then you will become miserly and He will then reveal your dislike (for spending in His Path), Yes! you are those who are being called upon to spend in the Path of Allawh. From among you are those who are stingy. Verily, whoever is miserly, is in fact miserly upon his own soul. Allawh is Wealthy and you are paupers. If you turn your backs (on Allawh 's Path) then Allawh will replace you with another nation which will then not be like you." (Ayah 38, Soorawh Muhammad)
84. "Verily, Allawh is pleased with those Believers when they took the oath of allegiance to you (Muhammad) under the tree. Allawh knew that (sincerity) which was in their hearts. He therefore cast peace over them and granted them a victory close at hand, and spoils of war in abundance which they took. Indeed, Allawh is the Majestic, the Wise.
Allawh has promised you spoils of war in abundance, which you will take. Thus Allawh hastened it for you and He prevented the hands of people (the Kuffar) from (harming) you. (This is so) that it may be a sign for the Believers and so that Allawh guide you onto a Straight Road.
And another (victory too) which you have not yet attained. Verily, Allawh has encircled it. Allawh is Most Powerful over everything." (Ayah 121, Soorawh Fatah)
85. "It is He Who has sent His Rawsool with guidance and the true Deen so that He manifest it over all deens. Allawh is a sufficient Witness." (Ayah 28, Soorawh Fatah)
86. "Before them the nation of Nooh (also) rejected, as well as the Companions of Rass and the Thamood (they all were unbelievers). And, (as well) Aad, Fir'aon and the Brethren of Loot; the Companions of Aikah and the nation of Tubba'. All of them denied the Rawsools. Thus My Warning became manifest (materialised on them)." (Ayah 14, Soorawh Qawf)
87. "Or do they say: ' We are a victorious nation.' Soon will this group be defeated and it will turn tail (and flee)." (Ayah 46, Soorawh Qamar)
88. "These are such people in whose hearts has become ingrained 'Eeman and whom Allawh has aided with a power from Him." (Ayah 22, Soorawh Mujaadalah)
89. "Thus the (punishment of) Allawh came to them from a source which they least expected, and He instilled fear into their hearts. They will destroy their homes by their own hands as well as by the hands of the Believers. Therefore, take lesson, O people of intelligence?
If Allawh did not decree for them exile, He would have punished them (by execution) here on earth. And, for them in the Akhirawh is the punishment of the Fire. This is because they opposed Allawh and His Rawsool. Whoever opposes Allawh (should know that) verily, Allawh is severe in punishment." (Ayah 4, Soorawh Hashr)
90. "What! Have you not seen these munaafiqs? They say to their kaafir brethren of the Ahle Kitaab: 'If you are expelled, we will accompany you and in regard to you, we will not accept what others say. If war is made against you, we will aid you.' But, Allawh is a Witness that, verily, they are liars. If they (the unbelievers among the Ahle Kitaab) are expelled, these (munafiqeen) will not accompany them; if war is made against them (Ahle Kitaab), they (munafiqeen) will not assist them. And, should they aid them, they (munafiqeen) will turn tail and flee. Thus they will not be aided. Most certainly, in their hearts they fear you more than even Allawh. That is because they are a people who do not understand. (Ayah 14, Soorawh Hashr)
91. "Perhaps (it is so hoped) that Allawh creates love between you and those with whom you are enemies." (Ayah 7, Soorawh Mumtahinah)
92. "And another (Savour) which you love: (viz.) Help from Allawh and a quick victory." (Ayah 13, Soorawh Saff)
93. ?And unto Allawh belongs the treasures of the heavens and the earth, but the hypocrites do not understand. They (munafiqeen) say: 'If we return to Madeenah, the honourable ones will expel the contemptible ones from it (the city).' (But, they fail to realise that) unto Allawh, His Rawsool and the Mu'mineen belongs Izzat (honour, respect and glory). But, the munafiqeen do nor know.? (Ayah 7 and 8, Soorawh Munaafiqoon)
94. "No calamity befalls, but with the command of Allawh. Whoever believes in Allawh, He guides his heart." (Ayah 11, Soorawh Taghaabun)
95. "Whoever fears Allawh, He makes for him an opening and He grants him sustenance from such a source which he did not even think of Whoever has trust on Allawh, Allawh is sufficient for him. Indeed, Allawh will complete His Command. Allawh has ordained for everything a measure." (Ayah 2 and 3, Soorawh Talaaq)
96. "Many settlements (their inhabitants) disobeyed the Command of their Rawbb and His Rawsools. We then took from them a stern reckoning and punished them severely. Thus they tasted the misfortune of their deeds and their end was ruin (and loss)." (Ayah 8 and 9, Soorawh Talaaq)
97. "Verily, we have tested them as We tested the people of the orchards when they took an oath that they would certainly pick up the fruit of the orchards in the morning; they did not even say 'In-sha Allawh'. Then, a calamity (during the night) passed over the orchard from your Rawbb while they remained sleeping. Then by the morning the orchard seemed as if it was already harvested. In the morning they called to one another to hasten to the orchards if they wished to harvest it. They set of (for the orchard) whispering to themselves: 'Do nor allow any beggar to come to you today. You have full authority to refuse (them).
When they beheld the orchard (laying in ruins), they exclaimed: ?Verily, we were astray. In fact we are deprived.'
A decent one among them said: 'What! Did I not tell you: Why do you not glorify Allawh (recite Tasbeeh)'. They all then (spontaneously exclaimed: ?Glory to our Rawbb. Verily, we were transgressors.' They then accused one another, saying: ?Most certainly, we did transgress. Perhaps our Rawbb will grant us something better than it (the ruined orchard). Verily, we turn towards our Rawbb.'
Such then is the punishment. And, the punishment of the Akhirawh is greater; if only they knew." (Ayah 17-33, Soorawh Qalam)
98. "Thus I said (This is the statement of Nooh alayhis salaam): 'Seek the forgiveness of your Rawbb. Verily, He is most forgiving. He despatches abundant rain to you; He increases you in wealth and sons; He granted you orchards and created for you rivers." (Aayat 10, 11 & 12 Soorawh Nooh)
99. "And if they became firm on the road (of Truth), We would have granted them water in abundance." (Ayah 16, Soorawh Jinn)
100. "What! Did He (Allawh) not ruin their plots?" (Soorawh Feel)
These are the 100 Qur'anic verses on which the subject matter of this book is based. Some of the Ayat prove that comfort, success, and prosperity are for the pious servants of Allawh while some verses prove that misfortune, calamity, and adversity are the lots of transgressors. For the sake of brevity, only these verses

have been cited. Besides these there are numerous other Qur'anic verses to prove the claims made in this book. It is now incumbent upon Muslims to confine the success and prosperity of both worlds to following the Deen.

And, upon us is but to deliver (the Message)

ROOH I
ISLAM AND 'EEMAN

Both the words, Islam and 'Eeman, are used synonymously. Allawh Ta'ala says:

Whoever among you turns away from his Deen (Islam) and then dies being a kaafir, his good deeds will be ruined in this world and the Akhirawh. Such people are the inmates of the Fire; therein will they remain forever.

Verily, (the true) Deen by Allawh is Islam.

Whoever searches for a Deen other than Islam, never will it be accepted from him. (i.e. His adoption of any other religion will never be acceptable to Allawh Ta'ala). And, in the Akhirawh, he (the one who chooses another religion) will be ruined.

The ruin of one's deeds in this world is the nullification of one's nikah. By reneging from Islam, the renegade's (Murtadd's) wife falls out of his nikah. He is also deprived of inheritance. He will not inherit in the estate of any Muslim. After death there is no Janaazah Sawlah for him. The ruin of one's deeds in relation to the Akhirawh is the everlasting residence in Jahannum. If a murtad (one who renounced Islam) returns to the fold of Islam, he will have to renew his nikah with the woman who was previously his wife. This renewal will be with her consent and approval. If she refuses, it cannot be imposed on her and she cannot be compelled to marry him.

Allawh Ta'ala says:

O People of 'Eeman! Believe in Allawh, His Rawsool, in the Kitabb which He has revealed to His Rawsool and in those Kitaabs which were revealed before (Rawsoolullawh b). Whoever commits kufr (i.e. disbelieves) with Allawh, with His Angels, with His Books, with His Rawsools and with the Day of Qiyamah, verily, he has gone far astray. Undoubtedly, those who were (first) Muslims then became kaafir; then again Muslims; then again kaafir (and remained so to the last), have gone multiplying in kufr. Allawh will never forgive such people nor will He show them the Road (of Jannat).

Verily, those who have rejected Our laws, soon will We enter them into a dreadful Fire. Therein (there condition will be such that) when their skins have become scorched (and burnt out). We will immediately replace the skin so that they suffer the punishment (forever). Verily, Allawh is most Powerful and the Wise.

Those who have adopted 'Eeman and practised righteousness, soon will We enter them into such Paradises under which flow rivers. They will dwell therein forever. Therein will be pure wives for them. We will enter them into a dense shade (of coolness). In these Ayat some of the bounties of Jannat for the people of Islam and some of the terrors and hardships of Jahannum are mentioned for the rejectors of Islam. Other aayat and Ahadeeth explain these in greater detail. O Muslims! The life of this world is insignificant. If you remain steadfast on Islam irrespective of whether you have to suffer some hardship, the comforts and luxuries which you will experience and enjoy immediately after death, will obliterate the memory of any difficulty or hardship which you had undergone here on earth. If due to some baneful motive, greed, fear or hardship you turned away from Islam Allawh forbid! you will experience and suffer such terror and punishment immediately after death that you will forget whatever comfort and luxury you had enjoyed here on earth. You will never be able to escape that misfortune and dread which will overtake you after death. Hence, a person with the least amount of understanding will not renounce Islam for the sake of even the kingdom of the whole world. O Allawh! Guide our brethren and straighten their intelligence.

ROOH II
THE ACQUISITION OF AND IMPARTING DEENI KNOWLEDGE

Rawsoolullawh (S) said:

The acquisition of (Deeni) knowledge is compulsory on every Muslim.

Ibn Majah

This Hadeeth proves that it is obligatory upon every Muslim, male and female, rich and poor, city dweller and villager, to seek Deeni knowledge. Acquisition of Deeni knowledge is not confined to the medium of the Arabic language. The teachings of the Deen are to be acquired through the medium of either Arabic books or non-Arabic books or by enquiring from reliable Ulama or by listening to lectures of reliable and qualified lecturers. Women who are unable to read and cannot reach any Aalim, should through the agency of their men-folk enquire from the Ulama about their Deeni requirements. Rawsoolullawh (S) said:

O Aboo Dharr (a Sahaabi) if you go anywhere to learn one Ayah of the Qur'an, it is better for you than 100 rakaats (Nafl) Sawlah; if you go anywhere to acquire 1 law of the knowledge (of Deen), it is better for you than performing 1000 rakaats (Nafl) Sawlah, irrespective of whether you practised on it (the knowledge) or not.

'Ibn Majah

The immense value and significance of Deeni knowledge are manifest from this Hadeeth. Some people contend that knowledge without practice is futile. This view is erroneous because the Hadeeth states with clarity the great merit of acquiring Deeni knowledge even if one did not practise in accordance. There are three reasons for this great significance of knowledge even if one does not practise according to what has been acquired. These are: Knowledge

1. Prevents one from going astray because of the realization of the truth; this in itself is a great treasure.
2. Of the Deen will Insha-Allawh, induce one to act in accordance with it sometime or the other. Insha-Allawh, a man of knowledge will someday obtain the taufeeq to make a'mal (to practise according to the demands of knowledge).
3. Enables 1 to instruct others in the truth: 1 in possession of Deeni knowledge is in a position to impart that knowledge thereby disseminating the Law of Allawh Ta'ala; this too is of great merit and of tremendous Thawabb

Rawsoolullawh (S) said:

The noblest charity is that a Muslim acquires some knowledge (of the Deen), then imparts it to a brother Muslim

'Ibn Majah

This Hadeeth urges the imparting of Deeni knowledge in whatever measure one has acquired. Its thawaab is greater than all acts of charity. SubhaanAllawh! How gracious is Allawh! He bestows the greatest of thawaab for slight effort of the tongue. Such huge amount of thawaab can never be attained by expending even large sums of money in charity. Allawh Ta'ala says:

O people of 'Eeman! Save yourself and your families from the Fire.

Explaining this Ayah, Hadhrawt 'Alee (R) says that it means

Teach your family acts of virtue (i.e. Deeni acts).

The teaching the Deen to one's wife and children is compulsory is manifest from this Ayah and Hadeeth. Failing to discharge this obligatory duty will result in the punishment of the Fire as stated in the Ayah. All Ahadeeth mentioned so far have been taken from the Kitaab, Targheeb

Rawsoolullawh (S) said that:

Among the good deeds of believers that will continue to build up (as capital) after one's death is Deeni knowledge which was imparted to others. This applies to even a single mas'alah (rule) shown to another. Among such deeds is the dissemination of the Deen, for example by means of writing or purchasing books and

distributing these or by assisting students pursuing Deeni knowledge. Also among the virtuous deeds, the Thawabb of which will be perpetuated after one's death are pious children. The Hadeeth mentions some other acts of virtue as well in this regard.

No one has given his children anything better than adab (which in this context refers to Deeni knowledge).

Tirmeedhi and Baihaqi

Rawsoolullawh (S) said:

Allawh Ta'ala makes Jannat a surety for a man who looks after three daughters or three sisters. He imparts knowledge to them; is kind to them until such time that Allawh Ta'ala relieves him of their responsibility (i.e. until they get married).

Someone then enquired regarding 2 daughters and Rawsoolullawh (S) mentioned the same reward for caring for 2 daughters. Another person enquired about 1 daughter. Rawsoolullawh (S) said that this thawaab and significance are for caring for even one daughter.

These Ahadeeth have been extracted from Mishkaat. Acquisition and teaching of Deeni knowledge being fardh (compulsory) and the considerable thawaab therefore are established by these Ahadeeth (cited above) as well as by many other Ahadeeth. The highest degree of such knowledge is that which qualifies one as an Aalim of the Deen. However, not all people have the ability, determination, and opportunity to become Ulama. Nevertheless, Deeni knowledge is incumbent upon all, hence a simple method of acquiring such knowledge will be explained. This simple method enables the general public to acquire Deeni knowledge, thereby discharging their incumbent duty and obtaining the thawaab promised in this regard. This simple way is as follows:

1. Those versant with the Urdu language should study authentic Urdu books of the Deen, e.g. *Bahishti Zewar*, *Ta'leemud Deen*, *Qawsdus Sabeel*, *Tabbleegh-e-Deen*, and *Tas'heelul Mawa'iz*. These books should be studied in lesson form from a reliable A'lim. If the services of such a teacher are not available then read and study these books on your own until you find someone able to teach you. Wherever you do not understand, make a mark; seek clarification whenever you meet someone of knowledge. Whatever knowledge you acquire in this way, impart it to others also. Make a special effort to teach such knowledge which you have acquired to your wife and children.

2. Those unable to read Urdu should endeavour to enlist the services of 1 who is versant in Urdu. The instructor should read and explain the books to his class. At the same time, they should refer their Deeni questions to him for explanation. It is best and most beneficial if such a knowledgeable man can be engaged permanently. If necessary, he should be paid a salary that should be the responsibility of the community. All can contribute towards this salary. To raise a salary for an Ustad is not at all difficult. People squander considerable amounts of money on unnecessary and unlawful worldly luxuries; contributing a bit towards one's own Deeni life that in reality is the capital and means of one's everlasting life in the Akhirawh, is no sacrifice. In appointing a teacher and selecting the books for the syllabus, do not be directed by personal opinion and choice. Seek the advice of a pious A'lim.

3. Refer your affairs to some pious Aalim so that you may know and understand if your affairs and activities are in conformity with the Shariah. Whenever you wish to embark on a venture, Deeni or worldly, and you are not certain of the Shar'i ruling and requirements pertaining to that venture, then seek the advice and guidance of a pious 'Alim. What you learn in this way, impart it to others as well. Should you not have the opportunity of going personally to such an Aalim then seek his counsel and guidance by means of a letter. To ensure a quick reply and to make it easy for the Aalim, enclose a self-addressed and prepaid postage envelope in your letter.

4. Occasionally endeavour to meet pious Ulama; sit in their company and listen to their talks and advice. It is very beneficial to go specially to meet them. However, if you lack the means of going to meet them, or the opportunity does not arise and no such pious 'Alim is nearby, then whenever such an opportunity comes your way take advantage of it and spend some time in their company. When in the company of such an Aalim ask him about your Deeni affairs.

5. Another important duty is to invite a reliable and good Deeni lecturer occasionally to your town or neighbourhood. When contemplating to invite a lecturer, seek the advice of a pious Aalim. Do not invite just anyone. When listening to his wa'z (lecture) do so with great attention so that the love and fear of Allawh enter your heart. Practising in accordance with the commands of the Deen will then be a simple matter.

The above is a brief explanation of several simple ways of learning and teaching Deeni knowledge. Determination and steadfastness will result in the easy acquisition of the essential teachings of the Deen. In addition to the adoption of the aforementioned methods, it is essential to abstain from 2 harms:

1. Never attend or participate in the gatherings and functions of the Kuffar and those who have gone astray.

a. Words of kufr and dhalaal (deviation) produce darkness in the heart.

b. At such gatherings, there is the possibility of a Muslim being provoked; his 'Eeman may become inflamed because of harawm acts being committed or statements of blasphemy uttered. His anger may lead to dispute and strife. On the other hand, if one is unable to voice one's anger, 1 will be overtaken by depression and frustration. One's peace of mind will be wrecked.

2. Refrain from disputes and debates. In the majority of cases, debates produce darkening of the heart, ill feeling, and frustration.

Another very harmful effect of attending such gatherings and functions and engaging in debates is doubt and confusion. A statement of falsehood or kufr may throw the unqualified one – the one with insufficient knowledge – into great mental confusion. One may be influenced by the baatil and due to insufficient knowledge the doubt will linger and not be dispelled. Thus, by attending such functions one unnecessarily invites great spiritual calamity upon oneself. One attends at the peril of one's 'Eeman. Should anyone attempt to goad you into a debate, refuse firmly and refer him to the Ulama. Adherence to these instructions and methods, will Insha-Allawh, ensure Deeni and 'Eemani health. You will be fortified spiritually and morally; you will be saved from the diseases which attack the Deen. May Allawh Ta'ala assist you and grant you Taufeeq.

THE REVOLUTION OF THE UMMAH

Ummati – My Ummah – this is the call and slogan of love of Rawsoolullawh (S); his deep love for his Ummah caused him always to call out in dua – *Ummati, Ummati*.

The revolution of the Ummah in relation to this cry of *Ummati* does not have for its goal worldly revolution. Thus, the term 'revolution' must not be understood in the context of worldly change and revolution. Although a discussion regarding the mundane revolution of the Ummah is not futile, nevertheless, the dimension of change falling within the purview of our discussion here is Deeni Revolution. The change or revolution that is the aim and goal of Islam has no affinity and no relationship with the kind of mundane changes that have overtaken the Ummah. A study of the life conditions of a disobedient Ummati in relation to the detailed laws and rules of the Shariah will produce the stunning revelation that there is absolutely no affinity and connection between the Ummati and the Shariah. The following are the constituent parts of the Deen:

1. Aqaw'id (Beliefs) Diyanaat (Sawlah, Sawm, Nikah, Talaqq, etc)
2. Mu'aamalaat (Transactions, contracts, trade, etc)
3. Mu'aasharaat (social life, e.g. food, dress, speech, salaam, etc)
4. Akhlaqq (Moral character)

Regarding Aqaw'id, it is indeed fortunate that the 'revolution' of rejection has not yet overtaken the Ummah. Beliefs are not outrightedly rejected although some changes have taken place under cover of the Deen. The type of changes affected under cover of Deen fall within the scope of bid'ah (innovation). It is for the sake of bid'ah that the Ahl-e-Baatil (People of Falsehood) have become the opponents of the Ahl-e-Haqq (People of Truth) because of the latter's endeavours to rectify the error of bid'ah. In short, the Nusoos (Qur'an and Ahadeeth) have not been refuted, but have been subjected to baseless and erroneous interpretation (Ta'weel Baatil). The evil condition of baseless interpretation is the malady that has overcome the Ulama. But the modernists (i.e. the self-styled reformists, luminaries and western-educated Muslims-Translator) have transgressed further by having adopted the revolution of rejection as well. They not only baselessly interpret the Nusoos, but outrightly reject these as well. In fact, they at times mock and jeer at the beliefs of Islam. Because of their mocking and jesting at the Deen, the Guardians of Islam (the Ulama-e-Haqq) have labelled them with kufr. The modernist reactionaries in turn retaliated with epithets such as *bigots* against the Ulama. But those aware of the nature of kufr will not be deluded. They will know that the Ulama had no choice in the matter. They are under Shar'i compulsion to proclaim

such kufr. They will therefore be in agreement with the Ulama. This, then, is the state of the *revolution* that has overtaken the first constituent part of Deen, viz. Aqaa'id. Regarding the revolution in the second part, viz., Diyaanaat (Sawlah, Saum, etc.) the masses have not wrought a 'revolution' of bid'ah in it, i.e. they have not changed the actual acts and laws pertaining to the teachings in this department of the Shariah, but they have subjected it to neglect and omission. Their attitude of neglect towards this part of Deen is so marked that it conveys the impression that Sawlah, Saum, etc., are not obligatory acts of worship. The same attitude of indifference has been adopted about matters pertaining to Nikah, Talaaq, etc. While accepting these issues to be integral parts of the Deen, as well as accepting the exposition and explanation of these issues given by the Ulama, the general public act on the basis of desire. In a conflict between a Deeni demand and the nafs, the latter asserts its domination; for example, the commission of fornication; living together as man and wife inspite of having administered 3 Talaqq. This condition of neglect, indifference and omission regarding the second constituent part of Deen applies to the masses. However, the modernists (the products of western education) have no hesitation in denying the validity of even these teachings and practices of the Deen. The change thatthe remaining three parts of Deen, viz., Mu'aamalaat, Mu'aasharaat and Akhlaaq, have suffered is by far graver than the revolution which has overtaken the first 2 departments of Deen. Even the masses, due to ignorance, have excluded these three constituent parts from the Deen. These three departments are regarded as mundane affairs – matters applicable to only the world – as such to be decided upon and chosen by opinion and fancy. Thus, impure motives and corruption of the heart have played havoc in these three fields of the Deen. This attitude of crookedness and corruption in understanding have brought into existence a new practice, a new custom and a new habit in opposition to almost every rule and demand of the Shariah in these three departments. A conglomeration of practices, customs and habits having no affinity and sanction in the Shariah now constitutes the way of life of the Ummah. In having chosen an un-Islamic innovated way of life, the masses do not feel the slightest inhibition because they do not consider themselves to have erred in this respect. On the contrary, they proudly regard their newly adopted (un-Islamic) way of life as progress. In fact, they regard their personal practices, customs and ways that they have introduced in opposition to the Divine rules and etiquette of conduct to be superior to the Shariah. This attitude is amply demonstrated by the severe and unbridled opposition they offer those who call them towards the true Law and Way of life of a Muslim, viz., the Sunnah. This has indeed been a drastic change in the Ummah. In the first two departments of Deen (viz., Aqaa'id and Diyaanaat) the constituent parts were not excised from the Deen nor were other beliefs and devotional acts of worship introduced in opposition to those of the Shariah. In other words, as far as belief and practice are concerned, no Muslim considers any act or practice (which may have been innovated) to be superior to Sawlah, Saum, etc. The changes in these two departments are in relation to baseless interpretation (Ta'weel Baatil), neglect, omission and addition to the existing valid practices of Ibaadat. But, the gravity and magnitude of the changes in the latter three departments are so great that these, viz., Mu'aamalaat, Mu'aasharaat and Akhlaaq, have been actually detached and expelled from the Deen. After this excision, new rules and norms of conduct have been adopted in diametric opposition to the Shariah's conduct and culture. To aggravate the issue, the newly adopted un-Islamic culture has been assigned superiority over the original culture of Islam. Thus the change wrought in the latter three departments of the Deen are vastly greater and more drastic than the 'revolution' which the first two departments of the Deen have suffered. The external manifestation and occurrence of the changes in the latter three departments are both abundant and conspicuous. Aqaa'id although compulsory is not externally conspicuous. The change wrought in beliefs is therefore less discernible. The occurrence of Diyaanaat (e.g. Sawlah, Saum) is in specific times; hence, the change in this department too is relatively less in abundance and conspicuousness. But, the last three departments of the Deen (viz., Mu'aamalaat, Mu'aasharaat and Akhlaaq) are applicable at all times and in abundance since they govern every facet of man's life and movement. Therefore, the change that these three departments underwent is abundant and very conspicuous. Indeed a great revolution of detriment has overtaken the latter three avenues of the Deen. Due to the abundance and conspicuousness of this change, an observer will at all times witness the transition – the great change – in the members of the Ummah. The observer (acquainted with true and original Islamic culture) when witnessing this profound change constantly in a member of the Ummah who simultaneously sends up the slogan of (اَنَا مِنْ اُمَّةِ مُحَمَّدْ) *I'm of the Ummah of Muhammad (S)* will indeed be astounded. He will be struck with surprise and wonder. He will ask:

On what does the claimant base his slogan? In which respect and in what does he agree with Muhammad (S)? On what does he stake his claim?

O Muslims! You are again being warned of your condition of degradation. You have to be alert. You must awaken from your slumber. If even now you fail to wake up, then may Allawh help! If you have realised your fallen state – your fall from the pedestal of glory – then have you not realised that its reformation and its restoration to its former lofty state are incumbent upon you? If it is incumbent – in other words, if indeed you do acknowledge this incumbency – then what are you waiting for? When will you commence with your spiritual reformation that will bring about your restoration to your proper pedestal of glory? Are you awaiting some obstacle, some incapacitating disease, death, or some new wahi (revelation)? For a certainty, there is no hope of any new wahi coming. The Qur'an therefore asks you:

Then, which revelation after it (Qur'an) will they believe?

Obstacles and diseases that will render you helpless are not impossible. But Maut (death) is a certainty. If you are then awaiting the certainty of Maut, what do you think you will then achieve? O Muslims! Regarding this very *revolution* that the Ummah has undergone and is still undergoing in this age, Rawsoolullawh (S) predicted:

Mankind is like a hundred camels among which you cannot find mount (i.e. one worthy of riding).

And, Allawh knows best and He is the One to grant Taufeeq.

HOW TO RECTIFY THIS CHANGE HOW TO REFORM

In the previous question, it was asked:

Is reformation of the change (or the degradation brought about by the change) not incumbent?

It is not expected of any Muslim to answer that there is no need to reform and reverse the detrimental process of the evil change that has and is presently gripping the Ummah. No Muslim can say that there is no need to reform the degraded and stagnant condition of the Ummah. We shall now Insha-Allawh; indicate the way by which the Ummah may achieve the incumbent reformation. At the very outset, it should be understood that the change or *revolution* that the Ummah has suffered is a spiritual ailment. Like physical ailments have causes, so too have spiritual ailments. Like the cure for physical disease is the elimination of the causes, so too, the cure for spiritual disease is the elimination of its causes. Once the causes of the spiritual disease have been eliminated, spiritual health and vigour will be the result. There are two factors to be dealt with in this regard:

1. Diagnosis to establish the causes
2. Ways and means of eliminating these causes

A careful and thorough study and examination will reveal that the cause of the Ummah's disease of change and decadence consists of 2 parts:

1. The Death of Islamic knowledge, i.e. widespread ignorance prevailing in the Ummah
2. The Lack of determination

In the absence of knowledge, the essential laws of the Deen remain hidden. Lack of determination impedes practise even if one possesses knowledge.

THE WAYS AND MEANS OF ELIMINATING THE CAUSES OF OUR DEGRADATION

This is the most important factor that demands the greatest attention and the firmest resolution. It has been stated above that the cause of the Ummah's fall consists of two parts. Now, each of these two parts has to be attended to and eliminated in different ways. Both the Ulama and the seekers of knowledge have a role to play in the elimination of ignorance and for each group the programme of action is different. The laymen, i.e. those who have to seek knowledge, fall in two categories, viz., the wealthy who have sufficient means and those with lesser means, who have to spend their times in earning their livelihood. The wealthy that have the means should liberate their sons and dedicate them to the purpose of acquiring Deeni knowledge. Although worldly knowledge may be pursued, this should be only to the degree of necessity and be kept subservient to the Deen. The pursuit of worldly learning should never be allowed to eclipse Islamic

knowledge. In this way, the new generation – the offspring of the present generation – will be reformed. The elders themselves should engage in the acquisition of knowledge. Arrangements must be made with an Aalim or one well versed in Deeni knowledge. Ilm should be acquired from such a person systematically. If possible acquire the knowledge through the medium of the Arabic language, for Arabic is the medium of greater insight. If this is not possible, then acquire through the medium of Urdu. On the advice of an experienced Aalim, a set of Urdu books should be studied. The books prescribed should comprehensively explain the various branches of the Deen, viz., Aqaa'id, Diyaanaat, Mu'aamalaat, Mu'aasharaat and Akhlaaq. Each book should be studied twice or thrice under the guidance of an Ustad. If this is not possible, then complete each book at least once by an Ustad. Thereafter study it several times on your own. Those not in positions to devote much time to the acquisition of knowledge because of involvement in earning of livelihood should also study a set of Urdu books. These books should be prescribed for their children as well and should be studied repeatedly. This system of self-study should be adopted until arrangements could be made to enlist the service of an Ustad who can teach the books. The studies should proceed systematically and with regularity. Should any section in the books not be clear, then make a mark and when meeting a person of knowledge seek clarification from him regarding the relevant section. But, never form your own opinion, for this can be very dangerous. Those who are unable to read and for some reason cannot dedicate their children to the acquisition of knowledge academically should initiate among themselves classes for Deeni knowledge. They should make an effort to obtain the service of a qualified Aalim who will teach them the authentic books of Islam. If a qualified Aalim is not available then enlist the service of one who has benefited from the company of Ulama. If such an instructor is not available free, the community should arrange to pay him. The classes should be conducted with regularity, preferably daily; if not daily, then at least once a week. The teacher who is a non-Aalim should not explain anything in the books that he does not understand. He should mark the relevant parts and seek clarification from the Ulama. If a suitable teacher cannot be obtained locally, introduce one from outside and pay him a salary. Do remember that when collecting funds, employ only means which are Islamically lawful. The various categories of seekers of knowledge should adopt another two obligations in addition to their respective ways of study: These are:

1. Whenever you are not aware of the Shariah's ruling regarding any of your affairs, worldly or religious, immediately approach the Ulama-e-Haqq for guidance. If locally no such Aalim is available, write to such Ulama who will be able to guide you. If 1 mas'alah (rule) is asked everyday, after a year one will have acquired the knowledge of over 350 masa'il. After 10 years, this number will have grown to 3500. This is not a difficult task.
2. The 2ND necessary duty is to visit frequently the gatherings of Ulama, be such gatherings public or private occasions.

THE ACQUISITION OF KNOWLEDGE BY WOMEN

Now remains the question of knowledge for women. Endeavours should be made to obtain the service of a pious uprighteous female teacher to impart the Qur'an Majeed and other basic Islamic teachings to minor girls. For this purpose, the kitaab, Beheshti Zewer will suffice. If a pious female teacher is not available then the minor girls too should be included in the program of study of adult females. The program for study of adult females consists of 2 ways:

1. If at home any male (father, husband, brother, son, etc.) is versed in Islamic knowledge, he should daily and at fixed times conduct a class for the women of the house. The same kitaabs prescribed for men (especially Bahishti Zewar) should be taught to women at home. These books should be taught to them several times over.
2. Occasionally ask some pious Aalim who is steadfast on the Sunnah to call at home and lecture to the women. (Such lectures will be from behind a screen, fully observing all Shar'i requirements of Purdah). This method is wonderfully efficacious in ingraining the Deen into the hearts of females. The aforegoing is the program of study and for acquiring knowledge for all seekers of knowledge of the Deen. We shall now discuss the program for the Ulama.

PROGRAM FOR THE ULAMA

The Ulama should have it foremost in them to deliver the ahkaam (laws) of the Shariah to the people. The Ulama can execute this duty in a number of ways. Among such ways and means to be adopted by the Ulama for the dissemination of knowledge are:

1. Dars: Dars or teaching the knowledge of the Deen: In such teaching, the basic parts of the Deen must be accorded priority. Students should be equipped with Diyaanaat as soon as possible. After having acquired Diyaanaat, if the student wishes to study further, and time is available, the Ulama should never refuse. When conducting dars, the Ustad should not answer nonsensical and futile questions put by students. On the contrary, the Ustad should draw the student's attention to the futility of the question and forbid him from indulgence in such futility.
2. Wa'z: Wa'z or lecturing is directed to the public in general. When lecturing, the Ulama should take into consideration the time factor. The main topics of lecturing should be the ills of society and the untoward practices prevalent during the time. Although other subjects too may be introduced, these should be given less time and treated with secondary importance. The essential topics should not be confined to Aqaa'id and Diyaanaat, but should cover Mu'aamalaat (Dealings and contracts, etc) Mu'asharawt (social behaviour and conduct), and Akhlaaq (Morals and Character) in detail; the lecture given should be clear without ambiguity. The audience should understand what is being said. The lecturer should refrain from adopting a style of incitement and animosity and he should never accept any remuneration for delivering a lecture. However, if one is employed specifically for this purpose, then accepting wages will be permissible.
3. Answering Questions: Such answering pertains to questions whether asked verbally or by letter. In this field, the Aalim should bear in mind the following:

a. As far as possible don't delay in answering.
b. Do not answer nonsensical questions. On the contrary, draw the questioner's attention to the futility of his question.
c. If the question has two or more possibilities, do not answer all possibilities. First, ascertain from the questioner, the possibility that is applicable to his question. Sometimes, after having been apprised of the answers of the various possibilities, the questioner chooses the possibility that is conducive to the furtherance of his motive. He thus opts for that answer. In this way, he harms himself spiritually and worldly. By choosing an answer that furthers his motive he puts his adversary at a disadvantage.
d. Do not make it a normal policy to furnish the reasons or dalaa-il (proofs) of the ahkaam (Laws) to nonprofessionals. In most cases such dalaa-il are beyond the comprehension of nonprofessionals. Furnishing proofs is beneficial for the Ulama.
e. If there is reasonable cause to believe that the questioner will not fully understand the answer, then after furnishing him with the written answer advise him to request an Aalim to explain the written answer to him.
f. If there is reason to suspect that the questioner intends to create a dispute and controversy, then do not answer his questions. In short, do not withhold from those who deserve, but refrain from those who are undeserving.

4. Compiling Books: In this field as well, the times should be taken into consideration; the writings should embody clarity and comprehension: If Allawh Ta'ala has blessed the writer with an income; he should not sell his own books.
5. *'Amr bil Ma'roof*: *Amr bil Ma'roof* (Commanding righteousness), *Nahyi anil Munkar* (Prohibiting evil) is also one of the ways in the program for the Ulama. In some cases non-Ulama also come within this scope. The non-Ulama have to discharge this duty about their subordinates and relatives over whom they exercise control and authority. Such particular Amr bil Ma'roof, Nahyi anil Munkar is not exclusive with the Ulama. However, in relation to the general public, the duty of Amr Bil Ma'roof is exclusive with the Ulama.

In most cases, it is detrimental for non-Ulama to engage in general tableegh to the masses because nonprofessionals are not generally versant with the limits of propagation. They, therefore, commit excesses in the Deen. Furthermore, since most nonprofessionals are not spiritually reformed, their propagational activities are clouded with base motives of the nafs. Pointing to the fact that propagation to the general public is the exclusive duty of the Ulama, some Mufassireen have said that the word *min* (مِنْ) in the Ayah:

Let there be among you a group calling to virtue…

It is *men tab'eedwiyah* (تبعيضية) that sets aside some out of the whole; the meaning here being that some and not all should execute this duty. The particular Amr Bil Ma'roof of the Ulama is Waajib in the following cases:

1. A person does something and is not aware of the Shariah's ruling about his doing.
2. The Aalim has full control and authority over the one who does the act.
3. The Aalim is confident that the one doing the deed will heed his (the Aalim's) statements of Amr bil Ma'roof.

In cases other then the three above mentioned, the Amr bil Ma'roof will be Mustahab (preferable and meritorious), but not obligatory. Among the etiquettes of Tableegh is to exhort and explain the one concerned in privacy and with kindness: thereafter, if necessary, in public and with emphasis and severity. On the other hand, if there seems to be no hope of the audience heeding one's call, then ignore them and make dua. Among the branches of Amr bil Ma'roof, Nahyi anil Munkar is to propagate to the Kuffar as well. Such propagation may be either verbally or by means of literature distributed to them. Tableegh to the Kuffar should be to the non-Muslims of one's own land as well as to those of other lands. Although tableegh to the Kuffar is no longer Waajib, nevertheless, since the Shariah is universal, it will be highly meritorious if this branch of tableegh is also undertaken. Defending Islam against the onslaught of the forces of baatil is also a branch of Tableegh. To save the seekers of truth from doubt, confusion and deception, the Ulama should counter and neutralise the criticism, attacks and false allegations of the Kuffar and the Ahl-e-Bid'ah. In achieving this goal, all lawful means should be utilised. The aforementioned discussion pertained to the ways and means of dispelling ignorance. We shall now proceed to outline the ways and means of overcoming lack of courage and negligence.

HOW TO ELIMINATE LACK OF COURAGE

Experience has proven that the following ways are highly efficacious in strengthening one's resolve and in overcoming weakness and lack of courage.

1. Association with a Kaamil (expert and qualified) Shaikh of Tasawwuf (Spiritual Mentor or Guide); the following are the signs of a Shaikh-e-Kaamil:

a. He possesses sufficient knowledge of the Deen.
b. He is a firm adherent of the beliefs, practices and morals of the Shariah.
c. He is devoid of worldly greed.
d. He lays no claim to perfection and excellence.
e. He had lived a while in the company of a Shaikh-e-Kaamil.
f. The contemporary uprighteous Ulama and Mashaa-ikh hold him in esteem .
g. Comparatively, more intelligent persons than ignorant ones incline towards him.
h. The condition of the majority of his mureeds in relation to obedience to the Shariah and reduction in worldly greed is good.
i. He is alert and is concerned about the conditions of his mureeds. He reprimands and admonishes them for their wrongs and defects. He does to permit his mureeds to be the slaves of their desires.
j. After having been in his company several times, one feels a reduction in worldly love while at the same time discerns progress in the love for Allawh Ta'ala.
k. He engages in Dhikr and Shaghl (spiritual exercises). Without such practice, there is no barkat in ta'leem (instruction and teaching).

Kashf (a form of revelation that comes to the Auliya), karaamat (miracles), istijabat-e-dua (acceptance of dua) and tasarrufaat (metaphysical acts) are not requirements of a Shaikh. The companionship of a Shaikh-e-Kaamil is wonderfully efficacious. However, for achieving the benefits of a Shaikh, the mureed's intention must be sincere. The mureed, himself must desire spiritual progress and obedience. He must desire to be imbued with detestation for sin. It is essential that the mureed keep his Shaikh informed of the changing conditions of his heart. Whatever the Shaikh prescribes, the mureed should accept and practise accordingly.

2. The 2ND way will apply when the company of a Shaikh-e-Kaamil is not available. In this case, read and study the life-conditions and spiritual strivings of the Ahlullah (the Saints of Allawh). But, never engage in the mystical practices of Tasawwuf that are written in relation to the lives of the Sufis. Yes, readily follow their advices and statements regarding spiritual purification.

3. The 3RD way in which to eliminate weakness of heart and lack of courage is Muraaqabah (meditation) of Maut and Muraaqabah of the period which will follow Maut. This form of meditation consists of setting aside at least twenty minutes daily. Meditate in solitude about the events which will occur from the time of Sakaraat (pangs of death) until entry into Jannat or Jahannum. Think about these future events, e.g. the questioning in the grave by the two Angels, the punishment and comforts of the grave, resurrection, the scaling of deeds, reward, crossing the Siraat, etc.

The attributes of excellence, e.g. zuhd (being abstemious of the world), khashiyat (fear of Allawh), etc. that are influenced by the development of courage, will attain perfection by means of this form of Muraaqabah.

SUMMARY

Thus far, the factors and causes of the harmful change which the Ummah has undergone as well as the ways and means for rectifying the situation and for reforming the degraded condition of the Ummah have been fully discussed and explained. All praises unto Allawh Ta'ala. The prescription presented for the reformation of the Ummah is very simple and universally applicable. If the Ummah adopts this prescription, its reformation will be possible swiftly – within a very short while. It now remains upon those who are desirous of acquiring benefit and success to act.

ROOH III
RECITING AND TEACHING THE QUR'AN MAJEED

Rawsoolullawh (S) said:

The best of you are those who learn the Qur'an and teach it.

Bukhawri

Why do you not go to the Masjid and learn to recite 2 Ayat of the Qur'an, for this is better for you than 2 camels; 3 Ayat are better than 3 camels, 4 Ayat are better than 4 camels, and so on.

Muslim

Camels (and all vehicles of transport) are of use in only this world while the Qur'anic aayat are of use in both worlds. Here camels have been mentioned by way of example because of their great value and utility' to the Arabs. This is merely an illustration. Otherwise, in fact, the entire universe has no comparison to even a single Ayah of the Qur'an Majeed.

Mirqawt

Another fact that emerges from this Hadeeth is the great thawaab of learning even a part of the Qur'an Majeed. Even a portion of the Qur'an Majeed acquired is indeed a great and wonderful ni'mat bestowed by Allawh Ta'ala.

He who recites the Qur'an well and clearly is equal in rank to the Angels who record creation's deeds. These Angels are gracious, honourable and of lofty rank. He who finds difficulty in reciting the Qur'an will obtain a double reward.

Bukhawri and Muslim

A double reward means: One reward for reciting and another reward for the added effort. This Hadeeth exhorts the one who recites with difficulty to continue reciting and not give up reciting thinking that poor recital is futile. On the contrary, such recitation is highly meritorious, hence a double reward.

A person, who recites one harf (letter) of the Qur'an, obtains one virtue; each virtue multiplies to 10 virtues. I'm not saying that (Alif Lam Meem) is 1 harf. But, Alif in it is 1 harf; the Laam in it is 1 harf and the Meem in it is 1 harf.

Tirmeedhi and Darawmi

1 example, viz., (Alif Lam Meem) has been given. Similarly when the reciter says, Alhamd, he obtains fifty virtues. Allawhu Akbar! What tremendous significance and reward! It is, therefore, most deplorable if one, because of neglect fails to take advantage of this great offer by not acquiring the wealth of the Qur'an.

A person whose breast is devoid of the Qur'an (i.e. he has not learnt anything of the Qur'an Majeed) is like a desolate house.

Tirmeedhi

On the Day of Qiyamah, a crown of such brilliance will be placed on the heads of the parents of one who learnt the Qur'an and practised on its laws, that its glitter will outshine the brilliance of the sun which penetrates your houses. What then do you think will be the position of the one who himself learnt the Qur'an and acted in accordance with it?

Ahmadd and Aboo Dawood

This Hadeeth mentions the great significance of teaching the Qur'an Majeed to children. It is incumbent, therefore, upon Muslims to ensure that their children learn to recite the Qur'an Majeed. If for some reason they cannot or does not gain the opportunity of committing the Qur'an Majeed to memory (Hifz) then at least they should learn it by reciting from the text (Naatharah). However, wherever the opportunity exists for imparting Hifz to the children, advantage should be taken to acquire this great wealth. Indeed it is a wonderful bounty. If for some reason the child does not have the time for learning the whole Qur'an, then even a portion should be taught to him/her. This Hadeeth exhorts even the acquisition of a portion of the Qur'an Majeed.

He who recites the Qur'an, memorises it, accepts its halaal (lawful things) as halaal and haraam (forbidden things) as haraam (i.e. his beliefs in these matters are correct), Allawh Ta'ala will enter him into Jannat and accept his intercession on behalf of ten such persons of his family upon whom entry into Jahannum has become incumbent (i.e. Allawh Ta'ala will forgive them because of his intercession).

Ahmad, Tirmeedhi, Ibn Majah, Darawmi

The significance of committing the Qur'an Majeed to memory mentioned in this Hadeeth is far greater than that mentioned in the earlier Hadeeth. Among one's family members, the closest to one are one's parents. Hence, in terms of the assurance of intercession stated in the Hadeeth the Hafiz's intercession for his parents is a certainty. Parents should now realise the tremendous importance and advantage of making their children Huffaaz of the Qur'an Majeed.

Hearts (of people) also corrode like steel rusts when exposed to moisture.

Someone asked:

O Rawsoolullawh (S)! What is its polish?

Rawsoolullawh (b) replied:

Remembering Maut in abundance and recitation of the Qur'an

Baihaqi – Shu'bul 'Eeman

Hadhrawt Jabir (R) said

Rawsoolullawh (S) once came to us while we were engaged in reciting the Qur'an. Among us were some village-folk and non-Arabs (i.e. some people who were not able to recite the Qur'an properly). Rawsoolullawh (S) said, 'Continue reciting. All are reciting well.'

Aboo Dawood and Baihaqi

From this, it will be realised that even if one lacks the ability to recite superbly, one should continue reciting so that the heart becomes adorned. Those who have the ability to recite superbly should not be scornful of those who lack the ability. Rawsoolullawh (S) encouraged all to recite the Qur'an Majeed even if the recitation is not up to the correct standard.

Rawsoolullawh (S) said:

He who listens to even a single Ayah (being recited by another) obtains such a virtue which perpetually multiplies (it increases in thawaab continuously). The one who recited the Ayah will find the recited Ayah in the form of a Noor on the Day of Qiyamah (which will be of greater value and significance than the virtue that accrued to the one who had listened to the recitation).

Ahmadd

If one is unable to recite, one should always listen to the recital of others. Such listening is rewarded with considerable thawaab. There is absolutely no difficulty involved in the obtainal of such great thawaab by such a simple method.

Continue reciting the Qur'an because on the Day of Qiyamah it will appear as an intercessor for the reciter.

Muslim

The intercession of the Qur'an will result in the reciter being pardoned.

On the Day of Qiyamah, the Qur'an will petition Allawh to cloak the one who had recited it with garments of honour and respect. A crown of honour will then be placed on the head of the reciter. The Qur'an will then petition Allawh Ta'ala to shower His pleasure on the reciter. Allawh will then become pleased with him. The reciter will then be asked to recite the Qur'an, thereby attaining higher ranks of elevation. In reward for each Ayah, a virtue will accrue to him.

Tirmeedhi and Ibn Khuzaimah

Another Hadeeth as well describes the elevation of ranks by means of reciting the Qur'an in the Hereafter. The Hadeeth states:

Continue climbing (higher and higher in rank) with your recitation in the same way as you recited with care and concern on earth. Your abode (of residing) is located (at that rank attained) with the last Ayah recited.

Tirmeedhi, Aboo Dawood, Ibn Majah, and Ibn Hibbaan

1 should now reflect and take advantage of this great treasure in store in the Akhirawh by striving in the recitation of the Qur'an. Effort should be made to secure this wonderful wealth for one's offspring. If one has trouble in memorising or in reciting, one should never lose hope and give up the recitation. Even reciting in such circumstances is highly meritorious as has been explained earlier. If unable to commit the Qur'an to memory, then merely recite it (by way of Naatharah i.e. looking inside and reading). Impart this recitation to others as well. The significance and thawaab are indeed great. The acquisition of the ways and means of a practice or act that is incumbent and rewardable is also incumbent and rewardable. Like it is essential to render the act or practice so too is it essential to acquire its ways and means. This is a simple and self-evident fact. It is therefore incumbent to make the necessary arrangements for learning and teaching the Qur'an Majeed. The ways and means of rendering this duty is to establish a maktab (or madrasah) in your locality so that children can be taught to recite the Qur'an Majeed. Adults too should devote some time towards this acquisition. If a free instructor or teacher is not available, the community should engage a salaried teacher. Boys who have acquired the knowledge of reciting at the madrasah should teach it to the females at home. In this way all males and females will be able to recite the Qur'an Majeed. If anyone is unable to recite the Qur'an, he/she should at least memorise a few Soorawhs. Besides the above, there are some other Huqooq (rights and demands) of the Qur'an Majeed. These are:

1. Once the Qur'an Majeed has been learnt, it should never be forgotten. Whatever parts have been learnt should always be remembered.

2. A person who wishes to learn the translation of the Qur'an Majeed should not undertake the task by means of self-study. In self-study of the Qur'an's translation is the grave danger of misunderstanding. Its translation should be studied under the guidance of an Aalim.

3. The Qur'an Majeed demands the utmost respect and reverence. Never stretch the legs in its direction nor turn your back to it. Do not sit higher than the Qur'an Majeed and do not place it on the ground. Place it on a desk or pillow or any high place.

d. Torn, tattered and unusable pages and copies of the Qur'an Majeed should be wrapped in a clean cloth and buried in such a spot that will not be trampled underfoot.

4. When reciting the Qur'an Majeed contemplate that you are conversing with Allawh Ta'ala. The spiritual light with which the heart will then become imbued will be vividly perceived.

LOVE FOR ALLAWH AND LOVE FOR RAWSOOLULLAWH (S)

1. Hadhrawt Anas (R) narrates that Rawsoolullawh (S) said:

Whoever has in him three things, will experience the sweetness of 'Eeman: (These are)

1. His love for Allawh and His Rawsool is more than that for all and everything.

2. His love for another (person) is motivated by only the love of Allawh. (i.e. His love and friendship with people are not for worldly motives. He befriends people because they happen to be pious men of Allawh).

3. A man who, after having been saved by Allawh from kufr, abhors returning to kufr as much as he abhors falling into a fire

Bukhawri and Muslim

You cannot have total 'Eeman as long as you do not love me more than your father, children and all people.

Bukhawri, Muslim, and Mishkaat

A man cannot be perfect of 'Eeman as long as his love for me is not more than his love for his whole family and for all people.

Muslim

Also in Bukhawri Shareef, it is recorded that Hadhrawt Umar (R) said:

O Rawsoolullawh! Most assuredly, I love you more than all things, but my own life.

Rawsoolullawh (S) said:

I swear by The Being in Whose Power is my life! One is not a perfect believer until one loves me more than one's own life.

Hadhrawt Umar (reflected and) exclaimed

I now love you more than my own life.

Rawsoolullawh (S) replied:

Now you are a perfect Muslim.

Initially, Hadhrawt Umar (R) did not reflect and thought that since one is affected more by difficulty on oneself than difficulty on another, one's life must be dearer than another's must. However, upon reflection he realised that for the sake of Rawsoolullawh (S) every Muslim will readily sacrifice his own life. If a choice has to be made between one's own life and the dignity and honour of Rawsoolullawh (S), even the ordinary Muslim will be prepared to lay down his life at the altar of sacrifice. Hadhrawt Umar (R) thus realised that in fact his love for Rawsoolullawh (S) was greater than his love for his own life. And so it was and remained until the end – Hadhrawt Umar (R) remained steadfast on the Deen never turning his face away from the Deen by the slightest degree.

Hadhrawt Ibn Abbaas (R narrates that Rawsoolullawh (S) said,

Love Allawh Ta'ala because He nourishes and sustains you; love me because Allawh Ta'ala loves me.

Tirmeedhi

It is not to be inferred from this Hadeeth that we have to love Allawh Ta'ala only because He nourishes us. This Hadeeth merely implies that should one be unable to comprehend the limitless and vast favours and bounties of Allawh Ta'ala, then at least contemplate and understand this one great Ni'mat of nourishment (Rizq). No one can ever deny or ignore this obvious fact of Allawh Ta'ala being the sole Nourisher and Sustainer. Hence, understanding even this single fact will induce in one love for Allawh Ta'ala.

Hadhrawt Anas (R) narrates that a villager came to Rawsoolullawh (S) and said:

O Rawsoolullawh! When will it be Qiyamah?

Rawsoolullawh (S) said:

What preparations have you made for it?

He replied:

I have not much Sawlah nor Saum, but I have love for Allawh and His Rawsool.

Rawsoolullawh (S) said:

On the Day of Qiyamah every person will be with the one whom he loved.

This meant that on the Day of Qiyamah those who had loved Rawsoolullawh (S) will be with him. Along with this great fortune, they will be in close proximity to Allawh Ta'ala. Hadhrawt Anas (R) then commented:

After having heard this good news, Muslims became exceedingly happy. After having embraced Islam, nothing else (besides their embracing) made them as happy (as this statement of Rawsoolullawh (S).

Bukhawri and Muslim

The glad tidings conveyed in this Hadeeth are of great significance. Even if one has no great stock of acts of Ibaadat, the love of Allawh and His Rawsool (S) will secure the treasure of Divine Proximity for one in the Akhirawh.

Hadhrawt Aboo Dharr Ghifaari (R) narrated that once Rawsoolullawh (S) performed Sawlah (Tahajjud). The whole night in his Sawlah, he recited a single Ayah until the morning. The Ayah is:

(O Allawh!) If You punish them, they are your servants (i.e. You have all the authority over them). If You forgive them (it is within Your Power), for You are All-powerful and the One of Wisdom.

Nasa'i and 'Ibn Majah

Shaikh Dehlawi (R'A) commenting on this Hadeeth says that the Qur'anic Ayah that was recited the whole night by Rawsoolullawh (S) is the statement of Nabee 'Eesa (A) that he will be making (on the Day of Qiyamah) in regard to his Ummah. Rawsoolullawh (S) presented his Ummah's case for Maghfirat (forgiveness) to Allawh Ta'ala in the same manner. This loving attitude of Rawsoolullawh (S) bears testimony to his great love for his Ummah. For the sake of this love, he sacrificed the comfort of whole nights, petitioning and appealing to Allawh Ta'ala to forgive his Ummah. It will only be a callous and a heartless one whose heart is not moved when he hears of the great love that Rawsoolullawh (S) had for the Ummah.

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

My similitude with you is like a man who strives to prevent moths falling into a fire. The moths plunge into the fire while the man makes great attempts to save them. Inspite of his efforts, they continue to fall into the fire. Similarly, I relentlessly grab hold of you and divert you from the Fire (so that you do not plunge into Jahannum by commission of evil), but you continue with your plunge into the Fire.

Bukhawri

This Hadeeth too indicates the tremendous love and concern that Rawsoolullawh (S) had for his Ummah. His profound concern to save his Ummah from the calamities of the Akhirawh is a manifestation of his love for the Ummah. Which Ummati can ignore this love?

Hadhrawt Abbas Ibn Mirdas (R) narrates that:

Rawsoolullawh (S) made dua of Maghfirawt (forgiveness) for his Ummah in the evening of Arawfat. The Divine Answer came: "Your Ummah has been forgiven, excepting Huqooqul 'Ibadd (i.e. the rights of others which were usurped and plundered and for which no proper amends were made)."

Rawsoolullawh (S) then petitioned Allawh Ta'ala:

O Allawh! If You wish, You can award the rights (which were plundered here) of the oppressed with Jannat and forgive the oppressors.

However, this dua was not accepted on that night. During the morning at Muzdalifah, Rawsoolullawh (S) repeated the dua. On this occasion the request was granted. The acceptance of this dua induced Rawsoolullawh (S) to smile with delight. Rawsoolullawh (S) then said to Aboo Bakr and Umar (R):

When Allawh Ta'ala accepted my dua and forgave my Ummah, Iblees rubbed sand in his face and cried in despondency and defeat. I laughed on seeing his discomfort.

Ibn Majah and Baihaqi

This Hadeeth must not be misconstrued. The inference should not be drawn that usurped, plundered and unfulfilled rights of creation (Huqooqul Ibaad) will compulsorily at all times be waived, without any punishment nor does it mean that the performance of Hajj cancels out such rights. The interpretation of this Hadeeth consists of two possibilities:

1. The possibility of remaining in Jahannum forever as punishment for the usurpation of Huqooqul 'Ibadd
2. Definite punishment for Huqooqul 'Ibadd although such punishment will not be everlasting residence in Jahannum

When Rawsoolullawh (S) made the dua, 2 Divine Promises were the result:

1. Everlasting residence in Jahannum (the first possibility mentioned above) as compensation for plundering huqooqul ibaad was cancelled. After serving one's sentence of punishment in Jahannum, one will emerge therefrom and attain salvation.
2. Certainty of punishment for Huqooqul 'Ibadd (the second possibility) cancelled. In fact, there will be cases where Allawh Ta'ala will secure forgiveness for the oppressors by the presentation of favours and ni'mat to the oppressed. The oppressed will become pleased with the bounties and happily pardon the oppressors in return.

Once again, we must reflect and realise the tremendous and deep love that Rawsoolullawh (S) cherished for the Ummah. His concern for the Ummah was so great that he persisted in the supplication to secure forgiveness for even the oppressors of his Ummah. Is it yet possible that the heart of the Believer will not brim over with love for Rawsoolullawh (S)?

Hadhrawt 'Abbdullawh Bin Amr Bin Al-'As (R) narrates that:

Once Rawsoolullawh (S) after reciting those verses in which are mentioned the dua of Hadhrawt Ibbrawheem and Hadhrawt 'Eesa (A) for their respective Ummats, raised his hands, and supplicated to Allawh Ta'ala as follows:

O Allawh! My Ummah, my Ummah.

Allawh Ta'ala said:

Jibraw'eel, go to Muhammad (S) – Your Creator is aware (of all things) – and ask him the reason for his grief.

Jibraw'eel (A) enquired the reason from Rawsoolullawh (S) for his grief and tears. Rawsoolullawh (S) informed Jibraeel (A) of his concern for the Ummah. Jibraw'eel (A) then brought the following message from Allawh Ta'ala:

We shall please you in regard to your Ummah and We shall not let you grieve.

Muslim

According to Hadhrawt Ibn Abbaas (R), Rawsoolullawh (S) said that he will never be happy as long as there remains a single member of his Ummah in the Fire.

Durrul Manthoor

In terms of this Divine Promise to Rawsoolullawh (S), Insha-Allawh, Allawh Ta'ala will not leave a single Ummati in Jahannum. O Muslims! The wonderful treasures of the Akhirawh that you will be acquiring will be through the auspicious agency of Rawsoolullawh (S). If, therefore, you cannot love him for whom will you ever love?

Hadhrawt Umar (R) narrated that:

There was a man by the name, Abbdullawh and was known as Himar. Rawsoolullawh (S) had punished him for having consumed liquor. After having been punished, he was once again brought to Rawsoolullawh (S) for the same crime. Rawsoolullawh (S) ordered him to be punished. Someone cursed him (Himar) for repeatedly committing the crime.

Rawsoolullawh (S) commented:

Do not curse him. I swear by Allawh that I know he has love for Allawh and His Rawsool.

Aboo Dawood

One can from this incident realise the honour and love which Rawsoolullawh (S) had for one who was imbued with love for Allawh and love for the Rawsool. Even after repeatedly having indulged in a major sin, Rawsoolullawh (S) forbade people from cursing the wrongdoer. It is now necessary that every Muslim fill every vein in his body with the love of Allawh and love of Rawsoolullawh (S). The noble and priceless treasures of the Akhirawh are procurable by virtue of this love without difficulty.

ROOH V

BELIEF IN TAQQDEER AND TAWAKKUL IN ALLAWH

The belief that everything that happened, is happening and will happen is according to the knowledge, will and command of Allawh Ta'ala is called Taqdeer. Belief in Taqdeer is compulsory. The advantages of belief in Taqdeer and Tawakkul (Trust in Allawh) are as follows:

1. No matter what hardship or misfortune befalls one, it will be accepted without panic and the heart will remain strong in the face of such hardships. Strong belief in Taqdeer will indicate that Allawh's Wish is in this occurrence and it cannot be opposed. The hardship will disappear only when so desired by Allawh Ta'ala. Thus, the man of Taqdeer accepts what comes his way with contented resignation.
2. One who has understood and accepted this conception of Taqdeer will not be overcome with frustration at the delay in the passing of the hardship. He will not become despondent and lose hope when the misfortune endures for any length of time. He will banish weakness.
3. The adherent of Taqdeer will not adopt unlawful ways and means of combating the difficulty, for he knows that the adversity has been brought about by Allawh Ta'ala. He understands well that elimination of the hardship is not possible without the Will of Allawh Ta'ala. He therefore realises the futility of his efforts in trying to eliminate what Allawh Ta'ala has willed. He will thus not unnecessarily court the displeasure of Allawh by the adoption of unlawful measures. Why court Allawh's Wrath when one's purpose cannot be achieved even after having displeased Him?
4. The believer in Taqdeer and Tawakkul will not rely solely on material and mundane measures, but will resort to dua as well. He believes that nothing can be gained without His Will. He thus derives greater hope and strength by supplicating to Allawh Ta'ala. An additional benefit of engaging in dua is the strengthening of one's relationship with Allawh Ta'ala. A strong bond of love with Allawh Ta'ala is the basis of peace and all comfort.
5. The believer in Taqdeer will not attribute success, accomplishment and excellence to his efforts. He will attribute everything to the Will and Pleasure of Allawh Ta'ala. He will thus be imbued with humility. Such a man will not be arrogant and haughty.

The summary of what has been said above is:

The believer in Taqdeer and Tawakkul will be grateful (make shukr) in times and occasions of success and prosperity, and he will be patient (make sabr) when failure and adversity overtake him. This is the great advantage that Allawh Ta'ala points to in the following Ayah:

…so that you do not lose hope over what you have lost nor do you become elated because of what you have gained.

Soorawh Hadeed

The Islamic conception of Taqdeer should not be misconstrued and the essential and correct ways and means for worldly affairs should not be discarded on the pretext of resignation to Taqdeer. Discarding the lawful means and agencies which Allawh Ta'ala has created for worldly affairs is weakness as well as erroneous. Such error and weakness have been criticised in the Hadeeth. Hadhrawt Auf Bin Malik (R) narrates that:

Once when Rawsoolullawh (S) decided a dispute, the one against whom the verdict went, exclaimed:

حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيْل

Sufficient for me is Allawh and He is a good Protector.

This exclamation was intended to convey that Allawh's Pleasure was the cause of the setback that he suffered. Hearing this, Rawsoolullawh (S) said:

Allawh Ta'ala does not like weakness. Be alert!

Here Rawsoolullawh (S) exhorted that one should harness the correct means for one's case and activity. However, if inspite of instituting the correct measures, failure results, then one will be justified in saying: (). This Hadeeth appears in Aboo Dawood.

AHADEETH ON TAQQDEER

Hadhrawt Jabir (R) narrates that Rawsoolullawh (S) said:

You can never be a Mu'min as long as you do not believe in Taqdeer – in its good and its bad – to such an extent that whatever is to happen will not be warded off and whatever is not to happen will not occur.

Tirmeedhi

Hadhrawt Ibn Abbaas (R) narrates:

I was (once) behind Nabi (b) when he said to me: 'O son! I shall inform you of a few things. Remember Allawh and He will protect you. Remember Allawh and you will find Him close to you. When you have to ask for something, ask of Allawh Ta'ala. When you require aid, seek His Aid. Believe firmly that if all creation desires to benefit you in anything, they can never benefit you but that which Allawh has decreed for you. If they all unite to harm you, they will not be able to harm you in anything, but that which Allawh has decreed for you.

Tirmeedhi

Hadhrawt Aboo Darda (R) narrates that:

Allawh Ta'ala has already predestined five things for all people, viz., age, sustenance (rizq), deeds, place of burial, and final salvation or condemnation.

Ahmad, Bazzaaz, Kabeer, Ausat

Hadhrawt Mu'aawiyah (R) narrates that Rawsoolullawh (S) said:

Do not advance to acquire something, thinking that you can acquire it by your efforts even though Allawh Ta'ala has not predestined it for you nor retreat from something, thinking that you will be able to obviate it by your efforts even though Allawh Ta'ala has predestined it for you.

Kabeer and Ausat

Whatever Allawh Ta'ala has predestined, will happen no matter what efforts are made by man to gain or ward it off.

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Strive to acquire what is beneficial for you; seek the aid of Allawh; do not lose courage and if a setback overtakes you, do not say: 'If I had done this then it would have happened like this (i.e. not what had happened).' Instead, say: 'Allawh has ordained this. Whatever He has willed, has happened.

Muslim

The above Ahadeeth have been extracted from Jam'ul Fawaaid. These Ahadeeth pertain largely to Taqdeer. The narrations that will appear hereunder pertain more to Tawakkul.

Allawh Ta'ala states in the Qur'an:

(After you have consulted) and when you have firmly decided, then have trust on Allawh (and proceed to do what you have decided to do). Verily, Allawh Ta'ala loves those who place reliance (on Him).

Soorawh Al Imrawn

What greater wealth does one require than the love of Allawh? Those whose trust and reliance are in Allawh, have secured His love. There is no doubt in the success of such people. From this Ayah it is also manifest that along with Tawakkul should be Tadbeer (i.e. employment of the correct agencies, means and ways). Consultation that is mentioned in the Ayah is in fact a way for deciding an affair. However, one should not repose reliance on tadbeer. Even after having instituted the ways and means, reliance must be placed on Allawh Ta'ala.

Allawh Ta'ala says in the Qur'an Shareef:

They (the Sahabah) are such (sincere) people that when some persons said to them: 'These people (i.e. the Kuffar of Makkah) have made (great) preparations for you (i.e. for fighting you) You should therefore fear them', their (the Sahabah) 'Eeman became stronger. Allawh is sufficient and is best. Unto Him affairs are assigned. Thus, these people (the Sahabah) returned loaded with the bounties of Allawh. No grief overtook them and they remained following the Pleasure of Allawh. Verify, Allawh is most Munificent.

In these aayat is a reference to a particular incident from which the Sahabah benefited both materially as well as spiritually. Allawh Ta'ala indicates here that both these benefits were the consequence of Tawakkul.

Allawh Ta'ala orders Rawsoolullawh (S) in the Qur'an Shareef to say:

Say (O Muhammad!) Nothing can overtake us, but that which Allawh has ordained for us. He is our King. All Believers should assign their affairs to Allawh. (Ask the Kuffar) What are you awaiting for us one goodness out of two, while we are awaiting with regards to you, that Allawh inflicts you with a punishment, from His side, or at our hands. So await, we too are awaiting.

Soorawh Taubah

Since Allawh Ta'ala is the King, the servant should be pleased with whatever the King chooses. This should be the condition of all Muslims. Both prosperity and adversity are beneficial for Muslims. Times and conditions of hardship prove beneficial for Muslims in relation to the end result. In enduring the hardships, ranks increase and sins are forgiven. Thus, it matters not which condition a Muslim is in. Both, viz., prosperity and adversity, are advantageous for Believers. This shows that even if a Muslim is overtaken by difficulty and hardship, he is not reduced to despondency and frustration, for he considers the state of adversity also beneficial to him. If the benefits of adversity do not manifest in this world, then for a certainty, these will be manifested in the Akhirawh. The Akhirawh is our actual and original home and goodness and benefit there will be to our perpetual advantage.

Allawh Ta'ala says:

Moosa (when he saw Banee Israw'eel in fear and suffering because of the cruelty of Fir'aon) said: 'O my people! If you have (true) 'Eeman on Allawh, then have trust in Him, if indeed you have submitted to Him.

They said: 'We have reposed trust on only Allawh.' (They then supplicated): 'O our Rawbb! Do not make us the target of these oppressors; save us by Your mercy from these unbelievers.

Soorawh Yoonus

From this Ayah it is learnt that along with Tawakkul, dua is very efficacious.

10. Allawh Ta'ala says:

Whoever has trust on Allawh, He is sufficient for him.

Allawh Ta'ala dispenses all affairs of those who have trust on Him, be the affairs of a physical or spiritual nature. This is indeed a wonderful promise made to those who adopt Tawakkul.

11. Hadhrawt Sa'd narrates that Rawsoolullawh (S) said:

The good fortune of a person is that he remains pleased with what Allawh has ordained for him. The misfortune of a person is that he refrains from asking Allawh for goodness and that he is displeased with what Allawh has ordained for him.

Ahmadd and Tirmeedhi

Hadhrawt Amr Bin Al-Aas (R) narrates that Rawsoolullawh (S) said:

The heart of man lingers after everything. Allawh does not care for a man who puts his heart at the disposal of everything; he may be destroyed in any place (and way – Allawh cares not for him). Whoever has trust on Allawh, Allawh suffices for him in all affairs.

'Ibn Majah

This Hadeeth points out that such a man whose trust is reposed in Allawh does not become despondent and is not smitten by worry.

Hadhrawt Imrawn Bin Haseen (R) narrates that Rawsoolullawh (S) said:

Whoever remains aligned to Allawh with his heart, Allawh will be sufficient or him in all his affairs. Allawh will bestow on him sustenance from such quarters which he did not even think of. Whoever aligns himself with the world, Allawh hands him over to the world.

Targheebb wa Tarheebb

Hadhrawt Anas (R) narrates that Rawsoolullawh (S) said to a man:

Tie your camel and trust in Allawh.

Thus, Tawakkul does not envisage the abandonment of the lawful means and agencies that Allawh Ta'ala has created for the execution of activities. One has to trust in Allawh and not repose confidence in the means and ways.

Hadhrawt Aboo Khuzaamah (R) narrates that someone asked Rawsoolullawh (S):

Do incantations and medicine alter Taqqdeer?

Rawsoolullawh (S) said:

This too is included in Taqdeer.

Tirmeedhi and Ibn Majah

According to this Hadeeth, the benefit that will result from medicine, etc. is also dictated by Taqdeer. The sum total of this discussion is that Muslims should never become despondent and frustrated in difficult situations. Take lesson from what has been said in these Ayat, Ahadeeth, and do not become weak in your Deen. Repose all your trust on Allawh Ta'ala.

ROOH VI

SUPPLICATING (TO MAKE DUA)

Dua or supplication is to petition Allawh Ta'ala for one's needs and requirements, be such needs mundane or spiritual – be they in regard to one's worldly or Deeni affairs – whether such affairs and needs are within one's ability of acquisition or not. In all cases, the Muslim has to supplicate to Allawh Ta'ala for the fulfilment of his needs. Dua for unlawful desires and needs is not permissible. While making dua, all the lawful means and agencies for the requirement should be harnessed, e.g. the farmer while making dua for his farm to yield should at the same time engage in the means and ways of farming; one making dua for protection against an enemy should at the same time engage in the ways and means of warding off the enemy; the sick while making dua for recovery should resort to medicine and treatment as well; one involved in litigation should while making dua for success in his court-case, engage the proper means of achieving the success as well; one engaged in the acquisition of Qur'anic and Deeni knowledge should make dua for barkat and success while at the same time study properly and acquire whatever ways are essential for the correct acquisition of knowledge; one involved in ibaadat should strive against the lowly desires and the diversions of shaitaan and the nafs while at the same time make dua for aid from Allawh Ta'ala for sincerity and steadfastness in his acts of ibaadat. In affairs in which physical and material means and agencies have no role to play, one should in entirety resort to only dua, e.g. rainfall, protection against plaques, the shaitaan and the deception of the nafs, protection from the oppression of cruel persons, etc. Dua does not mean the mere recitation of some words and the mere ritual reiteration of words after Sawlah. The nature of dua consists of petitioning in the Court of Allawh Ta'ala. The earnestness and concern that people have when making appeals in the courts of the world should at least be adopted when making dua in the Court of Allawh Ta'ala. When making dua, one's mind and body have to be concentrated and directed into the purpose of dua. One should never lose hope in the event of fulfilment of the dua being delayed or if fulfilment is not discerned. One has to submit to the Will of Allawh Ta'ala. Dua is an appeal to Allawh Ta'ala. It is His sole prerogative to grant or reject the appeals of His servants. We have no right to become disillusioned and despondent if we cannot discern acceptance of our dua. The times of dua are not to restricted to the time of Sawlah. Dua should be made at any time, whenever one requires something although the time after Sawlah is very efficacious for acceptance of the dua. Whenever and whatever one is in need of, immediately make dua with the heart as well as with the tongue. This then is the reality and nature of dua. Now when supplicating, do so according to the reality and nature of dua as has been described. If you do so, you will discern the efficacy and barakaat of dua. Barkat of dua does not necessarily mean that whatever you ask for will be granted. At times the very object sought for, is obtained, e.g. something about the Aakhirat, because a favour or bounty of the Akhirawh is pure goodness for the servant. For the attainment of the fortunes of the Aakhirat, 'Eeman and Itaa'at (obedience) are conditions. Without these conditions, the blessings of Akhirawh are not attainable. Sometimes, the object asked for is not obtained, e.g. an object or requirement of the world. This is so because sometimes the worldly object supplicated for is harmful and sometimes beneficial. If it is beneficial in the Wisdom of Allawh Ta'ala, He grants it to the servant and when it is harmful, He withholds it from the servant just as a father will deny his child an object that is detrimental to his interests. The meaning of barkat in this context is that the Attention of Allawh Ta'ala is directed to the servant. Thus, if due to some reason known to Allawh Ta'ala, the object asked for is not granted, then too he is contented. He is not overcome with frustration and weakness. The spiritual strength with which the heart is imbued is the effect of the Special Attention of Allawh Ta'ala because of dua made by the servant. This Special Attention of Allawh is indeed a great treasure. All other treasures pale into insignificance in its presence. This Special Attention is in fact man's original capital that he has to strive for; the possession of this treasure will bring him comfort and peace in this world and in the Akhirawh. The limitless bounties of the Hereafter are obtainable because of the Special Attention that Allawh Ta'ala focuses on His servants. There is, therefore, never the slightest fear of being deprived. The one who makes dua is never deprived because of this inherent barakaat of dua. Some Ahadeeth pertaining to the significance of dua will now be narrated.

Hadhrawt Aboo Hurairah (R) narrated that Rawsoolullawh (S) said:

The servant's dua is accepted as long as he does not ask for something sinful nor for something unkind for his relatives; and, as long as he is not impatient.

It was asked:

O Rawsoolullawh! What is the meaning of being impatient?

It means to say:

'I have asked dua time and again, but it has not been answered.' So saying, one gives up asking dua.

Muslim

This Hadeeth stresses the continuous making of dua even if the dua seemingly is not accepted.

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Nothing is more appreciable to Allawh than dua.

Tirmeedhi and Ibn Majah

Hadhrawt Ibn Umar (R) narrates that Rawsoolullawh (S) said:

Dua is beneficial in everything. It is efficacious in warding off misfortunes which have already descended as well as misfortunes which are about to descend. Therefore, the servants of Allawh should be steadfast in making dua.

Tirmeedhi and Ahmadd

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Allawh becomes angry with one who refrains from dua.

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

You should continuously engage in dua and firmly believe that Allawh is accepting your dua. Allawh Ta'ala doesn't accept the dua of one whose heart is careless.

Tirmeedhi

Dua must be made with earnestness and concentration of mind and body while at the same time believing that the dua is definitely being accepted by Allawh Ta'ala. Non-attainment of the object of the dua should not be misconstrued as nonacceptance. The dua is most certainly accepted, but obtainal of the object sought after is subject to the Wisdom of Allawh Ta'ala as has been earlier explained.

Hadhrawt Aboo Saeed Khudri (R) narrates that Rawsoolullawh (S) said:

Any Muslim who makes a dua and his dua does not contain a request for anything sinful or anything regarding the severance of family ties, Allawh Ta'ala grants him one of 3 things most assuredly, viz.,

1. What he has asked is granted immediately or
2. What he has asked is saved for him as a treasure in the Akhirawh
3. Allawh wards away some calamity from him in lieu of the object asked for.

The Sahabah then said that they will resort to dua in abundance. Rawsoolullawh (S) replied that by Allawh Ta'ala everything is in abundance. Thus, no dua is returned empty.

Hadhrawt Anas (R) narrates that Rawsoolullawh (S) said:

Everyone should petition his Creator for all his needs.

In the narration of Hadhrawt Thaabit (R) it is said:

Everyone should ask his Creator for all his needs be it even salt or be it a shoelace when it breaks.

Tirmeedhi

One should not consider it improper to make dua for insignificant items because by Allawh Ta'ala even such things that are significant, great and valuable by us, are insignificant in His Gaze.

ROOH VII

ASSOCIATION WITH THE PIOUS

Wonderfully efficacious for spiritual progress is to join the company of the pious. One should endeavour to sit in the company of pious people so that talks of wisdom and piety as well as virtuous habits are acquired. The life-stories of the pious should be studied. This too serves the same purpose as association with the pious. Virtuous character is acquired by reading and studying the life-stories of the saintly men of Allawh. Allawh Ta'ala has instilled in man the propensity to be influenced by others. Such influence is derived without any concentration and any special endeavour. The life and conditions of others generally influence people greatly. This acceptance of influence applies to both good and bad influence. The company of the pious is therefore extremely beneficial while evil company is extremely harmful. The company of the pious refers to association with such a person who has sufficient knowledge of the necessary laws of the Shariah, and whose beliefs are correct. The one with whom association is struck up should be a person who refrains from bid'ah (innovation) and evil customs and practices. He should be one who is steadfast in Sawlah, Saum and the essential acts of Ibaadat. His relationship and affairs with others should be impeccable. He should be a man of humility, piety and abstemious. He must be one who takes precaution in matters pertaining to halaal and haraam. He must be of uprighteous moral character. He must be a man who does not hold the poor and the needy in contempt. Both his external and internal character must be virtuous. The fear and love of Allawh should imbue his heart. He must not be a man of worldly greed. For the sake of the Deen he should care for nothing, neither for wealth nor honour. He should be a man who prefers the life hereafter to the life of this world. He must be a man of sabr and shukr. A man of these capabilities and characteristics is indeed alchemy for one's spiritual development. Those who lack the ability to discern or recognise the ability of a man – whether he is a man of piety or not – should take the advice of the pious people of his time. Whomever the pious people of the time describe as pious will be worthy for company. Furthermore, by being in the company of a pious man a few times, one will discern in oneself an aversion for evil and an inclination towards virtue. A man whose company produces this effect on the heart is indeed a pious man. Abstain as far as is possible from a man in whom evil qualities are discerned. Unless necessity compels one, do not enter into his company. Evil company utterly destroys one's Deen. At times evil persons harm not only one's spiritual life, but one's worldly life as well. Such worldly loss could be sustained in a variety of ways, such as in one's wealth, property, honour and life. Then there are such people in whom one cannot discern good or bad qualities. Entertain good opinion about such people but do not cultivate their company. Experience has proven that pious company plays a great and effective role in one's spiritual progress while the company of evil persons weakens the heart and ruins one's spiritual life. Some verses of the Qur'an and Ahadeeth pertaining to pious and evil company will now be cited. Allawh Ta'ala says:

O people of 'Eeman! Fear Allawh and join the company of the truthful.

Joining the company of the truthful is to associate with the pious and follow their ways of rectitude.

When you see those conjecturing (finding fault and jesting) in our Laws then turn away from them until (such time) that they engage in some other talk. And, if shaitaan caused you to forget (and you remained sitting with them), then do not sit after remembering with an unjust people.

The Qur'an here very explicitly warns against association with those who jest with the Deen; with those who treat the Deen light-heartedly; with those who show no respect for the Laws of Allawh.

Hadhrawt Ibn Abbaas (R) narrates that Rawsoolullawh (S) was asked:

Among those with whom we associate, who is the best?

Rawsoolullawh (S) replied:

The one who reminds you of Allawh when you look at him; his speech improves your Deen and his acts remind you of the Akhirawh.

Aboo Ya'laa

Some of the important signs of a pious man, which have been mentioned earlier, are stated in this Hadeeth.

Hadhrawt Aboo Umaamah (R) narrates that Rawsoolullawh (S) said:

Luqmaan said to his son: 'O my son! Associate with the Ulama. Make this an obligation on you. Listen to the talks of the people of wisdom because Allawh Ta'ala livens a dead heart with the light of wisdom in the same way as the dead earth is enlivened by abundant rainfall.

Tibrawni

Wisdom refers to the subtle points of the Deen. Such words of wisdom flow from the lips of truthful saints of Allawh Ta'ala.

Hadhrawt Muaaz Ibn Jabal (R) narrates that Rawsoolullawh (S) said: "Allawh Ta'ala said: 'My love becomes incumbent for such persons who love one another for My Sake and who associate for My Sake…'

Maalik and Ibn Hibbaan

The meaning of *for Allawh's sake* is for the sake of the Deen or Deeni motives and not worldly motives.

Hadhrawt Aboo Musa (R) narrates that Rawsoolullawh (S) said:

The similitude of a pious companion and an evil companion is as a man standing with musk (this is the similitude of a pious companion), and a man stoking a furnace (this is the similitude of an evil companion). The man with the musk will give you some or (if he does not give) then you will at least gain its fragrance while the stoker of the furnace will burn your clothing (if a spark of fire falls on you) or (if he does not burn you) then at least the smoke of the fire will reach you.

Bukhawri and Muslim

Even if one does not derive the full benefit of the pious company, one will gain to a certain degree, and likewise even if the evil company does not fully harm, one will to a certain extent be affected by the evil.

Hadhrawt Aboo Saeed Khudri (R) narrates that he heard Rawsoolullawh (S) saying:

Do not associate with anyone except with a person of 'Eeman.

Tirmeedhi, Aboo Dawood, and Darimi

There are two possible meanings to this Hadeeth, viz.,

1. Do not associate with a kaafir.
2. Associate with only one of perfect 'Eeman. Do not associate with a man of imperfect 'Eeman.

In the light of this Hadeeth, only a man of perfect 'Eeman – a man who is fully pious – is worthy of association.

Hadhrawt Aboo Razeen (R) narrates that Rawsoolullawh (S) said to him:

Should I not inform you of something which is a (great) pivot of this Deen and by means of which you can acquire the success of this world and the hereafter? Firstly, adhere to the gatherings of the people of Dhikr (those who remember Allawh much); secondly, when in solitude, keep your tongue moving with Dhikrullah as much as is possible; thirdly, love for the sake of only Allawh and hate for the sake of only Allawh…

Baihaqi in Shu'bul 'Eeman

Experience too has established that pious company is the root or basis of the Deen. Among the various ways of strengthening one's Deen and experiencing the sweetness of Deen, the most efficacious is the company of the pious.

Hadhrawt Aboo Hurairah narrates that once he was in the company of Rawsoolullawh (S) who said:

In Jannat are pillars of Ya'qoot (a precious stone of Jannat). On these pillars are erected mansions of zabarjad (a material of Jannat). In these mansions are open doors which glitter like bright stars.

The people asked:

'Who will occupy these lofty mansions?'

Rawsoolullawh (S) replied:

Those who loved one another for the sake of Allawh; those who associated with one another for the sake of Allawh and those who met one another for the sake of Allawh.

Baihaqi in Shu'bul 'Eeman

Hadhrawt Samurah (R) narrates that Rawsoolullawh (S) said:

Do not live with the mushrikeen nor be together with them. Whoever lives with them and associates with them is one of them.

Tirmeedhi

From these aayat and Ahadeeth, it is abundantly clear that association should be with men of piety so that one may gain spiritually and be influenced by the virtue and statements of wisdom and piety of the pious men. The derivation of spiritual benefit from the company of the pious has been amply proven from the aforegoing references. Such aayat and Ahadeeth will now be cited by which it will be proven that this same benefit is also attainable by studying the life-conditions of the pious.

Allawh Ta'ala says:

We narrate all these stories of the Ambiya (Nooh, Hood, Saalih, Ibraheem, Loott, Shuaib, and Moosa – alaihimus salaam) to you so that We strengthen your heart.

Soorawh Hood

This then is one benefit of reading and studying the stories of the pious people. The heart is strengthened and imbued with comfort and contentment. The heart becomes fortified against falsehood just as the pious people were strong and steadfast against falsehood. Because of such steadfastness, Allawh Ta'ala bestows His Aid. In another Ayah Allawh Ta'ala declares:

We aid Our Messengers and the people of 'Eeman here in this world and We will also aid them on that Day when these (Angels) bearing testimony will stand.

Soorawh Mu'min

It is evident that the Aid on that Day of Qiyamah will be only for the obedient ones. They will be the successful ones while the disobedient will be met with failure. Because of the stories of the pious people, one gains strength and firmness on the Deen while at the same time it is learnt that these pious ones will attain the loftiest states of the Akhirawh, hence one is encouraged to follow in their footsteps thereby also gaining the lofty ranks in the Hereafter.

Ibn Mas'ood (R) says:

Whoever wishes to adopt the path of piety forever, should adopt the path of those (pious ones) who have passed away.

There is no absolute certainty that a man who is living will remain firm on the path of piety unto the end. The danger always remains of him going astray. Hence, the path of piety of a living man could be adopted only as long as he remains on that path. The perpetual path of piety is the path of the Sahabah of Rawsoolullawh (S). It is also stated in the Hadeeth that the character and habits of the Sahabah should be established as a standard as far as is possible. (Jam'ul Fawaaid) It is obvious that the adoption of the character and ways of the Sahabah can be possible only if one is aware of their life-stories. It is therefore essential to study books on the lives of the illustrious Sahabah.

Like the Qur'an Majeed, the Ahadeeth similarly narrate the stories of the Ambiya, Ulama, and Auliya with a view of inducing in people the urge to follow the uprighteous and pious personalities of the past. This purpose is stated in the order:

Therefore, follow their guidance.

The Ahadeeth are replete with the stories of pious and accepted personalities. These stories are an effective way of exhorting people towards piety and spiritual progress. It is precisely for this reason that we find the Auliya always making it a point to compile such books. The following are some books in this regard. Do make a special effort to read these books or let someone read and explain the books to you. If the services of an Aalim are available for this purpose then it will be most beneficial.

1. Taarikh Habeebullah
2. Nashrut Teeb
3. Maghaazi-e-Rawsool
4. Qawsawsul Ambiya
5. Futuhush Shaam wal Misr wal Ajam
6. Futuhul Iraq
7. Futuhaat Bhunsa
8. Firdaus Aasiyah
9. Hikayatus Sawliheen
10. Tadhkaratul Auliya
11. Anwarul Muhsineen
12. Nazhatul Basateen
13. Imdadul-Mushtaq
14. Naik Beebiya

N.B. Certain things in some of these books will be above the understanding of most people. Such difficult and incomprehensible sections should be omitted.

ROOH IIX
THE LIFE OF RAWSOOLULLAWH (S)

It is essential to inculcate in one the reverence and respect for the lofty character and habits of Rawsoolullawh (S). It is necessary that the morals of Rawsoolullawh (S) become established in ones heart so that love for Rawsoolullawh (S) becomes dominant in the heart and eagerness to follow the holy character of Nabi-e-Kareem (saws) is induced in the Believer. Some aayat and Ahadeeth will be mentioned in this regard. Allawh Ta'ala says:

Verily, you (Muhammad) are on a lofty character.

Soorawh Noon

The Nabi is inconvenienced by this act (but he does not make this known); he takes you into consideration (by his silence). But Allawh speaks plainly and cares not (for anyone).

Soorawh Ahzaab

This is a reference to a particular incident. Some Companions stayed longer than what was proper on this occasion at the home of Rawsoolullawh (S) who was anxious to retire for the night. They continued in conversation. Although Rawsoolullawh (S) was inconvenienced by their late stay, he nevertheless, refrained from asking them to leave, not wishing to hurt their feelings. This reticence of Rawsoolullawh (S) was about his personal matters and not to such affairs that came within the purview of Tabbleegh.

Hadhrawt Anas (R) narrates:

I served Rawsoolullawh (S) for ten years, but never did he speak a word of rebuke to me; he never said to me: 'Why did you do this and why did you not do that?'

Bukhawri and Muslim

Rawsoolullawh (S) was the kindest in disposition. Once Rawsoolullawh (S) asked me to do something, but I refused while in my heart I intended to go where ordered. I then went on the errand. I passed some children playing in the marketplace and I joined them. Suddenly Rawsoolullawh (S) arrived there and laughing, he took hold of my neck and said: 'Are you going?' I said yes, I am going now.

Muslim

I was walking with Rawsoolullawh (S). He had on him a heavy shawl made in Najraan. Along the way a Bedouin came. The Bedouin gRawbbed hold of the shawl and pulled it with such force that Rawsoolullawh (S) was pulled forward close to the breast of the Bedouin who said, 'O Muhammad! Order that I too be given from that wealth of Allawh, which is with you.' Rawsoolullawh (S) smiled and ordered that he be granted a gift.

Bukhawri and Muslim

6. Hadhrawt Jabir (R) said that:

Rawsoolullawh (S) never refused to give anything which he was ask- ed. If he had it, he would give it. If he did not have it, he would present an apology and make a promise to give it at another time.

Bukhawri and Muslim

Hadhrawt Anas (R) narrates that:

Once a man asked Rawsoolullawh (S) for some goats which belonged to Rawsoolullawh (S). The goats were grazing in a valley. Rawsoolullawh (S) presented all the goats to the person who had asked for them. This man said to his people when he returned: "O my people! Become Muslims. By Allawh! Muhammad gives much.

Muslim

Jubair Bin Mut'im (R) said that:

Once he was walking with Rawsoolullawh (S) on his return from Hunain. A group of Bedouins surrounded Rawsoolullawh (S) and were asking for gifts. They gRawbbed from Rawsoolullawh (S) everything which he had until finally they snatched even the shawl from his body.

Rawsoolullawh (S) said:

At least return my shawl. If I had camels as numerous as the trees, I would have distributed them among you; you would then not have found me to be miserly and small of heart.

Bukhawri

Hadhrawt Anas (R) narrates that:

After Rawsoolullawh (S) would complete Fajr Sawlah, the servants of the people of Madeenah would bring containers of water. Whoever presented a container, Rawsoolullawh (S) would immerse his holy hand in the water. This was done for the sake of barawkat. Sometimes the mornings were extremely cold, nevertheless, he immersed his hand in the water.

Muslim

Hadhrawt Anas (R) narrates that:

Rawsoolullawh (S) was not harsh in disposition nor was he one who cursed. If someone had to be reprimanded, he would (at most) exclaim: 'What is the matter with him. May dust settle on his forehead.'

This statement, viz., *May dust settle on his forehead* is not a curse. Even during Sawlah, dust settles on the forehead when in Sajjdah by the head touching the earth. In a way, this was a dua for the betterment of the person. It implied that the errant attain rectitude by performance of Sawlah, for Sawlah prevents from evil and shameless deeds. This is 1 of the peculiarities of Sawlah. This Hadeeth is recorded in Bukhawri Shareef.

Hadhrawt Aboo Saeed Khudri (R) narrates that:

Rawsoolullawh (S) was more modest that a young Purdah-Nasheen girl (a girl who remains in seclusion). Hadhrawt Aboo Saeed Khudri says: "When he (saws) saw something which he detested, we would realise it from the effect on his auspicious face.

Bukhawri and Muslim

He would not generally mention it due to excessive modesty.

Hadhrawt Aswad (R) narrates that he asked Hadhrawt Aishah (R):

What did Rawsoolullawh (S) do at home?

She replied:

He would assist his wives in their housework.

Bukhawri

Some examples of the type of housework done by Rawsoolullawh (S) are mentioned in the following Hadeeth.

Hadhrawt Aishah (R) narrates:

Rawsoolullawh (S) would mend his shoes, sew his clothing, and do the work of the house as ordinary people among you do.

She also narrates that:

Rawsoolullawh (S) did not act like a master at home. He would milk the goats himself.

Tirmeedhi

Hadhrawt Aishah (R) narrates that:

Rawsoolullawh (S) never killed anything with his own hands nor did he beat any servant. Yes, Jihaad in the Path of Allawh was an exception. He never hit anyone in anger nor inconvenienced anyone unnecessarily or in revenge. However, when the prohibitions of Allawh were violated, Rawsoolullawh (S) took appropriate action for the sake of Allawh Ta'ala.

Muslim

Hadhrawt Anas (R) narrates:

I was eight years old when I joined the service of Rawsoolullawh (S). I remained in his service for ten years. Whenever I damaged anything with my hands, Rawsoolullawh (S) did not scold me. Even if someone from the family of Rawsoolullawh (S) scolded me, he would prevent them, and say: "If anything else was decreed, it would have happened.

Masaabeeh and Baihaqi

Rawsoolullawh (S) visited the sick and participated in the funeral (janaazah) service.

Ibn Majah and Baihaqi

When making musaafahah (shaking hands) with someone, Rawsoolullawh (S) would not withdraw his hand before that person withdrew his hand; nor would he turn away his face until the other person did not turn away his face. Rawsoolullawh (S) was never seen stretching his legs towards others.

Tirmeedhi

In the Kitaab, Shamaail Tirmeedhi are 2 lengthy narrations from which some sentences will be quoted here. Hadhrawt Hasan and Hadhrawt Husain (R) narrate on the authority of their father, Hadhrawt Ali (R):

At home, Rawsoolullawh (S) divided his time into three periods. In one period, he remained engrossed in the ibaadat of Allawh Azza wa Jall. In the other period, he engaged himself in fulfilling the rights of his family. One period he reserved for himself. His special period was then further divided between others and himself. The benefits and barkat of this special period were spread among the people at large through the medium of the special companions of Rawsoolullawh (S). In this special period, Rawsoolullawh (S) granted certain distinguished Sahabah (the Ulama among the Sahabah) permission to sit in his company. In this special time, Rawsoolullawh (S) preferred the distinguished Sahabah above others. In this time, Rawsoolullawh (S) engaged the distinguished group of Sahabah in matters of the Deen and the Ummah. All who attended came with the motive of acquiring benefit from Rawsoolullawh (S). Besides the benefits of knowledge, they would also participate in meals with Rawsoolullawh (S). When they departed from his company, they would leave as guides of the Deen.

This was the atmosphere of the special and distinguished gatherings of Rawsoolullawh (S). Regarding the time Rawsoolullawh (S) spent outside the home, Hadhrawt Hasan and Hadhrawt Husain (R) narrate on the authority of their father, Hadhrawt Ali (R) that:

Rawsoolullawh (S) was at all times pleasant and smiling. People would not quarrel in his presence. Rawsoolullawh (S) did not speak until another speaker completed and became silent. He overlooked the disrespect that was in the conversation of a stranger. He did not interrupt a conversation unless it exceeded the bounds of propriety. He would then intervene and end it either by his express prohibition or by leaving the company.

This was his attitude with the general public, i.e. with those with whom he had connection, viz., the Sahabah. Regarding his attitude towards his enemies, something will be said about it now.

Hadhrawt Aboo Hurairah (R) narrates that once someone asked Rawsoolullawh (S):

O Rawsoolullawh! Curse the mushrikeen.

Rawsoolullawh (S) replied:

'I was not sent as one who curses. I was sent only as a mercy.'

Muslim

Rawsoolullawh's (saws) habit was to even ask for the betterment of his enemies. Occasionally he would supplicate to Allawh for protection against his enemies.

In a lengthy Hadeeth narrated by Hadhrawt Aishah (R), regarding the incident of Taaif, Rawsoolullawh (S) referred to the torture of the Kuffar on this occasion to have been severer than the hardship that he suffered during the Battle of Uhud. On this occasion at Taaif, Hadhrawt Jibraeel (A) introduced Rawsoolullawh (S) to the Angel in charge of the mountains. The Angel greeted Rawsoolullawh (S) and said:

O Muhammad! I am the Angel of the mountains. Allawh has sent me to you so that you command me. If you command, I will crush the people of Ta'if between these two mountains.

Rawsoolullawh (S) replied:

No! I hope that Allawh will create from among them such men who will worship only Allawh and associate none with Him.

Bukhawri and Muslim

At this critical time too, Rawsoolullawh (S) never thought of revenge. He only had to give the order and his enemies would have perished. But, he chose to forgive them and supplicate on their behalf. He confronted his opponents with love and affection.

In a lengthy Hadeeth, Hadhrawt Ali (R) narrates an incident about a Jew who at the time was a subject of the Muslim state in Madeenah. Rawsoolullawh (S) owed the Jew some money. Once in demanding his money, he refused to allow Rawsoolullawh (S) to go home. He blockaded Rawsoolullawh (S) in the Masjid from Zuhr until Fajr of the next day. When people started to remonstrate with the Jew, Rawsoolullawh (S) prevented them and said:

Allawh has forbidden me to be unjust to those with whom I have a treaty and with those with whom I have no treaty.

Late during the day, the Jew proclaimed:

I bear witness that there is no deity but Allawh and I bear witness, that verily, you (O Muhammad!) are the Rawsool of Allawh.

The Jew said:

'I adopted this attitude (towards Rawsoolullawh) because in the Taurah a description of the Nabi is given. The Taurah describes the Nabi to be Muhammad, the son of 'Abbdullawh. His birthplace will be Makkah. His place of migration, Madeenah. His kingdom will be over the Land of Shaam. He will not be harsh. He will not be loud in the marketplaces. He will not commit acts of immodesty. I wished to ascertain whether this man is indeed the Muhammad stated in the Taurah.'

Baihaqi

If these few Ahadeeth are read once daily, one will very soon realise the change towards piety that will overcome one.

ROOH IX
TAKING SPECIAL CARE TO FULFIL THE RIGHTS OF MUSLIMS

Allawh Ta'ala says:

'O People of 'Eeman! Men should not mock at other men, for it may be that they (those mocked at) are superior to them (the mockers) nor should women mock at other women, for it may be that they (who are mocked at) are superior to them (the mocking women). O People of 'Eeman! Refrain from abundance of suspicion, for verily, some suspicions are sin, nor should some of you scandal about others.

Soorawh Hujurawt

Hadhrawt 'Abbdullawh Ibn Mas'ood (R) narrates that Rawsoolullawh (S) said:

'To abuse a Muslim is an evil sin and to fight with a Muslim (unnecessarily) is (close to) kufr.'

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

When a man observing faults of others says (by way of complaint and adopting a holier than thou attitude considering himself free of fault): 'People are corrupt,' then this person will soon become the most corrupted (because he has despised the Believers).

Muslim

Hadhrawt Huzaifah (R) narrates that he heard Rawsoolullawh (S) say:

A scandalmonger will not enter Jannat (without being punished).

Bukhawri and Muslim

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

On the Day of Qiyamah, the one in the vilest of conditions will be a two-faced person. He says one thing (in favour) of one person and then another thing (in regard to the same affair) to another person.

Bukhawri and Muslim

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Do you know what is gheebat (scandalling)?

The Sahabah said:

Allawh and His Rawsool know best.

Rawsoolullawh (S) replied:

To speak about a brother (Muslim) such things which will displease him if he comes to know of it.

Someone asked:

What if what I say exists in the brother (in other words, if what is said is the truth)?

Rawsoolullawh (S) said:

'If what you say is in him, then it is gheebat and if what you say is not in him, then it is buhtaan (slander).'

Muslim

Hadhrawt Sufyaan Ibn As'ad Khadrami (R) narrates that he heard Rawsoolullawh (S) say:

Indeed, it is an act of the greatest abuse of trust if you tell a Muslim brother something false while he believes that you are telling him the truth.

Aboo Dawood

Hadhrawt Muaaz (R) narrates that Rawsoolullawh (S) said:

Whoever taunts a brother (Muslim) with a sin (which the Muslim had committed), will not die until he (the taunter) commits the same sin.

Tirmeedhi

Thus to speak sarcastically of the sins of others and to adopt a holier than thou attitude will lead to such a person himself falling in the sin. However, to speak to a sinner by way of admonishment and naseehat is not in the scope of the warning sounded in the above Hadeeth. Advice, exhortation to do good and admonition are acts of virtue. Hadhrawt Waathilah (R) narrates that Rawsoolullawh (S) said:

Do not display pleasure at the plight (be it a worldly difficulty or a Deeni condition) of a brother (Muslim), for it is quite possible that Allawh bestows His mercy on him and involves you in that plight (which had overtaken the brother).

Tirmeedhi

Hadhrawt Abdur Rahman Ibn Ghanam and Asma Bint Yazeed (R) narrate that Rawsoolullawh (S) said:

The worst among the servants of Allawh are those who gossip and create rifts between friends.

Ahmadd and Baihaqi

Hadhrawt Ibn Abbaas (R) narrates that Rawsoolullawh (S) said:

Do not unnecessarily dispute with a brother (Muslim) nor joke with him in such a way which displeases him. Do not promise him something which you cannot fulfil.

Tirmeedhi

However, failure to fulfil a promise because of a valid reason is excluded from the prohibition of the above Hadeeth. In this regard, Hadhrawt Zaid Bin Arqam (R) narrates that:

According to Rawsoolullawh (S) one who has the intention of fulfilling a promise but fails because of some real reason is not guilty of sin.

Aboo Dawood and Tirmeedhi

Hadhrawt Eyaadh Mujaasha'i (R) narrates that Rawsoolullawh (S) said:

Allawh Ta'ala has revealed to me that all people should inculcate humility so much, so that no one becomes proud over another and no one commits oppression on another.

Muslim

Hadhrawt Jareer Ibn 'Abbdullawh (R) narrates that Rawsoolullawh (S) said:

Allawh is not merciful to a person who has no mercy on others.

Bukhawri and Muslim

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Endeavour to fulfil the needs of widows and orphans. He who does so is equal (in thawaab) to one who strives in Jihaad.

Bukhawri and Muslim

Hadhrawt Sahl Bin Sa'ad (R) narrates that Rawsoolullawh (S) said:

'One who cares for an orphan, be the orphan related to him or not, will be together with me in Jannat like this: (Saying so, Rawsoolullawh – (S) – indicated with his forefinger and middle finger, separating both slightly).'

Indeed the reward is tremendous. It is no small reward to be a neighbour of Rawsoolullawh (S) in Jannat. The reason for slightly separating the two fingers and not placing them together is that after all, there will be a difference. A non-Nabi can never be on par with a Nabi.

Bukhawri

Nu'maan Bin Basheer (R) narrates that Rawsoolullawh (S) said:

'You will observe Muslims as one body in regard to mutual love and affinity. When one part pains, the entire body is affected.'

Bukhawri and Muslim

Hadhrawt Aboo Moosa (R) narrates that whenever someone came to Rawsoolullawh (S) with a need, Rawsoolullawh (S) would advise the Sahabah to intercede on behalf of the one in need so that they who intercede may participate in the thawaab. Rawsoolullawh (S) would say:

Whatever Allawh decides will be commanded on the tongue of His Rawsool.

Whatever Allawh Ta'ala wishes the needy to obtain, he will get it but the intercessor too will obtain his share of thawaab so easily. Interceding on behalf of another should be only when the one who is being petitioned is not displeased by the intercession as was the case with Rawsoolullawh (S) who himself exhorted the Sahabah to intercede on behalf of the one in need.

Bukhawri and Muslim

Hadhrawt Anas (R) narrates that Rawsoolullawh (S) said:

Assist your brother (Muslim) whether he be the oppressor or the oppressed.

Someone asked:

How is he to be aided in committing oppression?

Rawsoolullawh (S) replied:

Restraining him from committing oppression is to aid him.

Bukhawri and Muslim

Hadhrawt Ibn Umar (R) narrates that Rawsoolullawh (S) said:

A Muslim is the brother of another Muslim. He does not oppress him nor does he desert him in need and difficulty. He who remains in the service of his brother (Muslim), Allawh remains in his (the one who aids) service. He who removes a hardship from a Muslim, Allawh will remove from him a difficulty of the hardships of Qiyamah. He who conceals the faults of a Muslim, Allawh will conceal his faults on the Day of Qiyamah.'

Bukhawri and Muslim

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Despising a Muslim is a sufficient evil in a man.

Muslim

Even if a man has no other evils in him besides this one evil of holding other Muslims in contempt, he has been overwhelmed by evil and corruption, for this one evil is sufficient to utterly destroy him.

All things of a Muslim are sacred and to be honoured by other Muslims. His life, property and honour must be respected.

Muslim

It is not lawful for a Muslim to hurt, harm or inconvenience another Muslim. His life, property and dignity have to be honoured. His faults should be concealed and he must not be slandered. In short, he must be protected and honoured.

Hadhrawt Anas (R) narrates that Rawsoolullawh (S) said:

"I swear by The Being in Whose possession is my life that a man is not a perfect Muslim unless he loves for a brother (Muslim) what he loves for himself." (Bukhawri, Muslim)

Hadhrawt Anas (R) narrates that Rawsoolullawh (S) said:

"One from whose mischief a neighbour is not safe, will not enter Jannat." (Muslim)

The neighbour remains in a state of fear as a result of one's mischief. Such an evil person will not enter Jannat before being sentenced to punishment in Jahannum.

Hadhrawt Ibn Abbaas (R) narrates that Rawsoolullawh (S) said:

"He is not of us who does not have mercy on our little ones nor has respect for our aged ones. And (he is not of us) who does not forbid evil." (Tirmeedhi)

It is among the duties of a Believer to be kind to juniors, respect seniors and call to virtue and forbid evil. However, when discharging this duty of admonition, one should be kind, have respect for others and act honourably. One should not adopt harshness and a holier than thou attitude.

Hadhrawt Anas (R) narrates that Rawsoolullawh (S) said:

"Whoever defends a brother (Muslim) who is being reviled, Allawh will defend him and aid him in this world and the Akhirawh. Whoever refrains from defending a Muslim who is being reviled while having the ability to defend, Allawh will apprehend him in this world and the Akhirawh." (Sharhus Sunnah)

Hadhrawt Uqbah Bin Aamir (R) narrates that Rawsoolullawh (S) said:

"Whoever observes a fault of another and conceals that fault (not advertising it), is (in thawaab) like one who has saved the life of a girl who was being buried alive." (Ahmad, Tirmeedhi)

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

"Every man is a mirror to his brother (Muslim)." (Tirmeedhi)

Thus, when a Muslim sees a fault or an evil in another Muslim, he should act as his mirror and make known to him his fault without disgracing him, without revealing to others what he has seen just as a mirror while revealing to the viewer the faults in his appearance does not publicise to others such faults.

Hadhrawt Aishah (R) narrates that Rawsoolullawh (S) said:

"Maintain people on their ranks." (Aboo Dawood)

It is a teaching of the Deen that everyone should be treated in terms of his/her rank. Due regard has to be accorded to the position of a person. Everyone cannot be driven with the same whip.

Hadhrawt Ibn Abbaas (R) narrates that he heard Rawsoolullawh (S) saying:

"He is not a perfect Muslim who eats while his neighbour remains hungry." (Baihaqi)

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

A Mu'min (Believer) is the repository of love. There is no goodness in a man who does not have love for anyone nor does anyone love him. (Ahmad, Baihaqi)

Hadhrawt Anas (R) narrates that Rawsoolullawh (S) said:

"He who fulfils a need of a person in order to give him pleasure, has given me pleasure; whoever has given me pleasure has given Allawh pleasure; whoever has given pleasure to Allawh, He will give him Jannat." (Baihaqi)

Hadhrawt Anas (R) narrates that Rawsoolullawh (S) said:

73 acts of pardon (Maghfirat) are recorded for a person who aids a man in difficulty. Of these (73 pardons), one is sufficient for the rectification of all his affairs. The other 72 will serve as means for the acquisition of lofty stages in the Akhirawh.

Baihaqi

Hadhrawt Aboo Hurairawh (R) narrates that Rawsoolullawh (S) said:

Whenever a Muslim visits a sick brother (Muslim) or merely goes to meet a brother, then Allawh says: You are holy; your walking is holy ; you have arranged your abode in Jannat.'

Tirmeedhi

Hadhrawt Aboo Ayyub Ansaari (R) narrates that Rawsoolullawh (S) said:

It is not lawful for a Muslim to sever his ties with another Muslim for more than three days, in such a way that when they meet, the one turns his face one way and the other turns his face the other way. The better of these two is the one who makes Salaam first.

Bukhawri and Muslim

Severance of ties referred to in this Hadeeth means the breaking off of relationship because of enmity and worldly reasons. This Hadeeth does not refer to the adoption of solitude and dissociation with the general public. Such solitude is for the sake of the development of the rooh (spiritual development) and is in fact, instructed by the Deen. Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Refrain from suspicion. The worst of lies is suspicion (thinking ill of others on mere supposition). Do not pry into the private affairs of others. Do not bid a higher price (for any object of sale) with the intention to deceive (and not to buy). Do not have jealousy for one another nor entertain malice for each other. Do not scandal (gheebat). Fear Allawh! All servants (of Allawh) should live like brothers.

Bukhawri and Muslim

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

A Muslim owes six rights to another Muslim.

Someone asked:

O Rawsoolullawh! What are they?

Rawsoolullawh (S) said:

When meeting him, say Salaam to him; when he invites you, accept his invitation; when he seeks aid from you, aid him; when he sneezes and says, 'Alhamdulillah', then say: 'Yarhamukallawh'; when he is sick, visit him; and when he dies, accompany his janaazah.

Muslim

The rights that Muslims enjoy over Muslims are not restricted to six. However, on this particular occasion, Rawsoolullawh (S) mentioned six. In other Ahadeeth and Qur'anic verses, more rights and duties are mentioned. Hadhrawt Aboo Bakr Siddeeqq (R) narrates that Rawsoolullawh (S) said:

A man who harms any Muslim and deceives him, is accursed.

Tirmeedhi

The rights, duties and attitudes mentioned in all the aforegoing Ahadeeth pertain to the general body of Muslims. Such rights are applicable in abundance. Besides these general rights there are also special rights applicable in particular occasions and circumstances. The special and particular rights have been dealt with in our book, Huqooqul Islam. In these days, there is great negligence and indifference in regard to the discharge of the rights and the execution of duties. It is therefore essential to be diligent in the fulfilment of these rights and duties. May Allawh Ta'ala grant us the taufeeq.

NECESSARY EXPLANATION REGARDING RIGHTS

The Huqooq (Rights) explained in this Rooh Nine are applicable to all Muslims in general. However, it is obvious that the importance and significance of huqooq will increase if these are related to special people. In regard to Rights, parents enjoy priority and greater significance because of their close relationship with their offspring. The huqooq of parents are unanimously accepted. There is therefore no need to elaborate on the details of these Rights. However, some explanation regarding certain aspects which are not generally known, seems to be necessary. These aspects have been explained in a separate treatise known as *Ta'deel Huqooqil Waalidain* (*The Equilibrium of the Rights of Parents*). This treatise is included here as an appendix to Rooh IX.

TA'DEEL-E-HUQOOQIL WAALIDAIN (THE EQUILIBRIUM OF THE RIGHTS OF PARENTS)

Allawh Ta'ala says in the Qur'an Majeed:

Verily, Allawh commands you to fulfil Trusts to their rightful ones, (and Allawh commands you) to decide with justice when you decide among people.

2 commands are understood from the general meaning of this gracious Ayah, viz. it is:

1. Incumbent to discharge the Waajib (obligatory) rights of people
2. Unlawful to destroy or fail in discharging the rights of one person for the sake of the rights of another person

This article proposes to discuss two specific cases which relate to the two above general rules enunciated by the aforementioned Qur'anic verse. The two cases mentioned are:

1. The fixation of the Waajib (compulsory) and Ghair Waajib (non- obligatory) rights of parents
2. The equilibrium (balance or just attitude and action) to be adopted in the event of a conflict between the rights of parents and wife or parents and one's children

Some unscrupulous persons – and experience has shown that there are numerous such persons – are so extreme in neglecting the huqooq of parents that they totally ignore the Shariah's commands pertaining to the compulsion of obedience to parents. Because of their total indifference in this regard, they invoke the greatest of calamities and misfortunes on them. On the other hand, some pious people adopt the other extreme whereby their obedience to their parents is of such a degree which occasions the destruction of the rights of others, e.g. the rights of their wives and children. This set of extremists are again indifferent to the commands which decree obligatory the rights of parents and children. Thus, they too, like the former set of persons, invite calamity and misfortune on themselves.

Besides the two sets of people mentioned above, there is a third set. These people do not destroy or fail in the discharge of the huqooq of people. They fulfil these rights and adequately discharge their duties and obligation. But, they understand some non-incumbent duties to be obligatory. Believing optional duties to be compulsory, they set about fulfilling these with this attitude. Sometimes, due to adverse circumstances or some other factors, they are unable to remain steadfast in the discharge of such duties. They find it difficult and unbearable. As a result, frustration sets in and their minds are afflicted with a host of divisive thoughts. They start to believe that the Shariah has imposed unbearable burdens on man and in this way; they ruin their Deen. In this way, this group also is guilty of trampling on the huqooq of someone, and that someone is one's own Nafs that also has rights over one. Speaking on the obligatory rights of the Nafs, Rawsoolullawh (S) said:

Verily, your nafs has rights over you.

Among these Huqooq Waajibah (Obligatory Rights), protection of one's Deen has priority. The fulfilment of non-obligatory rights of parents with the attitude described above, sometimes leads towards sin (which has been mentioned above). If after the laws have been correctly understood, one sets about fulfilling rights which are not obligatory, the evil mentioned above will not occur; frustration will not overtake one and one will not then attribute one's failure to adhere to this self-imposed task as an injustice and unbearable burden imposed on man by Deen. It will be realised that the difficulty was of one's own making. Furthermore, after having correctly understood the non-obligatory nature of certain rights, one will derive pleasure from one's steadfastness in executing these. In short, there is great wisdom in having knowledge of the Ahkaam (Laws of the Shariah). On the contrary, there is nothing but harm in ignorance. The essential narrations of Hadeeth and Fiqh pertaining to this subject will now be enumerated and thereafter the rules extracted from these narrations will be explained.

'Allawh is the One from Whom Aid is sought, and on Him is my trust.'

THE NARRATIONS

'Ibn Umar (R) narrates:

I had a wife whom I loved while Umar (his father) disliked her. He (Hadhrawt Umar, the father) ordered me: 'Divorce her.' But, I refused. Umar (R) then went to Rawsoolullawh (S) and mentioned this (my refusal) to him. Rawsoolullawh (S) then said to me: 'Divorce her.'

He (Ibn Umar) then divorced her.

Tirmeedhi – extracted from Mishkaat

In Mirqawt (that is the commentary on Mishkaat), it is explained that this order given by Rawsoolullawh (S) is *Amr-e-Istihbabb* or an order, the execution of which is not compulsory although it is preferable. This type of order falls in the Mustahab (preferable and meritorious) category of laws. If the order was intended as an obligatory (Wujoob) command then there must have been some factor for this command. Imaam Ghizaali (rahmatullahi alayhi) says in Ihyaaul Uloom that this Hadeeth indicates that the right of the father has priority over the right of the wife. But, for the prevalence of this priority it is essential that the father is not motivated by a corrupt motive. The rectitude of the motive of a man like Hadhrawt Umar (R) is a self-evident fact.

In a Hadeeth narrated by Hadhrawt Muaaz (R) Rawsoolullawh (S) said:

Never disobey your parents even if they order you to dissociate yourselves from your wife, children and wealth.

Mishkaat

In Mirqawt, it is explained that this Hadeeth merely emphasises perfect obedience and the significance of obedience to parents. It does not have a literal meaning. In fact, it is not incumbent upon the son to divorce his wife even if his refusal to divorce her causes great displeasure to his parents. In divorcing her, he will be afflicted with great harm. It is indeed remote that parents will derive pleasure from the difficulty and misery of their son. Thus, he is not required to divorce his wife at their insistence. The author of Mirqawt says that the indication in the Hadeeth to prove that Rawsoolullawh (S) said this as emphasis is the statement:

Do not commit shirk with Allawh even if you are slaughtered or burnt.

Undoubtedly, this statement is for the purpose of emphasis. The Qur'anic Ayah:

…except he who is compelled (to utter kufr, for then there is no blame on him)…

It clearly grants permission to proclaim a statement of kufr under duress and compulsion. Hence, the above Hadeeth is for emphasis. If the statement: *Do not commit shirk even if you are killed or burnt*. was for compulsion it would have negated the permission announced by the Qur'an (as in the Ayah mentioned above)

to utter kufr under compulsion while of course, 'Eeman is not rejected by the heart. This proves that the Hadeeth mentioned by Hadhrawt Muaaz (R) serves the purpose of emphasising obedience to parents.

Hadhrawt Ibn Abbaas (R) narrates that Rawsoolullawh (S) said:

He who obeys Allawh in regard to obedience to his parents will have opened on him two doors of Jannat if both parents exist, and one door if one parent exists. If he disobeys them, then two doors of Jahannum will be opened on him if both (parents) exist and one door if one parent exists.

In the same Hadeeth, it is mentioned that a man said:

Even if they are unjust to him (to the son)?

Rawsoolullawh (S) replied:

Even if they are unjust; even if they are unjust; even if they are unjust

Baihaqi

Commenting on this Hadeeth, the author of Mirqaat says that about the discharge of the Huqooq of parents, the son obeys Allawh Ta'ala. He fulfils the rights of the parents in the manner in which Allawh Ta'ala has commanded. Fulfilment of the right of parents is not an act of Ibaadat entirely independent in nature. It is in fact, a duty rendered for the sake of Allawh Ta'ala Who has ordered its observance with particular care and emphasis. Obedience to parents has therefore to be discharged based on it being obedience to Allawh Ta'ala. Thus, whatever they command, if it were in accordance with the Law of Allawh, it will be accepted and done. If they command any violation of the Law of Allawh Ta'ala, it will not be accepted. In this regard the Hadeeth narration is:

There is no obedience for creation in any obedience which countenances disobedience to Allawh.

The meaning of *injustice of parents* mentioned in the Hadeeth refers to worldly matters and not to affairs of the Akhirawh. Even if they are unjust and unkind in worldly matters, children should be kind to them; respect them and fulfil their rights. Their injustice does not permit children to fail in the execution of their lawful demands and rights. But, discharge of Rights is not to be understood to mean obedience to even their unlawful orders and requests. The Hadeeth mentioning *injustice of parents*' is similar in meaning to the Hadeeth that orders Zakaat-payers to please the Zakaat-collectors even if the latter are unjust to them. In the Kitabb, Lam'aat, it is also stated that this is for emphasis and not to be taken literally.

In Mishkaat is a lengthy Hadeeth of Rawsoolullawh (S) narrated by Ibn Umar (R). In this Hadeeth:

3 people are mentioned. They were on a journey when they were caught up in heavy rain. They took refuge in a cave. A huge boulder rolled and blocked the cave-entrance, cutting off their escape from the cave. The 3 decided to supplicate to Allawh Ta'ala based on some deeds that they had done with the greatest of sincerity. The deed that 1 of the 3 offered to Allawh Ta'ala as his basis of supplication was about his aged parents and little children. He implored Allawh Ta'ala in the following way:

O Allawh! I was a man who grazed goats. During the evenings when I returned home, I would first give of the goats' milk to my parents. Only then would I serve milk to my children. One day, I had gone very far and when I returned I found my parents sleeping. I did not consider it good to wake them; hence, I stood near to them with the bowl of milk in my hand. I considered it bad to allow my children to drink before I had given milk to my parents. The children were crying about my feet. I stood until it became morning.

Commenting on this Hadeeth, the author of Mirqawt says that this Hadeeth in meaning is similar to the incident of Aboo Talhah (R) and his guests mentioned in the Hadeeth. When guests arrived, he asked his wife if there was any food. She replied that the only food present was the food of the children. He asked her to put the children to sleep so that the food could be served to the guests. In Lam'aat, it is explained that the children (mentioned in the Hadeeth about the milk) were not hungry but were crying, as is the habit of children to demand delicacies. If the children were hungry, it would have been incumbent (Waajib) to have fed them. It is not conceivable that a Sahaabi of the rank of Aboo Talhah neglected an obligatory act for the sake of a non-obligatory duty. Allawh Ta'ala, Himself has lauded praise on Aboo Talhah and his wife. In Durrul Mukhtaar, it is clearly stated that the right of one's little children has priority over the right of one's parents. In Durrul Mukhtar, it is said:

A man has living both his father and little son. The right of the child has priority over the right of the father in regard to expenditure. Some have said that he should spend equally on both.

In Kitaabul Aathaar, Imam Muhammad (rahmatullahi alayhi) narrates that Hadhrawt Aishah (R) said:

The noblest of what you eat is of your earnings, and your children (i.e. their earnings) are among your earnings.

Based on this Hadeeth, Imam Muhammad (R'A) said that a father might eat from the earnings of his son if he (father) is in need if he does not waste. If the father is wealthy and takes from the property of the son anything, he (the father) will be indebted to the son. This is also the view of Imam Aboo Hanifah (R'A). Imam Muhammad (R'A) narrates that Imaam Aboo Haneefah (R'A) said:

Hammaad (R'A) narrates from Ibraheem (R'A) that the father has no right in the wealth of his son other than food and clothing if he (the father) is in need.

Commenting on this statement, Imaam Muhammad (R'A) said:

This is the opinion to which we adhere.

Hakim and others narrate:

Verily, your children are gifts from Allawh unto you; He bestows female children to whomever He pleases and He grants male children to whomever He pleases. Their wealth is for you (parents) if you are in need.

Kanzul Ummal

This Hadeeth, in fact, indicate the law propounded by Imaam Muhammad that the father has a right in the wealth of his children only in times of need and to the extent of need. The statement of Rawsoolullawh (S), viz., "when you are in need," clarifies this. Thus, if the father takes from the son's wealth unnecessarily, the amount taken will be a debt on the father. Hadhrawt Aboo Bakr Siddeeq (R) also explained in the same way the following Hadeeth or Rawsoolullawh (S):

You and your wealth belong to your father.

Hadhrawt Aboo Bakr (R) stated that:

This refers to necessary expenditure for the parents when they are in need.

Baihaqi

The following is recorded in Durrul Mukhtaar:

Jihadd is not Fardh on such underage and baaligh child (one who has attained the age of puberty) whose both parents or one parent are/is alive because service to them is Fardh Ain nor is it permissible for such children to go on a journey in which there is danger except if they (parents) give their consent. If there is no danger in the journey, they may go without permission. Among such journeys is the journey in quest for knowledge.

In Rawddul Muhtar, it is said:

Parents have the right to prevent their children from going on such journeys (which are dangerous) when they will suffer great hardship by their children's departure on such journeys. This same rule is applicable even if parents happen to be kaafir. However, if the kaafir parents prevent their (Muslim) children from the jihaad which is being waged against their (the parents') co-religionists, then the children shall not obey their parents. But, if they (parents) are poor and are dependent on their children, then they (children) will have to remain and serve their parents, even if they are kaafir. Fardh Ain will not be sacrificed for the sake of Fardh Kifaayah (Jihaad is Fardh Kifaayah and serving parents is Fardh Ain). Dangerous journeys are those pertaining to Jihaad and sea voyages. If there is no danger in the journey then it is permissible to depart on the journey without (their) permission excepting when great hardship will descend on them if the children depart. If there is no danger in the journey then one may go on journey for trade, Hajj and Umrah even without their permission. Similarly, the permission will apply to a greater extent for a journey in pursuit of Knowledge (of the Deen).

Similar rulings are recorded in Bahrur Raaiq and Fataawa Hindiyyah. In one place in Fatawa Hindiyyah, it is stated:

It is necessary to obtain the consent of the parents, if the work (for which the journey is being undertaken) is not necessary.

In Durrul Mukhtaar, the following is recorded in the chapter dealing with maintenance:

It is Waajib (upon the husband) to give his wife such a house in which none of his relatives nor any of her relatives reside.

Rawddul Muhtaar states after narrating various versions in this regard:

It is Waajib to provide a moderate house for a wealthy and honourable wife. In our cities in the land of Shaam, even the middle class people do not live in houses in which strangers live. This applies to a greater degree with people of the upper class. However, an exception is where a house has been inherited by several brothers who have subdivided the house, each one living (separately) in his own section, but the rights and duties of the building being common to them all. Times and circumstances continuously change. The Mufti should take into consideration the changing circumstances and decree accordingly, for without it, a healthy social life is not possible.

From the aforegoing narrations, several masa'il (rules) are manifest. These are enumerated hereunder.

1. It is unlawful to obey parents if they order their children to discard an act or duty that is obligatory on them (children) according to the Shariah. Obedience in such cases of conflict is not at all permissible, leave alone the idea of obedience to them being incumbent in these cases where their orders violate the Shariah. The following cases come within the ambit of this rule:

a. The man's financial condition is such that if he assists his parents from his money, his wife and children will be reduced to misery. His income is not sufficient to provide for his parents as well as his family. In this case, it is not permissible for the man to impose hardship on his wife and children by spending on his parents. This should be understood. The application of this rule is in relation to necessities and not luxuries. If after providing for the basic necessities of the wife and children, the man is able to spend on the necessary requirements of his parents, then it is incumbent on him to do so. – Translator

b. It is a right of the wife that she demands (if she so wishes) to live apart from the parents and relatives of the husband. Thus, should the wife invoke this right and the parents insist that they (their son and daughter-in-law) live together with them (parents), it will not be permissible for the husband to accede to the demand of the parents in this case. It is Waajib in this case of conflicting demands to give to the wife a separate place of residence.

c. If parents prevent their children from setting out for Umrah, Hajj and the acquisition of necessary Ilm (that amount of Deeni knowledge which is Fardh on one), then it is not permissible to obey their wishes.

2. It is not permissible to obey parents in anything that is unlawful in the Shariah, e.g. they order that the children take up such employment that is unlawful in Islam or they wish their children to participate in unlawful functions, gatherings, customs and bid'ah.

3. The rule pertaining to such acts that are Mubaah (permissible); acts which are neither obligatory nor prohibited; if parents command their children to render or to abstain from permissible acts, then the circumstances will have to be taken into consideration. If one is dependent on something and refraining therefrom will mean hardship, then obeying one's parents who refuse permission will not be incumbent. One is then allowed to embark on the task. Example: A poor man who is unable to find employment locally decides to travel elsewhere for seeking his living, but his parents refuse permission for him to go. In this case, it is not obligatory to obey the wishes of the parents. However, if the intended work (i.e. which is permissible) is not essential and one is not dependent on it or there is great danger involved in doing it or due to the son's absence the parents will be put to hardship because of no suitable arrangements being possible for their care, then it is not permissible to oppose the wishes of the parents, e.g. participation in a non-obligatory war, or a sea voyage or departing without being able to make arrangements for the care of the parents. In this case, the journey being not essential, it is obligatory to obey the parents. On the contrary, if there is no danger in the journey nor will the son's departure bring about hardship upon his parents since adequate arrangements exist, then it will be permissible to participate in that work or journey even if parents oppose. Although, it is permissible, nevertheless, it will still be Mustahab to respect their wishes in this case too. The following examples will come within the scope of this rule.

a. Parents wish their son to divorce his wife without having any real grounds. It is not Waajib in this case to obey the parents. The Hadeeth in regard to Hadhrawt Ibn Umar (R) who divorced his wife on the orders of his father, Hadhrawt Umar Ibn Khattaab (R) has already been explained earlier.

b. If parents order that the son hand over his entire earnings to them, it is not Waajib for him to obey their wishes in this regard. Should parents compel their children to hand over their (children's) earnings they (parents) will be sinful. The Hadeeth stating that 'You and your wealth belong to your father', applies to times of need as has been explained earlier. Rawsoolullawh (S) said:

The wealth of a man is not lawful (to others) but with the wholehearted consent of the owner (of the wealth).

c. Should the father take from the son's wealth more than his basic requirements, it will be a debt on him (father). Such debt can be claimed from the father. If he refuses to pay here, he will have to pay in the Hereafter. The clear statements of the Fuqaha suffice to prove this. The Fuqaha were fully qualified and competent to understand the meanings of the Ahadeeth. And Allawh knows best.

ROOH X

THE RIGHTS OF ONESELF

Man's life is the property of Allawh Ta'ala and He has imposed on us rights in respect to our own lives. Life has been bestowed to us as an Amaanat (Trust). It is therefore incumbent to utilise and guard this Amaanat according to the Divine Command. Among the rights incumbent on us in respect of our lives are:

1. The protection of its health and strength
2. The guarding of its peace

This means to refrain from any such activity that unnecessarily imposes strain and frustration. Neglect in these rights results in interference with one's Deen. Peace of mind and courage are destroyed and in consequence one will fail to render service to others. At times, due to the frustration and weakness, one's condition aggravates to the degree where one's very 'Eeman is in danger of elimination. This grave state result because of impatience and ingratitude fostered by the frustration and depression that overtakes man who has failed in fulfilling the rights of his own body and soul; some aayat and Ahadeeth will now be mentioned in this regard.

Allawh Ta'ala mentions in Soorawh Shuraw, Nabi Ibraheem's (A) statements in which he enumerates the bounties of Allawh Ta'ala on him. Among these bounties, he states:

When I become sick, only He cures me.

The desirability of health is obvious from this Ayah.

'Prepare to the best of your ability power for them (the enemies).

Soorawh Anfal

This Ayah categorically commands the protection of strength and power. The Hadeeth of Uqbah Bin Aamir (R) narrated in Muslim, mentions that Rawsoolullawh (S) explained the above Ayah as a reference to martial training since this strengthens both the heart and the Deen. Rawsoolullawh (S) mentions specifically training with the bow and arrow in the Tafseer of the above Ayah because the bow and the arrow were the weapons of that age. This Ayah and its Tafseer will be applicable to whatever weapons are in vogue during any age.

Do not be wasteful.

Waste leads to destitution that in turn produces hardship, worry and frustration. Thus, this Ayah in fact commands abstention from frustration and despondency that one invites upon oneself by extravagance. Peace of mind is thus commanded by the Qur'an.

Some of the Ahadeeth are:

Regarding excessive fasting and remaining awake at night in ibaadat, Hadhrawt 'Abbdullawh Ibn Amr Aas (R) narrates that Rawsoolullawh (S) said:

Your body too has a right over you; your eyes too have a right over you.

Bukhawri and Muslim

Excessive striving and staying awake at night have a detrimental effect on the health and this is negatory of the rights that the body of man has.
Hadhrawt Ibn Abbaas (R) narrates:

In regard to two bounties, most people remain in loss (deprived of their benefits). One is health and the other is peace of mind.

Health and peace of mind are two bounties that are strong aids in the development of one's spiritual and Deeni life. Peace of mind will exist when one has sufficient material possessions. The worry of poverty and want will thus not overtake one. From this narration, we realise that the two favours mentioned above are to be cultivated.
Hadhrawt Amr Bin Maimoon Udi (R) narrates that while admonishing a man, Rawsoolullawh (S) said:
Consider (certain) five things as a treasure before (another) five things overtake you.
1. Youth before old age;
2. Health before sickness;
3. Wealth before poverty;
4. Peace of mind before worry; and
5. Life before the event of death

Tirmeedhi
The five treasures mentioned should be valued and advantage be taken of them while they endure. These five treasure or bounties should be expended in the interests of the Deen and one's spiritual reformation and development. Once these treasures have ended, the great opportunity of rendering perfect ibaadat will have passed, hence Nabi (saws) exhorted that maximum benefit be derived while these conditions last.
Hadhrawt Ubaidullah Ibn Muhsin (R) narrates that Rawsoolullawh (S) said:
He among you who arises in the morning with 'Eeman, health and sufficient food for that day, should consider himself as being in possession of the whole world

Tirmeedhi
Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:
Whoever seeks lawful earnings … to refrain from begging and to fulfil the rights of his family and neighbour, he will meet Allawh Ta'ala on the Day of Qiyamah with his face glittering like the moon of the fourteenth night…

Baihaqi and Aboo Nuaim
This establishes that the seeking of wealth for a valid reason is exhorted and is full of significance. Lawful wealth too plays its part in the acquisition of peace of mind that is an end desired by the Deen.
Hadhrawt Aboo Dharr (R) narrates that Rawsoolullawh (S) said:
Abstention from the world (which is ordered by the Deen) does not mean making unlawful what is lawful nor the destruction of wealth.

Tirmeedhi and Ibn Majah
Destruction of the material bounties and means that Allawh Ta'ala has created is not advocated by Islam since possession of material wealth is conducive for the attainment of peace of mind which is a desirable end. The overwhelming majority of people on earth cannot enjoy peace of mind without material prosperity.
Hadhrawt Aboo Dardaa (R) narrates that Rawsoolullawh (S) said:

Allawh has created both medicine and sickness. For every sickness, there is a medicine. Resort to medicine and refrain from using haraam substances as medicine.

Aboo Dawood
This Hadeeth clearly commands the protection of health.
Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

The stomach is the fountain of the body. If it is maintained in a healthy state, one remains healthy. If it is despoiled, the health deteriorates.

Shu'bul 'Eeman, Baihaqi
This Hadeeth too refers to the guarding of one's physical health.
Hadhrawt Umm Munthir (R) narrates that once Rawsoolullawh (S) said to Hadhrawt Ali (R):

Do not eat of these dates, for you are sickly.

Umm Munthir (R) then prepared some beet and barley. Rawsoolullawh (S) ordered Hadhrawt Ali (R) to eat of it, saying: "

This suits you.

Ahmad, Tirmeedhi, and Ibn Majah
This Hadeeth also pertains to the protection of one's health.
Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) would make the following dua:

O Allawh! I seek Your protection from starvation…

Aboo Dawood, Nasa'i, and Ibn Majah
In Teebi, it is said that the reason for asking protection against starvation is that starvation produces physical weakness and mental anguish. Again this Hadeeth too implies the desirability of health and peace of mind. Another Hadeeth mentions the significance of hunger while the Hadeeth cited above mentions the seeking of protection against hunger. Although there seems to be an apparent contradiction here, in reality there is no contradiction. The significance of hunger mentioned in the Hadeeth is similar to the significance of sickness also stated in the Ahadeeth. Like sickness, hunger is not an end to be acquired. The significance in this regard refers to the thawaab one will receive by adopting patience when overtaken by the calamity of sickness or hunger. When this has been imposed on one, there is nothing but patience to adopt. Thus, the significance stated, is from that direction.
Hadhrawt Uqqbah Bin Amir (R) narrates that he heard Rawsoolullawh (S) say:

Practise arrow shooting and horse riding…

Tirmeedhi, Ibn Majah, Aboo Dawood, and Darawmi
This Hadeeth points to the maintenance of physical health and strength.
Hadhrawt Uqqbah Bin Amir (R) also narrates that he heard Rawsoolullawh (S) say:

Whoever gives up arrow shooting after having learnt, it is not of us…

Muslim
The emphasis on physical strength and power is indeed great in this Hadeeth.
Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

A strong Believer is better than a weak Believer.

This Hadeeth speaks of physical strength as is clear from the explanation of the Hadeeth by the authorities of the Deen. Physical power and strength are abilities that Allawh Ta'ala loves in his servants. Physical strength has to be developed by Believers. Since this is desirable, it follows that it is a duty upon one to preserve one's health and develop one's strength while at the same time it will be un-Islamic to resort to such practices that are harmful and injurious to ones health. Excessive eating, excessive sleeping, excessive indulgence in sexual relations is destructive to one's health. In the same way, excessive reduction in food and sleep produces physical weakness. Physical training, martial arts, and ways of defence are all included within the scope of this Hadeeth.
This should be understood. The inference should not be drawn that the sports of the Kuffar also come within the purview of this Hadeeth. Kuffar sport is prohibited by the Shari'ah. – Translator

Physical training and methods of defence should be practised within the bounds of the Shariah and the law.
Hadhrawt Amr Bin Shuaib narrates on the authority of his father the following Hadeeth of Rawsoolullawh (S):

One traveller is a shaitawn; two travellers are two shaitawns while three travellers constitute a caravan.

Maalik, Tirmeedhi, Aboo Dawood, and Nasa'i

This criticism of one or two persons undertaking a journey applies to times of danger. Three being a fair group, obtained the description of 'caravan' from Rawsoolullawh (S). By labelling one or two travellers as *devils*, Rawsoolullawh (S) discouraged travelling by single persons and even two people since they may not be able to protect themselves adequately along the journey during times of danger. Thus, we realise from this Hadeeth that it is essential to prepare for our protection and defence.

In 1 Hadeeth narrated by Hadhrawt Aboo Thalabah (R):

Rawsoolullawh (S) forbade a travelling group breaking up and scattering at a place where the group halts on the journey. Rawsoolullawh (S) attributed such scattering and wandering about to the shaitawn. Travelling companions should remain together so that they may aid one another if some difficulty, calamity or emergency overtakes them.

Aboo Dawood

This Hadeeth too stresses the need for arranging one's protection and taking precaution against sudden calamities.

Hadhrawt Aboo Saeed Khudri (R) narrates that Rawsoolullawh (S) said to one man:

Take along your weapons. I fear the Bani Kuraizah (who were Jews and the enemies of the Muslims)… This man went home and brought along his weapons…

Muslim

In times of danger, arming oneself in a lawful manner is stated in this Hadeeth.

Hadhrawt 'Abbdullawh Ibn Mas'ood (R) narrates:

On the Day of Badr, three persons sat on a camel (i.e. due to the poorly equipped army of Muslims, each camel had three persons to carry). Aboo Lubaabah and Hadhrawt Ali were Rawsoolullawh's (saws) partners on a camel. When it was Rawsoolullawh's (saws) turn to walk, both these companions insisted that they would walk on behalf of Rawsoolullawh (S) and that he should remain on the back of the camel. Rawsoolullawh (S) said to them: "You are not stronger than me; I depend on thawabb as you do.

Sharhus Sunnah

From this Hadeeth, we realise that one should not be accustomed to too much comfort. One has to be prepared for all exigencies and emergencies.

Hadhrawt Fudhaalah Ibn Ubaidah (R) narrates:

Rawsoolullawh (S) forbade us from becoming accustomed to much comfort and he would order us sometimes to walk barefooted.

Aboo Dawood

Again, too much comfort has been deprecated. Muslims have to be alert and prepared at all times.

Hadhrawt Huzaifah (R) narrates that Rawsoolullawh (S) said:

It is not proper for a Believer to disgrace himself.

It was asked :

O Rawsoolullawh (S)! What is meant by this?

Rawsoolullawh (S) said:

To undertake something which you cannot bear

Tirmeedhi

To assume a task beyond one's capability is not proper for a Mu'min. The consequence will be failure, disgrace, worry, and shame. Frustration will then overtake one. This Hadeeth covers all such acts and tasks that are beyond one's power. In all cases of difficulties and hardships adopt sabr (patience) and supplicate unto Allawh Ta'ala for aid. The aforegoing discussion establishes clearly that health, strength and peace of mind are desirable ends to be pursued. All such acts that interfere with the attainment of these ends are detestable. Such impediments are at times totally prohibited and sometimes they are reprehensible. Sometimes these laudable aims (health, strength and peace) are wrecked, not by any voluntary action of man himself, but by an Act of Allawh Ta'ala. In such cases of hardship, sabr has to be adopted. Thawaab accrues in the wake of these divinely imposed hardships while at the same time divine aid is granted to enable one to withstand the difficulties and hardships. In this way frustration and despondency do not settle over one. Such divinely imposed hardships occurred to all Ambiyaa (alayhimus salaam) and Auliya Kiraam. The Qur'an and Hadeeth are replete with such episodes.

ROOH XI

STEADFASTNESS IN SAWLAH

Sawlah is of vital importance for the life of a Muslim. Some Qur'anic Aayat and Ahadeeth pertaining to Sawlah will be narrated here.

AYATS

Allawh Ta'ala says in the Qur'an Majeed about the attributes of those who fear Him:

They perform Sawlah correctly…

Soorawh Baqawrawh

This is a reference to proper performance of Sawlah; performing Sawlah regularly at appointed times and observing all the rules of Sawlah. In numerous places in the Qur'an Shareef, Allawh Ta'ala commands the correct performance of Sawlah. The large number of times referring to the correct observance of Sawlah abundantly illustrates the vital importance of Sawlah.

O People of 'Eeman! Seek aid with Sawbbr (Patience) and Sawlah.

Soorawh Baqawrawh

A special characteristic of Sawlah is mentioned in this Ayah. Everyone stands in need of assistance in both material and spiritual life. In terms of the Qur'an Majeed, Sawlah is a great and wonderful source of aid that a Believer can obtain by means of correct performance of Sawlah.

The Qur'an Majeed orders:

Guard (all) Sawlah…

Soorawh Baqawrawh

Allawh Ta'ala commands that we guard our Sawlah diligently; that we do not delay or postpone the proper and due performance of Sawlah, no matter what the exigency or emergency may be. The insistence on performing Sawlah at the divinely appointed times is so much stressed that the Qur'an commands that Sawlah be performed even in times of grave danger when engaged in fighting the enemy – in times of war. Even if the fighting is severe and heavy, the Qur'an Shareef orders that Sawlah be performed while mounted on one's means of transport and facing any direction, even while in motion and even if one is unable to perform ruku and sajdah due to the extreme danger and awkward circumstances produced by the war. Indeed, we must ponder and realise the vital importance of Sawlah from this command to perform Sawlah at the appointed time even when one's life is in grave danger. There is no permission to postpone the performance of Sawlah. This is what is meant by "guarding" Sawlah mentioned in the Qur'an.

The Qur'an Shareef also commands that if the danger of the enemy making a sudden attack is imminent, the Muslim army should split up into groups. One group should perform Sawlah while the other group fights on or guards. After the one group has performed Sawlah, the other group will come to Sawlah while the first

group will go into confrontation with the enemy. The Sawlah to be performed on the battlefield under such dangerous conditions differs to some extent from the normal Sawlah in method of performance of the rakaats. The method of performing Sawlah in dangerous circumstances is described in the books of Fiqh. The point to observe and reflect on here is that even in the most dangerous of times, permission to delay the Sawlah is not granted. This amply establishes the vital importance of Sawlah in the life of a Muslim.

In certain circumstances, e.g. sickness, non-availability of water, etc., one is not able to utilise water to achieve the states of tahaarat (purity). However, notwithstanding such circumstances, the Qur'an does not grant permission to delay performance of Sawlah until one is able to acquire the state of tahaarat by means of water. For this exigency, the Qur'an orders that Tayammum be made. By means of Tayammum, Allawh Ta'ala bestows on us the states of taharawt; hence Sawlah has to be executed at its proper time. There is no permission to postpone the Sawlah. The Qur'an orders that if one is unable to stand and perform Sawlah, due to illness or weakness, one has to sit and perform Sawlah. If the sickness and weakness are such that even sitting is not possible, then Sawlah has to be performed while laying down and Ruku' and Sajdah shall be made by means of signs. But, permission to delay Sawlah is not granted. Sawlah is the salient and most outstanding feature of Islam. It is the distinguishing factor between kufr and 'Eeman. All Ulama unanimously aver that if a kaafir whom none has heard proclaiming the Kalimah, performs Sawlah, and then it is incumbent to regard him as a Muslim. Zakaat, although of fundamental importance, is not a salient and conspicuous sign of Islam as Sawlah is.

The Qur'an Majeed says while mentioning a group of Ambiyaa and the corrupt people who followed them:

(After them) such corrupt persons were born who destroyed Sawlah. ..Soon will they (in Akhirawh) see the punishment (for their destruction of Sawlah).

Soorawh Maryam

This Ayah sounds a grave warning of terrible punishment for those who neglect and ruin the institution of Sawlah.

7. The Qur'an Shareef commands:

Order your family to perform Sawlah, and you, yourself, also be steadfast on it.

Soorawh Taw Ha

In the first instance, this command is directed to Rawsoolullawh (S), and in general, it applies to all Believers. From this Command we realise that when even the august and holy personage of Rawsoolullawh (S) is not excused from Sawlah, then to a very greater degree will the command be applicable to us. We also learn from the Ayah that while we have to be steadfast in the observance of Sawlah, it devolves as an incumbent duty upon us to ensure that we inculcate the proper observance of Sawlah in our familles and our dependants.

AHADEETH

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Will there remain any impurity on a person who baths five times a day in a river flowing in front of his house?

The people said:

No impurity will remain on him.

Rawsoolullawh (S) said:

This is the effect of the five Sawlah. By means of it, Allawh Ta'ala purifies the performer of all sins.

Bukhawri and Muslim

Indeed, a great significance of Sawlah is stated in this Hadeeth.

Hadhrawt Jaabir (R) narrates that Rawsoolullawh (S) said:

The distinguishing factor between kufr and 'Eeman is the deliberate neglect of Sawlah

Muslim

Deliberate neglect brings one close to kufr. One who abstains from Sawlah flounders on the brink of kufr.

Hadhrawt Abdur Rahmaan Bin Amr iIbn Al-'As (R) narrates that Rawsoolullawh (S) said:

Sawlah, on the Day of Qiyamah, will be a light, a proof and a means of salvation for the one who guarded it. He who neglects Sawlah, will have no light, no proof and no salvation (from the direction of Sawlah). He (the one who neglected Sawlah) will be in the company of Qaroon, Fir'aon, Haamaan and Ubay Ibn Khalf on the Day of Qiyamah.

Ahmadd, Darawmi, and Baihaqi, Shu'bul 'Eeman

What greater punishment and disgrace can there be than to be resurrected in the company of such great unbelievers and to be flung into Jahannum along with them?

Hadhrawt Bareedah (R) narrates that Rawsoolullawh (S) said:

The subject of a pledge that exists between the people and us (the Ambiya) is Sawlah. Thus, whoever neglects Sawlah has become a kaafir (i.e. in terms of practical life, not in terms of 'Eeman).

Ahmad, Tirmeedhi, Nasa'i, and Ibn Majah

The evil of neglecting Sawlah is amply illustrated by this Hadeeth. Those who deliberately neglect Sawlah are likened to the Kuffar. They appear in practical life as Kuffar. Since there is no distinguishing feature between them and the Kuffar, Islamic law will treat them on par with the Kuffar. It is clear from this Hadeeth that neglect of Sawlah is a salient feature of kufr. Although a Muslim will not be proclaimed a Kafir if he neglects the performance of Sawlah, nevertheless, the Shariah views his crime with the utmost of gravity. Persistence in the neglect of Sawlah is punishable by death in Islam.

'Amr 'Ibn Shuaib narrating on the authority of his father who in turn narrates from his father (R) that Rawsoolullawh (S) said:

Stress on your children the performance of Sawlah from the age of seven and beat them at the age of ten years (if they neglect Sawlah).

Aboo Dawood

Hadhrawt Aboo Hurairah states that two persons from the tribe of Aboo Khuzaa'ah embraced Islam at the hands of Rawsoolullawh (S). One of the two was martyred and the other one died a natural death about a year or so later. Hadhrawt Talhah Bin Ubaidullah (R) says that in a dream he saw the one who died a year later entering Jannat first. Being surprised he mentioned his dream in the morning to Rawsoolullawh (S) who said:

What did not the one who died later (than the martyred one) keep the fasts of Ramadhaan and in the year perform thousands of Rakaats of Sawlah. (If only the Fardh, Waajib and Sunnatul Muakkadah Sawlah are taken into account, the number will be close to 10000 rakahs? It is for this reason that he surpassed the martyr).

Ahmadd, 'Ibn Majah, 'Ibn Hibban, and Baihaqi

The narrations of Ibn Majah and Ibn Hibbaan further state that Rawsoolullawh (S) explained that the difference in rank between the two is as vast as the difference between the heaven and the earth. It is obvious that this greater rank and significance acquired by the one who died later were due in particular to the Sawlah that he performed in abundance after the departure of the martyr. This abundance of Sawlah has in fact been mentioned by Rawsoolullawh (S). Sawlah is an 'Ibadat that enables one to attain ranks higher than even the rank of martyrdom.

Hadhrawt Jaabir Bin 'Abbdullawh (R) narrates that Rawsoolullawh (S) said,

Sawlah is the key to Jannat.

Darawmi

This indicates the superiority of Sawlah over other acts of ibaadat.

Hadhrawt 'Abbdullawh Ibn Qart (R) narrates that Rawsoolullawh (S) said:

The first act about which one will be questioned on the Day of Qiyamah will be Sawlah. If Sawlah is found to be proper, other acts too will pass as proper. But, if Sawlah is found there to be despoiled, then all other acts too will fail.

Tibrawni and Ausat

The influence of Sawlah will permeate all other acts of ibaadat. Sawlah will be the criterion for the reckoning of one's acts of virtue. Success in Sawlah will bring about the success of all other acts of ibaadat while failure in Sawlah will lead to the failure of other acts of ibaadat. This is a great proof for the significance and superiority of Sawlah. Its vital importance for the success of a Muslim in both this world and the hereafter can never be exaggerated.

Hadhrawt Ibn Umar (R) narrates that Rawsoolullawh (S) said:

He who has no Sawlah has no Deen. The relationship of Sawlah with the Deen is like the relationship of the head with the body.

Tibraani, Ausat, and Sawgheer

Without the head, man is a dead body. So too, without Sawlah, all other acts of ibaadat are lifeless. It is therefore, a fatal error to neglect Sawlah and pin one's hopes of salvation and success on other acts of virtue. Minus Sawlah, one's Deen lays utterly in ruin.

Hadhrawt Hanzalah (R) narrates that he heard Rawsoolullawh (S) say:

Whoever guards the five Sawlah while believing that the Sawlah is the Right of Allawh, will enter Jannat.

Ahmad

The meaning of *guarding* Sawlah is the proper execution of Sawlah at their appointed times, observing all rules (the Faraaidh, Sunan and Mustahabbaat) of Sawlah and striving in performance of Sawlah with concentration and humility. The aforementioned Qur'anic verses and Ahadeeth of Rawsoolullawh (S) illustrate the great importance of Sawlah. No Muslim should bring calamity and ruin upon himself by neglecting Sawlah. In fact, it is inconceivable that after having been informed of this tremendous significance of Sawlah, a Believer will persist in neglecting the proper performance of Sawlah.

ROOH XII
ERECTION OF MASAJID

This section deals with the construction, caring, repairing and maintenance of Masjids. The Huqooq (Rights) of the Masjid are also discussed in this Rooh. Among the rights (huqooq) of the Masjid are:

1. Performing Sawlah in the Masjid
2. Establishing performance of Sawlah in jamaat
3. Cleaning and maintaining the Masjid in good condition.
4. Visiting the Masjid in abundance
5. Respecting and revering the Masjid.

Some Qur'anic aayat and Ahadeeth in this regard will now be narrated.

Allawh Ta'ala states in the Qur'an Majeed:

Who is more unjust than the one who prevents (others) from the Masajid of Allawh – that the Dhikr of Allawh should take place therein, and who strives to ruin the Masajidd?

Ayah 114 Soorawh Baqawrawh

In reality, construction and maintaining the Masaajid of Allawh are the duties of only those who believe in Allawh and the Last Day; who establish regular Sawlah; who pay Zakaat and who fear none besides Allawh. Such people shall attain their goal (Jannat and Najaat in the Akhirawh).

Soorawh Tawbah

This Ayah conveys the glad tidings of Jannat and Najaat (salvation) for those who erect, administer and maintain the Masjids.

They (the people of Hidayah) are in such places (for purposes of ibaadat) in regard to which Allawh has ordered respect. In these places the Name of Allawh is remembered.

Soorawh Noor

The *places* mentioned in this Ayah refer to the Masajid. The way of respecting the Masaajid is explained in the Ahadeeth that appear hereunder.

AHADEETH

Hadhrawt Aboo Saeed Khudri (R) narrates that Rawsoolullawh (S) said:

When you observe any person concerning himself with the Masjid, then bear witness that he is a Believer because Allawh Ta'ala says:

Verily, only those who believe in Allawh, the Last Day, perform Sawlah, pay Zakaat and fear none besides Allawh, erect (and maintain) the Masjids of Allawh.

Soorawh Taubah

Performing Sawlah in the Masjid, visiting the Masjid in abundance, cleaning the Masjid, maintaining the Masjid, etc., all come within the scope of this Hadeeth.

Hadhrawt Uthmaan (R) narrates that Rawsoolullawh (S) said:

Whoever erects a Masjid purely for the sake of gaining Allawh's Pleasure, Allawh will erect for him a mansion in Jannat.

Bukhawri and Muslim

Sincerity of intention is conditional for the obtainal of this thawaab. This promise of reward applies to the erection of new Masaajid as well as to the repair and renovation of existing Masaajid. This is clear from the fact that Hadhrawt Uthmaan (R) narrated this Hadeeth on renovating Masjidun Nabawi. Other Ahadeeth too confirm that this great reward is even for those who assist in the construction of the Masjid no matter how small their contribution may be. Allawh Ta'ala rewards based on the sincerity of one's intention.

It is narrated that Rawsoolullawh (S) himself carried bricks on the construction of Masjidun Nabawi. In the Hadeeth it is stated that no matter how small one's contribution may be towards the construction of a Masjid, Allawh Ta'ala will erect a mansion in Jannat in return for the contribution.

Ibn Khuzaimah and Ibn Majah

Hadhrawt 'Abbdullawh Ibn Umar (R) narrates that Rawsoolullawh (S) said:

Whoever erects a Masjid for Allawh Ta'ala (with sincerity), Allawh Ta'ala will erect for him a mansion in Jannat, far greater than the Masjid.

Ahmadd

The quality and size of the palace that Allawh Ta'ala will bestow on the one contributing towards the erection of a Masjid will be commensurate with one's sincerity.

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Allawh Ta'ala will erect a palace of pearls and emeralds in Jannat for one who erects with halaal (lawful) earnings a house (Masjid) for Allawh Ta'ala.

Tibraani and Ausat

The sanctity of the Masjid demands that only lawful and wholesome wealth and materials be expended in its erection. Lawful in this context applies to all things that go into the erection of the Masjid. Nothing haraam should be employed in the Masjid. In some places, especially rural areas, people build Masjids on land that belong to others. When the owner objects, the builders of the Masjid take offence and brand him as being anti-Islam. If the owner happens to be a non-Muslim, the builders of the Masjid consider it a great act of thawaab in confronting him and refusing to hand over his land. When the owner happens to be a non-Muslim, the errant Muslims responsible for the structure, consider their dispute and intransigence against the non-Muslim proprietor as a conflict between kufr and Islam.

This attitude of the Muslims is unjust and sinful. Remember well, that a structure reared on the land of a person without his consent is not a Masjid. The Shariah does not accept such a building erected on usurped ground as a Masjid.

Hadhrawt Aboo Saeed (R) narrates:

There was an African woman who used to sweep the Masjid. One night she passed away. In the morning, Rawsoolullawh (S) was informed of her death. He said, 'Why did you not inform me?' Rawsoolullawh (S) then accompanied by the Sahabah went to her grave and recited takbeer there (he made dua for her).

Ibn Majah and Ibn Khuzaimah

In 1 narration, it is said that Rawsoolullawh (S) asked her (i.e. the dead woman who was buried – this was one of the miracles of Rawsoolullawh – (S) :

Which act did you discover to be of great significance?

The dead woman replied:

Sweeping the Masjid

Aboo Shaikh Isbahaani

This Hadeeth indicates the great significance of caring for the Masjid. Even the simple task of sweeping the Masjid was an act honoured greatly by Allawh Ta'ala and Rawsoolullawh (S). The importance and significance of this act of sweeping rendered by the little-known and forlorn African lady were such that Rawsoolullawh (S) voiced his displeasure at not being informed immediately of her death. Her service of sweeping the Masjid was so noble that Rawsoolullawh (S) specially went with a group of Sahabah to her grave. Allawh Ta'ala and Rawsoolullawh (S) regard the service of sweeping the Masjid most highly. But alas! Nowadays, people consider this task lowly and below their dignity.

Hadhrawt Aboo Qursafah (R) narrates a lengthy Hadeeth in which Rawsoolullawh (S) said:

Removing dust particles and waste from the Masjid is the mahr (dowry) of large-eyed damsels of Jannat.

Tibbrawni and Kabeer

Hadhrawt Aboo Saeed Khudri (R) narrates that Rawsoolullawh (S) said:

Whoever removes from the Masjid any offensive item, Allawh Ta'ala will in return erect for him a palace in Jannat.

Ibn Majah

Hadhrawt A'ishah (R) narrates:

Rawsoolullawh (S) commanded us to build Masajid in all neighbourhoods and he ordered us to maintain the Masajid clean.

Ahmad, Tirmeedhi, Aboo Dawood, Ibn Majah, and Ibn Khuzaimah

The existence of Masjids in all neighbourhoods facilitates the regular and easy performance of Jamaat Sawlah by all residing in the neighbourhood. In this way, everyone can acquire the maximum benefits of Sawlah and all other advantages attendant to Jamaat Sawlah. Since Masjids are places of sanctity, nothing impure should be taken in. Impure garments and people in the state of impurity should not enter the Masaajid. Regular cleaning of the Masjid also comes within the scope of the command stated in the above-mentioned Hadeeth.

It should now be clear that the practice of taking into the Masjid groups of Kuffar tourists on sightseeing is not permissible. Firstly, the Kuffar are constantly in the state of ceremonial impurity (the states of Hadeeth and janaabat); secondly, the Kuffar's attire is not in accord with the reverence of the Masjid; thirdly, the garments of the Kuffar are generally najis (impure); fourthly; the Kuffar visitors attend the Masjid in mixed groups of male and female. This is an act of the greatest immorality in so far as Islam is concerned. – Translator

Hadhrawt Waathilah (R) narrates that Rawsoolullawh (S) said:

Perfume the Masajid on Fridays.

Ibn Majah, Kabeer, and Tibraani

This Hadeeth does not mean that the act of perfuming the Masjid should be restricted to only Fridays. Friday has been mentioned because more people are present for Jum'a Sawlah, hence the greater significance of cleaning the Masjid on Fridays.

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

When you see someone trading (buying and selling) in the Masjid, then say: 'May Allawh not grant you profit in your trade.' When you see someone calling out in the Masjid for his lost article, then say: 'May Allawh not return your article.'"

Tirmeedhi, Nasa'i, Ibn Khuzaimah, and Hakim

In another Hadeeth, it is said:

The Masajidd are not made for this.

Aboo Dawood and Ibn Majah

The Masaajid are not places for mundane activities. Masjids are erected purely for the Dhikr and ibaadat of Allawh Ta'ala; hence worldly activities such as buying, selling and making announcements pertaining to worldly affairs are not permissible. The Hadeeth mentions the prohibition of searching for lost articles inside the Masjid. By this is meant making an announcement inside the Masjid regarding an article lost outside the Masjid. The curse ordered by Rawsoolullawh (S) for such announcements and worldly activities inside the Masjid is to serve as a warning. However, if there is fear of creating a commotion inside the Masjid by uttering the curse which Rawsoolullawh (S) has commanded for such occasions, then utter the curse (viz., May Allawh not return your lost article.) silently. The sanctity of the Masjid does not allow the perpetration of mundane acts in it.

Hadhrawt Ibn Umar (R) narrates that Rawsoolullawh (S) said:

There are several acts which are improper in regard to a Masjid. The Masjid should not be used as a thoroughfare (a short-cut to get to the other side of the road); weapons should not be borne inside the Masjid; raw meat should not be taken in; punishment should not be meted out inside it; and, it should not be made a place of trade.

Ibn Majah

All such worldly acts are negatory to the sanctity and respect of the Masjid, hence forbidden. The prohibited activities are not restricted to those mentioned in this Hadeeth. Anything that is in conflict with the sanctity and dignity of the Masjid is not allowed in the Masjid.

Hadhrawt 'Abbdullawh Ibn Mas'ood (R) narrates that Rawsoolullawh (S) said,

Soon will there be such people who will indulge in (worldly) conversation inside the Masjid. Allawh cares not for them.

Ibn Hibbaan

This Hadeeth refers to the prohibition of worldly talk inside the Masjid. It mentions the displeasure of Allawh Ta'ala. Such people are deprived of His Mercy and instead they invite Allawh's Wrath.

Hadhrawt 'Abbdullawh Ibn Umar (R) narrates that Rawsoolullawh (S) said,

For every step taken by one who proceeds to the Masjid for Jamaat Sawlah, a sin (which he had already committed) is wiped out and a good deed is recorded. This happens in going to as well as in returning from the Masjid.

The thawaab for proceeding to and even returning from the Masjid is indeed colossal. There is no limit to Allawh's mercy.

Hadhrawt Aboo Darda (R) narrates that Rawsoolullawh (S) said:

Whoever walks to the Masjid in the darkness of the night, will meet Allawh with Noor on the Day of Qiyamah.

Tibbrawni

Hadhrawt Aboo Hurairah (R) narrates that he heard Rawsoolullawh (S) say:

Allawh Ta'ala will grant His Shade to seven (types) of persons on the day when their will be no shade besides His Shade. (Among the seven) one is a man whose heart is attached to the Masjid.

Bukhawri and Muslim

Hadhrawt Anas (R) narrates that Rawsoolullawh (S) said:

Refrain from these foul-smelling (vegetables) before coming to our Masjids. If you wish to eat these, then eliminate the bad odour with fire. (i.e. by means of cooking).

Tibbrawni

This Hadeeth prohibits the eating of raw garlic, onions and the like before coming to the Masjid. Other Ahadeeth specifically mention garlic and onions.

Hadhrawt Aboo Umaamah (R) narrates that Rawsoolullawh (S) said:

Whoever proceeds to the Masjid having only the intention of learning or teaching some goodness (something of the Deen), will receive the Thawabb of a perfect Hajj.

Tibrawni

From this Hadeeth we learn that a Masjid while it is a place of Sawlah is also a place of acquiring knowledge of the Deen. It is therefore highly beneficial and meritorious if in the Masjid there always remains a person who can impart teachings of the Deen. From all the aforementioned narrations, the following program of actions is established for Muslims:

1. In all place – cities, towns and villages – Masjids should be built in accordance with the needs of the place.
2. All means and agencies employed in the construction of the Masjid must be halaal.
3. The Masjids must be respected and honoured. They have to be properly maintained and kept free of all offensive odours and uncleanliness or any activity that causes offence and violates the sanctity of the Masjid.
4. Males must perform Sawlah in the Masjid. They must not forgo jama'at (congregational Sawlah) without a valid reason. In addition to the increased thawaab for performing Sawlah in jamaat in the Masjid, there is also the benefit of fostering good ties with Muslims. One remains informed of the condition of the community. This is clear from the Ahadeeth.
5. The community should retain in the Masjid the service of such a man who is competent enough to instruct the community in the teachings of the Deen.
6. Whenever one finds the opportunity, proceed to the Masjid and become engaged there in Deeni activity.

The Ahadeeth make it abundantly clear that it is by far better for women to perform Sawlah at home. (In fact, it is no longer permissible for women to attend the Masjid for performance of their Sawlah. – Translator

ROOH XIII

DHIKRULLAH REMEMBERING ALLAWH IN ABUNDANCE

The Qur'an Majeed and the Ahadeeth are replete with commands to remember Allawh Ta'ala constantly and in abundance. The thawaab and significance of Dhikrullah are indeed great. Dhikrullah is not difficult. It is indeed a most simple duty. One who is neglectful of such an important, yet simple, and most rewarding practice is most unfortunate. Indifference to Dhikrullah is an invitation to calamity upon oneself. Dhikr has been absolutely simplified. It is free from conditions and restrictions. Time, number, wudhu, place, etc. have not been made necessary conditions for Dhikr. There is, therefore, no difficulty in making Dhikr. There is no valid excuse for refraining from engagement in constant Dhikr. For making Dhikr, it is not necessary to have a Tasbeeh in hand (rosary). The use of a Tasbeeh is permissible; one may therefore use it to facilitate the remembrance of the number of times one chooses to recite a particular form of Dhikr. A Tasbeeh is also beneficial for inculcating in one the habit of constant Dhikr. For this purpose, the use of a Tasbeeh is therefore best. Some people, who are not in the habit of making Dhikr constantly, feel that by keeping a Tasbeeh in hand at most times, one will develop riyaa (show) since people will regard the holder of the Tasbeeh as a pious person. This thought prevents them from keeping a tasbeeh at hand. The result of this attitude is that they do not develop the habit of Dhikr. It should be realised that riyaa is an internal condition. If one's niyyat is to attract people's attention and to display piety then only will the question of riyaa arise. Riyaa is not what others think of one. One should not indulge unnecessarily in such suspicions that are merely traps of shaitaan to divert one from constant Dhikr. Shaitaan also endeavours to deceive the Believer and divert him from constant Dhikr by whispering into him that Dhikr merely with the tongue, when the heart is engrossed in worldly affairs, is useless. Know that this is a trap of shaitaan to divert one from the remembrance of Allawh Ta'ala. As long as one's niyyat at the commencement of the Dhikr was to obtain thawaab and the Pleasure of Allawh, one will continue to acquire these benefits even if the heart does not accompany the tongue in the Dhikr. However, during one's free time, when making special Dhikr, endeavour to control the attention of one's heart to concentrate on the Dhikr. Do not indulge in futility – useless activities – for this diverts the heart from the Dhikr of Allawh Ta'ala. Some Aayat and Ahadeeth will now be mentioned about Dhikrullawh.

1. Allawh Ta'ala says in the Qur'an Shareef:

Remember Me, and I will (as a favour) remember you.

Soorawh Baqawrawh

Praising those who constantly engage in Dhikr, the Qur'an Shareef says:

They are such people who remember Allawh Ta'ala while standing, sitting and laying down.

Soorawh Al Imrawn

Remember (make Dhikr of) your Rawbb in your heart (i.e. silent Dhikr) with humility and fear (and make Dhikr) in a voice which is less than jahr (loudness), morning and evening; and, be not among the in- different ones.

Soorawh A'rawf

Dhikr should be made at all times. This is clear from the command in the Ayah to make Dhikr morning and evening which means the whole day. Dhikr should also preferably be made silently. The Dhikr may also be made audibly, but not shouting and screaming. This is stated in the term, "less than jahr". There is no merit in making Dhikr by means of shouting. However, if some Shaikh of Tasawwuf who is steadfast on the Sunnah devises loud Dhikr for his mureeds as some remedy for spiritual conditions, then such loud Dhikr will be permissible. But, one should remember not to disturb the peace and sleep of others by one's loud Dhikr. Disturbing others is sinful.

Allawh Ta'ala says in the Qur'an Majeed:

(The people whom Allawh directs towards Himself are) those who have 'Eeman and whose hearts find rest in the Dhikr of Allawh. Verily, in the Dhikr of Allawh do hearts find peace.

Soorawh Raw'd

Dhikr creates and strengthens a special bond between man and His Creator. Because of this divine bond, the heart becomes enwrapped in peace and tranquillity.

(The people who narrate the glory of Allawh in the Masajid) are such men who are not diverted by commerce and trade from the Dhikr of Allawh, from establishing regular Sawlah and from paying Zakaat. (They are such men) who fear a Day when the hearts and eyes (of men) will be upturned.

Soorawh Noor

Verily, the remembrance of Allawh is the greatest.
O people of 'Eeman! Remember Allawh in abundance.

Soorawh Ahzabb

O people of 'Eeman! Do not allow your wealth and your children to divert you from the remembrance of Allawh.

Soorawh Munafiqoon

And, remember the Name of your Rawbb and turn yourself in entirety towards Him.

Soorawh Muzzammil

Verily, he who has purified himself (from evil beliefs and practices) and remembers the Name of His Rawbb and performs Sawlah has achieved the goal (of success and salvation).

Soorawh A'la

AHADEETH

Hadhrawt Aboo Hurairah and Hadhrawt Aboo Saeed (R) narrate that Rawsoolullawh (S) said:

The angels surround those people who sit down to make the Dhikr of Allawh Ta'ala; the Rahmat of Allawh descends on them and peace descends on them.

Muslim

Hadhrawt Aboo Musa (R) narrates that Rawsoolullawh (S) said:

The comparison between a man who makes Dhikr of his Rawbb and one who does not make Dhikr is like the comparison between a living person and a dead person.

Bukhawri and Muslim

The one who engages in Dhikr has been compared to a living person because the existence of the Rooh is in fact the remembrance of Allawh. The one who refrains from Dhikr has been compared to a dead person.

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Allawh Ta'ala says: 'I am with My servant when he remembers Me. When he remembers Me in his heart, I too remember him in Me. When he remembers me in a gathering, I remember (and mention) him in a superior gathering (i.e. the assembly of Malaa-ikah and Ambiya).

Bukhawri and Muslim

Hadhrawt Anas (R) narrates that Rawsoolullawh (S) said:

When you pass by the gardens of Jannat, eat of its fruits.

People asked:

What are the gardens of Jannat?

Rawsoolullawh (S) replied:

Gatherings of Dhikr.

Tirmeedhi

Hadhrawt Aboo Hurairah (R) narrates:

Allawh brings down loss on a man who sits in some place without engaging in Dhikr and on a man who lays in some place without engaging in Dhikr.

Aboo Dawood

The exhortation in this Hadeeth is to engage constantly in Dhikr, in all conditions and circumstances.

Hadhrawt 'Abbdullawh Bin Busr (R) narrates that a man said:

O Rawsoolullawh! The ordinances of Islam are numerous for me (the reference here is to nafl practices). Instruct me in something which I may easily adhere to.

Rawsoolullawh (S) said:

Maintain your tongue always fresh with the Dhikr of Allawh.

Tirmeedhi and Ibn Majah

The optional (Nafl) acts of thawaab in Islam are numerous. A very great variety of Nafl practices exists for procuring thawaab and the proximity of Allawh Ta'ala. The Sahaabi was referring to numerous practices that he found somewhat arduous. He therefore, wished for a simple practice that he could easily adhere to while at the same time not missing the great thawaab that is attendant to other acts of Nafl Ibaadat. Rawsoolullawh (S) informed him that constant Dhikr of Allawh was such an act.

Hadhrawt Aboo Saeed (R) narrates that Rawsoolullawh (S) was asked about the one who will be the noblest among people on the Day of Qiyamah and the closest to Allawh Ta'ala. Rawsoolullawh (S) said:

Those men and women who remember Allawh in abundance

Someone asked:

O Rawsoolullawh! What about the one who wages jihaad in the Path of Allawh?

Rawsoolullawh (S) replied:

The one who engages in (constant) Dhikr of Allawh is superior in rank to the one who wages jihaad, even if he fights so vehemently against the Kuffar and mushrikeen that his sword breaks and even if he is dyed red in blood.

Ahmad and Tirmeedhi

The reason for the superiority of the Thaakir (the one who makes Dhikr) over the Mujaahid (the one who wages Jihaad) is obvious. Jihaad is waged purely for the sake of Allawh Ta'ala – for the remembrance of Allawh Ta'ala, much as Wudhu is performed for the sake of Sawlah. In the Ayah:

(The Believers are) those whom, when We grant them power on earth, they establish Sawlah, pay the Zakaat, enjoin good and forbid evil. And to Allawh belongs the outcome of all affairs.

The basis of Jihaad is thus, Dhikrullah. This being the actual aim, its superiority should be apparent.

Hadhrawt 'Abbdullawh Ibn Umar (R) narrates that Rawsoolullawh (S) said,

Everything has a polish, and the polish of the heart is the Dhikr of Allawh.

Baihaqi

Hadhrawt Ibn Abbaas (R) narrates that Rawsoolullawh (S) said:

Shaitawn sits glued to the heart of man. When man makes the Dhikr of Allawh, shaitaan abdicates (moves off); when man is negligent of Allawh's Dhikr the shaitaan casts evil whisperings in man.

Bukhawri

Hadhrawt Ibn Umar (R) narrates that Rawsoolullawh (S) said:

Do not increase speech other than Dhikrullah because much speech besides Dhikrullah hardens the heart; the furthest from Allawh is one with a hard heart.

Tirmeedhi

The essence of the latter three Ahadeeth cited above, is that actual purity of heart is by means of righteous deeds and hardness of heart is the result of evil acts. The basis of both forms of deeds is the intention of the heart while the origin of iraadah (intention) is the mind. Reduction in Dhikr brings about the introduction of satanic thoughts in the mind. This in turn leads to evil intentions. Pious intentions are then effaced. Instead of practising righteous deeds, evil is committed. Abundance of Dhikrullah blocks the entry of evil thoughts. This in turn does not allow evil intentions to assert themselves. One then abstains from sin and engages in righteous deeds. Hardness of heart is thus eliminated and purity inculcated. This state of purity of the heart is not automatically acquired, but requires effort and striving. To be contented with only Dhikr without striving against the lowly desires is only self-deception.

Hadhrawt Aboo Saeed Khudri (R) narrates that Rawsoolullawh (S) said:

There are many people reclining on comfortable beds and making the Dhikr of Allawh Ta'ala on earth. Allawh Ta'ala will grant them elevated ranks (in the Akhirawh).

Ibn Hibban

It should not be imagined that material possessions of comfort, wealth and luxury are negatory of Dhikrullah. Such possessions too are favours of Allawh Ta'ala. Those indulging in luxury should not abstain from Dhikrullah. They too should be constantly engaged in the remembrance of Allawh Ta'ala whilst enjoying the comforts of the bounties that Allawh Ta'ala has bestowed on them.

Hadhrawt Aboo Saeed Khudri (R) also narrates that Rawsoolullawh (S) said:

Engage in the Dhikr of Allawh in such abundance that people comment that you are insane.

Ahmad, Aboo Ya'laa, and 'Ibn Hibban

Hadhrawt Ibn Abbaas (R) narrates that Rawsoolullawh (S) said:

Engage in the Dhikr of Allawh in such abundance that the munafiqeen (hypocrites) comment: 'You are a pretender'. (i.e. they accuse you of engaging in Dhikr for creating the impression of piety).

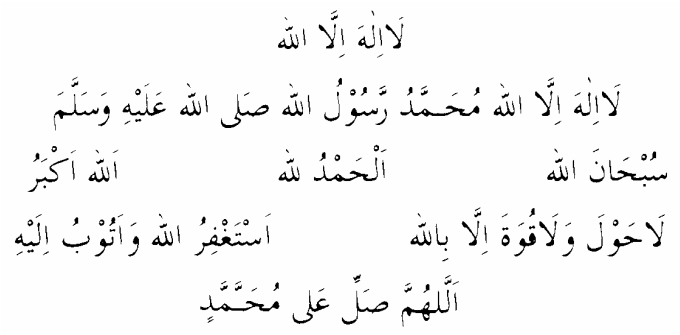
Tibbrawni

Hadhrawt Muaaz Ibn Jabal (R) narrates that Rawsoolullawh (S) said:

The people of Jannat will not grieve over anything but the moments in which they did not engage in Dhikrullah (while they were on earth). They will regret for such (wasted) moments.

Tibraani and Baihaqi

This type of regret will not be similar to regrets of the world. It will not cause hardship or sorrow. An explanation of Dhikr in general has been given so far. In the Ahadeeth are mentioned many special forms of Dhikr as well. For such specific forms of Dhikr, great thawaab has been narrated. Some simple forms of special Dhikr are mentioned here.



SUMMARY

Never be negligent of Dhikrullah, be it a special form of Dhikr or any Dhikr in general. Dhikr can be made at any time or at a specific time fixed to suit one's convenience. Any number of ties Dhikr may be made. Dhikr may be made by using either the fingers (to count the number of times) or a tasbeeh. Dhikr may be also made at all times without the use of a tasbeeh. The main purpose is to be constantly engaged in the remembrance of Allawh Ta'ala. There are certain du'as which have to be recited on special occasions. Such duas should be learnt. May Allawh Ta'ala grant you taufeeq to practise accordingly.

ROOH XIV
PAYMENT OF ZAKAAT

The wealthy are obliged to pay Zakaat. This too, like Sawlah, is a fundamental of Islam. Numerous Qur'anic aayat command the payment of Zakaat and extol the virtues of Zakaat while warning of the dire punishment for refraining from paying Zakaat. Numerous such Ayat mention Zakah along with Sawlah. It is simple to locate these verses in the Qur'an Shareef. Here only Ahadeeth pertaining to Zakaat will be narrated.

1. Hadhrawt Aboo Dardaa (R) narrates that Rawsoolullawh (S) said:

Zakah is the Bridge of Islam…

Tibrawni and Ausat

Those who do not pay Zakaat are therefore comparable to those who are stranded, having no bridge to cross. The great rank and fundamental importance of Zakaat are apparent from this Hadeeth.

Hadhrawt Jabir (R) narrates that Rawsoolullawh (S) said:

The one who pays Zakaat on his wealth, has purified his wealth.

Tibrawni, Ausat, and Ibn Khuzaimah

Impurities that have accumulated in one's wealth are eliminated by Zakaat; hence, the wealth is purified. It should be clear that wealth, the Zakaat of which has not been paid, is shorn of barkat.

Hadhrawt Ibn Umar (R) narrates that Rawsoolullawh (S) said:

Whoever among you believe in Allawh and His Rawsool, must pay Zakaat on his wealth.

Tibraani and Kabeer

This illustrates that 'Eeman is weakened by not paying Zakaat.

Hadhrawt 'Abbdullawh Bin Mu'aawiyah (R) narrates that Rawsoolullawh (S) said,

There are three deeds; whoever practises them will taste the sweetness of 'Eeman. (These are) Render ibaadat unto only Allawh believing that none besides Allawh is worthy of ibaadat; pay Zakaat on wealth wholeheartedly…

In this Hadeeth, Zakaat is coupled along with Tauheed. This brings out the significance and elevated rank of the institution of Zakaat. The effect of paying Zakaat wholeheartedly as stated in the Hadeeth is increase in experiencing the pleasure or sweetness of 'Eeman.

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Whoever owned gold and silver (i.e. wealth), but did nor pay Zakaat thereon, will be punished with his gold and silver on that Day, the duration of which will be fifty thousand years (the Day of Qiyamah). His gold and silver will be made into sheets and heated in Jahannum. His sides, forehead and back will then be branded with the heated sheets of gold and silver. When the sheets cool, they will again be heated and he will thus be punished continuously.

Bukhawri and Muslim

Hadhrawt 'Alee (R) narrates that Rawsoolullawh (S) said,

"In the wealth of rich Muslims the amount which is sufficient for the poor among the Muslims has been made obligatory. The hardships of the poor regarding food and garments are because of the deeds of the wealthy (i.e. their refusal to pay proper Zakaat). Beware! Allawh Ta'ala will demand a stern reckoning from them and mete out a painful punishment." (Tibraani, Ausat, Sagheer)

In another Hadeeth which further explains the above Hadeeth, it is said that the poor on the Day of Qiyamah will complain to Allawh Ta'ala that the wealthy did not discharge 'our' (the poor's) rights, which Allawh Ta'ala had ordained as obligatory. Allawh Ta'ala will then reply:

"I take oath by My Grandeur and Might that I will grant you proximity to Me and remove them (the wealthy) far from Me." (Tibraani, Sagheer, Ausat)

7. Hadhrawt 'Abbdullawh Ibn Mas'ood (R) narrates:

"We have been commanded to establish Sawlah and Zakaat. Whoever does not pay Zakaat, his Sawlah too is not accepted." (Tibraani, Isbahaani)
In another narration, Hadhrawt Ibn Mas'ood (R) said:
"He who establishes Sawlah (performs it regularly) but does not pay Zakaat, is not a true Muslim. His good deeds do not benefit him." (Isbahaani)
This should not be understood to mean that such people (those who fail in Zakaat) should not perform Sawlah. Neglect of Sawlah is a sin apart from failure to pay Zakaat. The Hadeeth merely means that one should not be neglectful in the discharge of such an important and fundamental ibaadat as Zakaat. Like being steadfast in Sawlah so too, should one be steadfast in Zakaat.
Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

On the Day of Qiyamah, the wealth of one who did not pay Zakaat will be converted into a monstrous and deadly poisonous serpent which will be strung around the neck of this person. The serpent will bite at the jaws of this person and exclaim, 'I am your wealth; I am your treasure.'

Bukhawri and Nasa'i
In affirmation of this claim, Rawsoolullawh (S) recited the following Qur'anic Ayah:

وَلَايَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَا اٰتَاهُمُ اللهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّلَّهُمْ ، سَيُطَوَّقُوْنَ مَابَخِلُوْا بِهٖ يَوْمَ الْقِيَامَةِ ، وَلِلّٰهِ مِيْرَاثُ السَّمَاوَاتِ وَالْاَرْضِ ، وَاللهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ،

This Ayah refers to the wealth being made into a garland that will be hung around the neck of the one who did not pay Zakah.
Ammarah Bin Haram (R) narrates that Rawsoolullawh (S) said:

Besides *La ila ha illallawh*, Allawh Ta'ala has decreed another four things compulsory. If he fulfils three, it will not fully benefit him as long as he does not discharge all 4. These four are: Sawlah, Zakaat, Fasting in Ramadawn, and Hajj of Baitullah Shareef.

Ahmad
From this Hadeeth we learn that for salvation it is essential that all four compulsory acts be practised. If one performs Sawlah, fasts and performs Hajj, but does not pay Zakaat, it will not be sufficient for salvation (i.e. to be saved totally from the punishment of the Fire).
Hadhrawt Anas Bin Malik (R) narrates that Rawsoolullawh (S) said:

The one who fails to pay Zakaat will enter the Fire on the Day of Qiyamah.

Tibrawni and Sawgheer
Hadhrawt Ibn Umar (R) narrates that Rawsoolullawh (S) said:

Sawlah is a conspicuous act observable to all, hence it is rendered while Zakaat is inconspicuous (being hidden), hence it is devoured (i.e. withheld from the poor). Such people are hypocrites.

Bazzaaz
This Hadeeth means that some people perform Sawlah, not for the sake of Allawh Ta'ala, but because people will hold them in contempt. Such people do not pay Zakaat because they know that people are not aware of their failure to render this obligation. Such is the attitude of the Munafiqeen.
Hadhrawt Bareedah (R) narrates that Rawsoolullawh (S) said:

Allawh Ta'ala afflicts famine on a community which does not pay Zakah.

Tibraani, Haakim, and Baihaqi
In another similar narration, it is said that Allawh Ta'ala withholds rain from such people.
Hadhrawt Aishah (R) narrates that Rawsoolullawh (S) said:

Zakaat will destroy the wealth in which it is.

Bazzaaz and Baihaqi
The meaning of wealth in which there is Zakaat, is such wealth on which Zakaat is obligatory, but from which Zakaat has not been taken out. As a consequence of not paying Zakaat, one's wealth is steadily depleted by way of Allawh Ta'ala removing the barakaat from the wealth.
Hadhrawt Umar (R) narrates that Rawsoolullawh (S) said:
Wealth is generally lost on the land and the sea because Zakaat has not been paid on it.
Tibrawni and Ausat
This does not mean that wealth is lost or destroyed only because Zakaat has not been paid on it. If wealth is lost inspite of Zakaat having been paid, it should not be regarded as a loss since the reward for it will be obtained in the Akhirawh. Such loss is occasioned by the Wisdom of Allawh Ta'ala and is in the interests of its owner. But wealth lost because of not paying Zakaat is a punishment. There is no reward for sustaining such loss.
Hadhrawt Asmaa bint Yazeed (R) narrates that she and her aunt visited Rawsoolullawh (S). They were wearing some gold jewellery at the time. When Rawsoolullawh (S) enquired from them if they had paid Zakaat on the gold, they replied in the negative. Rawsoolullawh (S) said:

What! Have you no fear that Allawh Ta'ala will put on you jewels of fire? Pay its Zakaat.

Ahmad
The following facts are clear from the aforegoing narrations:
1. Zakaat is Fardh.
2. The significance of Zakaat is very great.
3. Failure to pay Zakaat results in calamity and misfortune settling over one. The calamity here on earth is depletion of wealth, elimination of barkat, famine, etc. The calamity in the Akhirawh for not paying Zakaat is the Fire of Jahannum.
4. One who does not pay Zakaat is comparable to a Munaafiq.
5. Zakaat has a resemblance to Huqooqul Ibaad (i.e. rights of people). Thus, it is an emphasised 'Ibadat.

WEALTH ON WHICH ZAKAAT IS PAYABLE

1. Gold and silver, be these in whatever form; in the form of cash, notes, jewellery, utensils (although it is haraam to use utensils of gold and silver), etc.
2. Stock-in-trade, i.e. goods purchased with the intention of reselling.
3. Livestock
4. Farm-produce on Ushri lands

Among the causes of the hardship of Muslims is also poverty. Zakaat is an adequate remedy for the alleviation of poverty. If Muslims abstain from extravagance and pay their Zakaat in full, there will not remain a single destitute person among the Muslims. The statements of Rawsoolullawh (S) are ample testimony for this claim. Like all acts of ibaadat, there are numerous masaa-il (rules) pertaining to Zakaat. The knowledge of such rules has to be acquired from the Ulama or from reliable books on the subject.

ROOH XV
CHARITY OTHER THAN ZAKAAT

Zakaat is a compulsory obligation. One should not feel released from all other acts of charity once Zakaat is paid. There are many avenues of charity in which it is essential to spend on various occasions. After having paid Zakaat, one should not become heartless and refrain from other acts of charity.

Hadhrawt Fatimah Bint Qais (R) narrates that Rawsoolullawh (S) said:

Undoubtedly, besides the obligation of Zakaat, there are other rights too in wealth.

In substantiation of this claim, Rawsoolullawh (S) recited the Ayah:

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ وَالنَّبِيّٖنَ ، وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنَ وَابْنَ السَّبِيْلِ وَالسَّآئِلِيْنَ وَفِى الرِّقَابِ ، وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ ، وَالْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا عٰهَدُوْا ، وَالصّٰبِرِيْنَ فِى الْبَاْسَآءِ وَالضَّرَّآءِ وَحِيْنَ الْبَاْسِ ، اُولٰٓئِكَ الَّذِيْنَ صَدَقُوْا وَ اُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ

There is no virtue in turning your faces to the east or west, but (true) virtue is for one who brings ‘Eeman in Allawh, the Last Day, the Angels, the Book and the Prophets; and spends wealth, despite his love of it, on relatives, the orphans, the destitute, the wayfarers, the beggars and (in freeing) slaves; and establishes Sawlah and pays Zakaat; (and virtue is for) those who, when they make a promise, fulfil it and are patient in adversity and calamity, and in battle. Those are the ones who have spoken the truth, and those are the ones who are Muttaqoon (Allawh Fearing)

In this Ayah, Allawh Ta'ala mentions Zakaat as well as other forms of charity for special occasions.

Tirmeedhi, Ibn Majah, and Darawmi

Assisting those in debt, lending things to another and other forms of voluntary charitable acts come within the scope of the above Ayah and Hadeeth. Things of little value (i.e. in terms of material wealth) should be merely given without asking for their return.

Allawh Ta'ala says in the Qur’an Shareef:

Spend in the Path of Allawh.

Soorawh Baqawrawh

Who will give a beautiful loan to Allawh (i.e. with sincerity)…

You can never attain perfect piety until you spend from that (wealth) which you love. Whatever you spend, Allawh knows well.

That (Jannat) has been prepared for those who fear Allawh, such people who spend (in the Path of Allawh) in prosperity and in adversity.

Soorawh Al Imrawn

'Verily, Allawh Ta'ala has purchased the lives and the wealth of the Believers in return for Jannat.

And, whatever they spend, be it little or much (in the Path of Allawh) and whatever distance they travel (in the path of Allawh) are recorded for them so that Allawh grants them the best of rewards for their deeds.

Soorawh Taubah

Fulfil the rights of relatives, of the needy and the traveller.

Soorawh Banee Israw’eel

Whatever you spend (in the Path of Allawh), He will compensate

Soorawh Saba

They feed the orphans and the captives because of love for Allawh.

Soorawh Dahr

Besides there verses there are many other ayat that also speak about the virtue of spending in the Path of Allawh Ta'ala, other than by means of Zakah. Some Ahadeeth in this regard will now be cited.

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Allawh Ta'ala says: 'O son of Adam! Spend (in good works), I too shall spend on you.’

Bukhawri and Muslim

Hadhrawt Jaabir (R) narrates that Rawsoolullawh (S) said:

Beware of the love of wealth. Such greed has destroyed people before you.

Muslim

Hadhrawt Aboo Saeed (R) narrates that Rawsoolullawh (S) said:

Spending one dirham in one's lifetime is superior to spending a hundred dirhams at the time of one's death.

Aboo Dawood

Hadhrawt Ali (R) narrates that Rawsoolullawh (S) said:

Hasten in charity, for charity prevents the affliction of calamities.

5. Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Whoever spends (in the Path of Allawh) one date from a halaal earning – and Allawh accepts only what is halaal – Allawh takes it up in His Right Hand. Allawh Ta'ala then increases it manifold until it becomes as huge as a mountain.

Bukhawri and Muslim

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Charity does not decrease wealth.

Muslim

As a consequence of giving charity in the Path of Allawh, one's wealth will increase either by way of an increase in income or by barkat in one's wealth.

Hadhrawt Aboo Dharr (R) narrates that Rawsoolullawh (S) said:

Never hold any goodness in contempt even if it be to the extent of meeting a brother Muslim with a smile.

Muslim

Hadhrawt Aboo Moosa Ash'ari (R) narrates that Rawsoolullawh (S) said:

Sawdqawh in varying degrees is an obligation on every Muslim.

The people asked,

If someone has no wealth to give?

Rawsoolullawh (S) said:

Earn something (by one's labour); use what has been earned on yourself as well as in Sawdqawh.

The people asked,

If someone is unable to work?

Rawsoolullawh (S) said,

Let him help (by means of his labour) someone in need and difficulty.

The people said,

If he is unable to do even this?

Rawsoolullawh (S) said,

Let him show someone a good act.

The people said,

If he is unable to do even this?

Rawsoolullawh (S) said:

Let him not harm anyone. This too is Sadqah for him.

Bukhawri and Muslim

Rawsoolullawh (S) described these acts of virtue as Sadqah (charity) because of the benefit for others. Like Sadqah benefits others so too do the acts mentioned in this Hadeeth. These acts have been figuratively described as Sadqah. The actual meaning of Sadqah is to spend wealth in the Path of Allawh Ta'ala. Refraining from harming others has been described in the Hadeeth as an act of benefit to humankind. This description indicates the great importance of serving others and abstaining from doing anything detrimental and hurtful to people. This teaching is indeed a great Rahmat (blessing).

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Every joint (in the human body) is liable for one act of charity daily. Justice meted out between two persons is also sadqah. Assisting someone to mount a vehicle or helping in loading his luggage are also acts of Sadqah. A good word (which benefits others) is also Sadqah. Removing a harmful object (e.g. thorn, peel, etc.) from the road is also Sawdqawh.

Bukhawri and Muslim

Explaining the above Hadeeth, another Hadeeth also in Muslim Shareef states that in the human body are 360 joints; whoever renders this number of good deeds daily, has saved himself from Jahannum.

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

A noble form of Sadqah is to lend a camel (or any other animal) to a person who wil obtain the benefit of its milk in the morning and the evening. (After having milked the animal in the morning and the evening, it is returned to its owner).

Bukhawri and Muslim

Hadhrawt Anas (R) narrates that Rawsoolullawh (S) said:

It is an act of Sadqah for a Muslim to plant at tree or sow the land from which people, birds and animals derive benefit.

Bukhawri and Muslim

Hadhrawt Jaabir (R) narrates that Rawsoolullawh (S) said:

Whatever is stolen from it (the farm) is also Sadqah for the owner (of the produce).

Muslim

Although the owner did not sow his lands for this purpose, nor does he regard theft of his goods as a benefit for him, nevertheless, it is recorded as Sawdqawh for him.

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said that:

A prostitute was forgiven because she took pity on a dog that was on the verge of death due to thirst. She removed her leather sock and with her scarf lowered in into a well. In this way, she obtained water that she gave to the dog to drink.

Some asked:

Do we obtain thawaab for service to animals as well?

Rawsoolullawh (S) replied:

There is thawaab in (rendering service to) every living creature.

Bukhawri and Muslim

This applies to animals that are not harmful. Elsewhere in the Ahadeeth permission has been granted to kill animals that are harmful.

Hadhrawt 'Abbdullawh Ibn Umar (R) narrates that Rawsoolullawh (S) said,

Render 'Ibadah to Rahman (Allawh, the Most Merciful); feed (the poor) and be in the habit of making salaam (whether the Muslim is known or unknown to you), you will then enter Jannat in safety.

Tirmeedhi and Ibn Majah

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Smiling when meeting a Muslim is also an act of Sadqah. Commanding goodness and prohibiting evil are also acts of Sadqah. Directing a lost person on the right road is also Sadqah for you. Assisting the blind is also Sadqah for you. Removing a stone, thorn, etc., from the road is also Sadqah for you. Pouring water from your bucket into the bucket of a brother Muslim is also Sawdaqawh.

This Hadeeth in fact explains that every act or service rendered to the creation of Allawh Ta'ala, no matter how slight or insignificant that act may seem, is a deed acceptable by Allawh Ta'ala. All such acts of service are beneficial and one obtains thawaab therefore.

Hadhrawt Sa'd Bin Ubadah (R) narrates that when his mother died he enquired from Rawsoolullawh (S) in regard to Sadqah of much significance that he wished to render on behalf of his mother.

Rawsoolullawh (S) said,

Water

Thus Hadhrawt Sa'd Bin Ubaadah (R) arranged for a well to be dug for the use of people. The intention for digging the well was that Allawh Ta'ala bestows the Thawabb to his (Sa'd's) mother.

Aboo Dawood and Nasa'i

Hadhrawt Aboo Saeed (R) narrates that Rawsoolullawh (S) said:

Allawh Ta'ala will bestow the green (luxurious) garments of Jannat to the one who clothed a Muslim who had no clothes. Allawh Ta'ala will give of the fruits of Jannat to the one who fed a hungry Muslim. Allawh Ta'ala will award the finest and pure drink of Jannat to the one who gave a thirsty Muslim something to drink.

Aboo Dawood and Tirmeedhi

Hadhrawt Anas Ibn Malik (R) narrates that Rawsoolullawh (S) said:

There are seven things, the thawaab of which continuously accrues to a person even after death. Deeni knowledge which was taught to anyone; a canal dug (i.e. some form of irrigation), a well dug; a tree planted (from which people or animals derive benefit); a Masjid built; a copy of the Qur'an left (for someone to recite); and, children who will make dua for forgiveness of their deceased parents.

Targheeb, Bazzaaz, and Aboo Nu'aim

A narration in Ibn Majah mentions Sadqah, Musaafir Khaanah (a place where travellers stop over) instead of a well and a tree as is mentioned in the above Hadeeth.

Hadhrawt Sa'd (R) narrates that on one occasion when Rawsoolullawh (S) distributed some wealth among the people, he (Sa'd) requested Rawsoolullawh (S) to give also to a certain person. Rawsoolullawh (S) replied:

At times, I give to a man while another (to whom no gift is made) is more beloved to me. But I give the man (whom I do not love as much as the other) for fear of him not remaining firm on the Deen if not given. Allawh will therefore (i.e. if this person is not firm on the Deen), thrust him onto his face into Jahannum.

Muslim

This Hadeeth establishes the significance of assisting converts. Initially their 'Eeman is not grounded and they are unable to undergo much difficulty. The danger exists of them reneging from 'Eeman if they experience much difficulty after having embraced Islam. To aid them by means of wealth until their 'Eeman becomes strong, is meritorious.

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

I take oath by that Being Who sent me with the true Deen! Allawh will not punish on that Day of Qiyamah the one who had mercy on the orphan; who spoke tenderly with the orphan; who took pity on the orphan.

Targheebb and Tibrawni

This Hadeeth establishes the great significance of aiding orphanages. All narrations of Qur'an and Hadeeth enumerated in this section illustrate the tremendous importance and significance that the Deen places on service to creation. The narrations mention many individual acts of service that are beneficial to others as well as to those who render them. One more Ayah and one more Hadeeth that embrace all service to creation will be cited here.

Qur'anic Ayah:

Assist one another in (acts of) righteousness and piety.

Soorawh Ma'idah

Hadeeth:

The most beloved to Allawh among mankind is the one who is of the greatest benefit to mankind.

Targheebb and Isbahani

May Allawh Ta'ala grant all taufeeq.

ROOH XVI

FASTING

Fasting, like Sawlah and Zakaat, is fundamental institution of Islam. The Fardh Fasting is a practice of vital importance. Allawh Ta'ala states in the Qur'an Shareef:

O people of 'Eeman! Fasting has been decreed compulsory for you.

The importance of fasting is abundantly established by numerous narrations of the Qur'an and Hadeeth. It is clear from the narrations of the Qur'an and Hadeeth that for attaining salvation, Sawlah, Zakaat and Hajj are not sufficient. It is essential to fast the Fardh fasts of Ramadawn.

Fasting is distinguished from other acts of ibaadat by its inconspicuous nature. Whereas other acts of ibaadat, e.g. Sawlah, Zakaat, Hajj, are conspicuous in varying degrees. Fasting is much concealed. Only Allawh Ta'ala is aware if one is fasting or not. Only those who truly have the love or fear of Allawh Ta'ala in their hearts will fast. Experience proves that weakness in love and fear for Allawh could be remedied by engaging in such acts that produce muhabbat (love) and azmat (respect, honour and awe). Fasting is greatly efficacious in this regard. Thus weakness in one's 'Eeman and love for Allawh is strengthened by fasting. One in whose heart the love and fear of Allawh Ta'ala become embedded will be strong and steadfast on the Deen. The natural effect of fasting is to produce strength in one's Deen. This effect is referred to in the following 2 Ahadeeth:

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said that Allawh Ta'ala said:

All good deeds are for the one who renders them, but fasting. Fasting is exclusively for Me (Allawh).

Bukhawri

Rawsoolullawh (S) said that Allawh Ta'ala said:

The one who fasts, abstains from eating, drinking and sexual relations for My Sake.

Another narration states that Allawh Ta'ala said that:

The fasting person leaves off his desires and pleasures for His Sake.

Ibn Khuzaimah

Fasting being exclusively for the sake of Allawh Ta'ala reflects the high degree of sincerity underlying the act of ibaadat. The high degree of sincerity coupled with abstention from evil and futility produce glitter and strength in the 'Eeman of the fasting person. Great emphasis is therefore laid on fasting. This is very clear from the fact that Allawh Ta'ala described the act of man's fasting as being only for Him (Allawh Ta'ala).

Hadhrawt Aboo Umaamah (R) narrates that he asked Rawsoolullawh (S) to impose on him some deed of great significance. Rawsoolullawh (S) said:

Adopt fasting, for there is no act greater than it

Hadhrawt Aboo Umaamah repeated his request a second time. Rawsoolullawh (S) again advised him to adopt fasting. Hadhrawt Aboo Umaamah put forward his request again, a third time, and Rawsoolullawh (S) said:

Adopt fasting, for there is no deed equal to it.

Nasa'i and Ibn Khuzaimah

The superiority of fasting is in relation to certain special characteristics of fasting such as degree of sincerity, efficacy in strengthening weak 'Eeman, inculcating love and fear of Allawh and its acting as a barrier against sin. These special benefits of fasting are attainable only if one fasts consciously and observes the respects and rights of fasting.

Rawsoolullawh (S) said:

Fasting is a shield and a powerful fortress.

Ahmad and Baihaqi

Like fasting is a shield of protection against internal (spiritual) diseases, viz. sins, so too is it a protection against external sicknesses, i.e. physical illness. In the majority of cases, physical sickness is the result of excessive eating. This cause is arrested in fasting.

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Every person has a Zakah (to pay) and the Zakah of the body is fasting.

Ibn Majah

As wealth is purified by means of paying Zakaat, the body is purified by means of fasting. Zakaat is the elimination of impurities from wealth while Fasting is the elimination of impurities from the body. The role of fasting, as already indicated, operates in both the physical and spiritual spheres of man's life.

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Keep fasting; you will remain healthy.

Tibbrawni

Fasting produces both physical and spiritual health. Fasting produces spiritual peace and exhilaration.

Hadhrawt Aboo Hurairah (R) in a lengthy Hadeeth, narrates that Rawsoolullawh (S) said:

The fasting person experiences two (occasions of) delights: At the time of iftaar and at the time when he will meet his Rawbb.

Bukhawri

During the month of Ramadhaan an additional ibaadat, viz., Taraaweeh Sawlah has also been decreed. The performance of Taraaweeh is Sunnatul Muakkadah that is an act, the performance of which is obligatory although it may be omitted for a valid Shar'i reason. One who is neglectful of Sunnatul Muakkadah is guilty of sin and is termed in the Shariah a 'faasiq'. Taraaweeh reduces sleep to some extent. Sleep is an act highly pleasing and loved by the nafs. Hence, by means of Taraaweeh Sawlah one strives against the nafs and in so doing the nafs is disciplined. This ibaadat of Taraaweeh is an act that is greatly efficient in the spiritual training of the nafs. During the month of Ramadhaan, Allawh Ta'ala has united two great and highly efficacious spiritual exercises in the form of fasting and Taraaweeh Sawlah.

Rawsoolullawh (S) said:

Allawh Ta'ala has ordained fasting in Ramadhaan compulsory, and I have decreed (by the command of Allawh) wakefulness at night (i.e. Taraaweeh, etc.) Sunnah. Whoever in the state of 'Eeman and the belief of thawaab fasts in Ramadhaan and stays awake at night (i.e. for Taraaweeh), emerges from sin, purified as the day when his mother gave birth to him.

Nasa'i

Hadhrawt 'Abbdullawh Bin Umar (R) narrates that Rawsoolullawh (S) said,

Fasting and the Qur'an will intercede on behalf of one on the Day of Qiyamah. The Fast will proclaim: 'O Allawh! I prevented him from eating and carnal desire. Therefore, for my sake accept my intercession on his behalf.' The Qur'an will proclaim: 'I prevented him from sleep. Therefore, accept my intercession on his behalf.' The intercession of both will be accepted.

Ahmad, Tibbrawni, and Hakim

In a lengthy, Ayah Allawh Ta'ala says:

For the fasting man and for the fasting woman ... Allawh has prepared a great reward and forgiveness.

Soorawh Ahzabb

Hadhrawt Aboo Hurairah (R), in a lengthy Hadeeth, narrates that Rawsoolullawh (S) said:

I swear by That Being in Whose possession is the life of Muhammad! The odour of the mouth of a fasting person is sweeter to Allawh Ta'ala than the fragrance of musk.

Bukhawri

Hadhrawt Ibn Umar (R) narrates, in a lengthy Hadeeth, that Rawsoolullawh (S) said:

Fasting is exclusively for Allawh Ta'ala. The thawaab of it (being limitless) no one knows besides Allawh Ta'ala.

Tibbrawni and Baihaqi

Hadhrawt Aboo Saeed Khudri (R) narrates that Rawsoolullawh (S) said:

The Doors of the Heavens are opened up on the first night of Ramadhaan. Not a single Door (among the Doors of Heaven) is then closed until the last night of Ramadhaan. For every Sawlah performed (this refers to Taraaweeh Sawlah) during the nights of Ramadhaan, Allawh Ta'ala records one and a half thousand good deeds for every Sajdah (of that Sawlah). And, for the fasting person, Allawh Ta'ala creates in Jannat a mansion of red Ya'qoot (a precious stone in Jannat). This mansion will have seven thousand entrances. (So huge will be these entrances that) In each entrance will be located a palace of gold adorned with red Ya'qoot. When the Muslim fasts the first day of Ramadhaan, Allawh Ta'ala forgives all his sins committed from the first of the previous Ramadhaan. Daily (i.e. during Ramadhaan) from the time of Fajr Sawlah until sunset, seventy thousands Malaa-ikah supplicate for his forgiveness. In return for every Sajdah which he (the fasting person) makes of any Sawlah, whether during the day or night, he will obtain (such a wonderful) tree (so huge) that an equestrian will take 500 years to pass under its shade.

Baihaqi

Hadhrawt Salmaan (R) narrates that during the last Jum'ah of the month of Sha'baan Rawsoolullawh (S) recited a Khutbah in which he said:

O People! An auspicious month has dawned over you. In that month is a night that is superior to a thousand months (i.e. ibaadat in this night is superior to the ibaadat rendered in a thousand months. Allawh Ta'ala has made compulsory fasting in this month and has decreed wakefulness at night (i.e. Taraaweeh Sawlah) Sunnah. A Nafl (non-obligatory or optional) act rendered in this month for attaining proximity to Allawh is equal to a Fardh act rendered in other months. A Fardh act rendered in this month is equal to seventy Fardh acts of other months ...Whoever gives to a fasting person something for iftaar, his sins will be forgiven and he will be saved from Jahannum; he obtains as much thawaab as the fasting person (to whom he had given something for iftaar) while the thawaab of the person is not reduced in any way.

The people asked:

O Rawsoolullawh! All of us are not by the means to give something for the iftaar of another.
They were at the time under the impression that Rawsoolullawh (S) referred to a full meal).

Rawsoolullawh (S) said:

This thawaab is even for the man who gives another a date, a drink of water or milk (for iftaar)...

Ibn Khuzaimah

Another special ibaadat during the month of Ramadhaan is I'tikaaf during the last ten days. I'tikaaf during Ramadhaan is an 'Ibadat that belongs to the class of Sunnah known as Sunnatul Kifaayah. This ibaadat is a collective Sunnah upon all. However, if a few, even one person, renders the I'tikaaf, the Sunnah obligation will be discharged on behalf of the whole community. The Ibaadat of I'tikaaf consists of secluding oneself inside the Masjid for the last ten days of Ramadhaan. The time has to be passed in ibaadat. Some Ahadeeth regarding the significance of I'tikaaf are enumerated hereunder.

Hadhrawt Ali Ibn Husain narrates from his father that Rawsoolullawh (S) said:

He who observes the ten days i'tikaaf during Ramadhaan will obtain the thawaab of 2 Hajj and 2 Umrah.

Hadhrawt 'Ibn Abbas (R) narrates that Rawsoolullawh (S) said about those who observe I'tikaaf

They are prevented from all sins and they obtain thawaab as if they are rendering all good deeds.

Mishkaat

By the practice of I'tikaaf, one gains the opportunity of continuous residence in the Masjid. The significance of remaining in the Masjid for Ibaadat has already been explained in Rooh number 12. Women who intend to observe I'tikaaf should do so at home. They should seclude themselves in a particular place at home. The special acts of Ibaadat of the month of Ramadhaan terminate with the coming of Eid. The Hadeeth explains great significance of the Day of Eid as well. In a lengthy Hadeeth, Hadhrawt Anas (R) narrates that Rawsoolullawh (S) said:

When Eid arrives, Allawh Ta'ala addresses the Mala'ikah: 'They (Muslims) have fulfilled My Fardh. They have emerged to make dua. I take oath by My Splendour, by My Grandeur, by My Grace and by My Loftiness that I will most certainly accept their petition.' Allawh Ta'ala then proclaims to the Believers: 'Return! I have forgiven you and I have exchanged your evil deeds with virtues.' They thus return from the Musalla (where the Eid Sawlah was performed) forgiven.

Mishkaat

ROOH XVII

HAJJ

Hajj is Fardh when the conditions thereof are found. In the absence of the necessary conditions, Hajj is Nafl. Like Sawlah, Saum (Fasting), and Zakaat, Hajj too is of fundamental importance. It is one of the Pillars of Islam.

Allawh Ta'ala says:

It is obligatory upon people to make Hajj of this House (Ka'bah) for the sake of Allawh. It is obligatory on the person who has the means of reaching there.

Ayah 97, Soorawh Al Imrawn

If Hajj has become Fardh on a person, observance of Sawlah, Saum (Fasting), and Zakaat will not suffice for salvation (Najaat). Hajj is a demonstration of love for Allawh. The flavour of love that permeates the acts of Hajj distinguishes it from other Ibaadat. Thus, those who possess love for Allawh Ta'ala will perform Hajj. Even if their love is deficient, it will be strengthened by their engagement in the acts of love that belong to the Ibaadat of Hajj. Love for Allawh established in the heart will solidify one's Deen. The presence of love for Allawh in the heart establishes one's Deen on a firm basis. Hajj is especially efficacious for strengthening one's Deen.

Hadhrawt Aishah (R) narrates that Rawsoolullawh (S) said:

Making Tawaaf of Baitullah, to walk between Safaa and Marwah and to pelt stones (at the Jimaar) have been ordained for establishing the remembrance of Allawh Ta'ala.

Aboo Dawood

An observer might wonder at the wisdom underlying the circumambulation, the running and the pelting, but the Muslim should not be concerned about the wisdoms beneath these acts. Render these acts believing them to be the commands of Allawh Ta'ala and that His Remembrance will be grounded in the heart by observing these acts. The relationship of the Believer with Allawh Ta'ala is strengthened and his love is tested. Without understanding the wisdom of these acts, the Muslim in love with Allawh, executes them because of the Command of Allawh Ta'ala. All Commands of Allawh Ta'ala are carried out because of His love. The acts of Hajj are permeated with love. Love overwhelms intelligence regarding the acts of Hajj. Idhtiba (baring the shoulder) and Raml (walking with shoulders swaying in soldier-like fashion) – acts done in Hajj – were initiated in the beginning as a display of physical strength when there was yet Kuffar domination over Makkah. However, these practices were retained even after Allawh Ta'ala destroyed the power of the Kuffar and established Islam over Makkah. Hadhrawt Umar (R) states in this regard:

Inspite of the cause of these acts no longer existing, we shall not give them up, for we rendered these acts since the time of Rawsoolullawh (S) and Rawsoolullawh (S) himself rendered these acts in Hajjatul Wida when there was not a single kaafir in Makkah.

Aboo Dawood

If Hajj was not dominated by the attitude of love, these acts (Idhtiba, Raml and running) would have been terminated because of already having served their purpose. Hadhrawt Aabis Bin Rabeeah (R) narrates that once Hadhrawt Umar (R) after kissing Hajr-e-Aswad (The Black Stone) said:

I know that you are a stone. You can neither benefit nor harm anyone. If I did not see Rawsoolullawh (S) kissing you, I would not have kissed you.

Aboo Dawood

Hadhrawt Umar (R) kissed the stone merely because he saw Rawsoolullawh (S) doing so. It was the relationship of love with Rawsoolullawh (S) which motivated Hadhrawt Umar (R) to kiss Hajr-e-Aswad, and by his statement, Hadhrawt Umar (R) clarified the Muslims do not regard Hajr-e-Aswad as an object of worship. Hadhrawt Ibn Umar (R) narrates that Rawsoolullawh (S) placed his lips on Hajr-e-Aswad and for a long while remained in this state crying. When Rawsoolullawh (S) turned around, he saw Hadhrawt Umar (R) also crying. Rawsoolullawh (S) said:

O Umar! This is indeed an occasion of shedding tears.

Ibn Majah, Ibn Khuzaimah, Hakim, and Baihaqi

This too is a demonstration of love.

Hadhrawt Jaabir (R) narrates that Rawsoolullawh (S) said:

When it is the Day of Arafah (when all the Hujjaaj gather), Allawh Ta'ala says to the Mala'ikah: 'Look at My servants. They have come to Me from far off, crying to Me in their state of forlornness and worry while they are wandering around in the heat. I make you witness that I have forgiven them.'

Baihaqi, and 'Ibn Khuzaimah

A few narrations that indicate the nature of love of the acts of Hajj have been mentioned. All acts of Hajj, it will be found, are permeated with the flavour of love. A cursory glance at the various rites of Hajj will make this abundantly clear. Wandering in the hills of Muzdalifah and Arafaat; shouting and proclaiming 'Labbaik'; wandering about bareheaded; donning two unsewn garments; wearing garments like the dead; refraining from cutting or trimming the hair and nails; not even being allowed to kill lice; running to and fro between Safaa and Marwah; circumambulating the Ka'bah; kissing the Black Stone; glancing with elancholy at the Ka'bah; pelting the Pillars; sacrificing animals; together with the many prohibitions and restrictions are all acts which are strongly influenced by Love for Allawh Ta'ala. In this Ibaadat of Hajj, love overwhelms intelligence. The Ibaadat of Hajj is for those in love – in love with their Creator. Certain things in these acts are waived for women because of the Shariah's consideration of Purdah. Like the acts of Hajj are permeated with love, so too are the places, viz., Makkah Mukarramah and surroundings where these rites of love are offered. The holy places too play their part in strengthening the love of Allawh in the hearts of the Mu'mineen who have come to offer their love to their Creator. It is mentioned in the Qur'an Shareef in Soorawh Ibraheem, that Nabi Ibraheem (A) while making dua requested Allawh Ta'ala to incline the hearts of people to his progeny who will settle around the Holy Ka'bah. Allawh Ta'ala accepted this dua and its effect is plainly visible to all Muslims. There is not a single Mu'min whose heart is not attached to the Ka'bah. Hadhrawt Ibn Abbaas (R) says that if Hadhrawt Ibraheem (A) had not specified 'the hearts of some people' in his dua, then even multitudes of Jews and Christians would have gathered at the Ka'bah. But, because Nabi Ibraheem (A) asked for only the hearts of Believers to be inclined to his progeny who settled near the Ka'bah, it (Ka'bah) has become a place of love and veneration for only Believers. Hadhrawt Ibn Abbaas (R) narrates that on the occasion when Rawsoolullawh (S) migrated from Makkah, he turned towards the city as he was departing and said in grief and sorrow:

How pure and beloved a city you are to me. If my people had not expelled me, I would never have left you to live elsewhere.

Mishkaat

Since every Mu'min has a bond of love with Rawsoolullawh (S), it is only necessary that this love will extend to the city that Rawsoolullawh (S) loved so dearly. Thus, love for Makkah Muazzamah is the result of the dua of two Nabis, viz. Nabi Ibbrawheem (A) and Rawsoolullawh (S).

What have been so far explained is the true, actual and Deeni significance of Hajj and the places of Hajj. Besides these Deeni significances there are also some worldly benefits in Hajj although one's intention and gaze must not be on the worldly advantages. Without even being concerned of the worldly benefits, they are acquired automatically. Another Ibaadat similar to Hajj is Umrah that is a Sunnatul Muakkadah obligation. Umrah too is an Ibaadat of love and consists of certain acts which are rendered in Hajj. For this reason, Umrah has been described as *Hajj As-ghawr* or *Lesser Hajj*. Umrah is rendered during the period of Hajj as well. Thus two Ibaadaat of the greatest significance are united on one occasion. Besides the period of Hajj, the Ibaadat of Umrah may be discharged at any other time also. Allawh Ta'ala says in the Qur'an:

Fulfil Hajj and Umrah in full measure for the sake of Allawh.

It is necessary to observe all conditions, acts and etiquettes of these acts of Ibaadat. In addition, of the greatest importance is sincerity of intention. Rawsoolullawh (S) said that whoever fails to perform Hajj inspite of having the means and inspite of their being nothing to prevent him, may die as a Jew or Christian. This stern warning applies to those who forgo the Fardh Hajj for no valid Shar'i reason. The harshness of this warning indicates the absolute importance of Hajj. Hadhrawt Ibn Abbaas (R) narrates that Rawsoolullawh (S) said:

Whoever intends to go on Hajj should make haste.

Mishkaat

Hadhrawt Ibn Mas'ood (R) narrates that Rawsoolullawh (S) said:

Unite Hajj and Umrah (during the Hajj period). Both (acts of Ibaadat) eliminate poverty and sins in a similar way in which the impurities of gold, silver and iron are eliminated. The reward of a Hajj that was performed correctly is nothing other than Jannat.

Mishkaat

The above Hadeeth mentions a worldly benefit and a Deeni benefit, viz., elimination of poverty and elimination of sins. Sins here refer to Huqooqullah (sins committed against Allawh Ta'ala and in which the rights of others were not involved). Regarding Huqooqul Ibaad (the rights of others), sins committed in this relation are not forgiven even by martyrdom. For the forgiveness of sins involving the rights of others, it is essential to obtain first the pardon of those whose rights were usurped or destroyed.

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Allawh Ta'ala accepts the dua of the one who performs Hajj and Umrah and if he seeks forgiveness, Allawh Ta'ala forgives him.

Mishkaat

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Whoever sets out for Hajj, Umrah or Jihad but dies on the journey (before being able to render these obligations), Allawh Ta'ala records for him the thawaab of the ghaazi (one who returns victorious from the Jihaad field) and the thawaab of one who has performed the Hajj and Umrah.

Mishkaat

In relation to Hajj, there is another act of Ibaadat as well. This is the Ziyaarah (Visiting) of the auspicious Raudhah (Grave) of Rawsoolullawh (S). The majority of Ulama say that the visit to the gracious Raudhah of Nabi-e-Kareem (sallAllawhu alayhis wasallam) is Mustahab. This act too is permeated with love. While Hajj is love for Allawh Ta'ala, Ziyaarah of the Holy Raudhah is love for Rawsoolullawh (S). Hajj produces progress in the love of Allawh Ta'ala and Ziyarawh of the Holy Raudhah produces progress in the love for Rawsoolullawh (S).

Hadhrawt Ibn Umar (R) narrates that Rawsoolullawh (S) said:

The one who after having made Hajj visits me after my death (i.e. visits the Holy Raudah) is like one who has visited me while I was alive.

Mishkaat

Rawsoolullawh (S) has equated visiting his Grave to visiting him when he was alive. The tremendous significance of Ziyaarah of the Raudha-e-Mubaarak should thus be manifest. The benefit to be gained is indeed great. The effect of Ziyaarah is the inculcation of love in the heart for Rawsoolullawh (S) similar to the effect of love was which generated in the hearts of Believers when they visited Rawsoolullawh (S) during his lifetime. Increase in love for Rawsoolullawh (S) by Ziyaarah of the Holy Grave is readily felt in the hearts of the true Believers. This is a true and common experience for all those who make the Ziyaarah to the auspicious Grave of Rawsoolullawh (S). Madeenah Munawwarah too, is a place of holiness and love like Makkah Muazzamah.

Hadhrawt Aboo Hurairah narrates in a lengthy Hadeeth that Rawsoolullawh (S) made dua to Allawh Ta'ala and said:

O Allawh! He (i.e. Nabi Ibraheem – alayhis salaam) made dua to You for Makkah. I make dua to You for Madeenah…)

Mishkaat

Hadhrawt Aishah (R) narrates that Rawsoolullawh (S) said:

O Allawh! Make Madeenah beloved to us just as we love Makkah …and even more beloved than Makkah…

Mishkaat

Hadhrawt Anas (R) narrates that when Rawsoolullawh (S) returned from a journey, he would spur on his camel as soon as he saw the houses of Madeenah. This, Rawsoolullawh (S) would do to reach Madeenah quickly. This action indicates the profound love which Nabi-e-Kareem (saws) had for Madeenah Munawwarah.

Hadhrawt Yahya Ibn Saeed (R) narrates that Rawsoolullawh (S) said:

On the surface of the earth there is no place which I love more for my grave to be located than Madeenah.

Mishkaat

Rawsoolullawh (S) repeated this statement thrice. The aforegoing narrations will suffice to indicate the profound love that engulfs the acts of Hajj, Umrah, Ziyaarah and the Holy Places. The love of all these is indeed embedded in the hearts of the Believers. There is no need to provide proof for this. Believers who are by the means should, therefore, not neglect these noble, important and great acts of Ibaadat. These acts are indeed a great treasure.

ROOH IIXX

QURBAANI – SACRIFICE

Qurbaani or sacrificing animals on Eidul Adh-haa is obligatory on those on whom Sadqah Fitr is compulsory. Qurbaani is an Ibaadat of such tremendous significance that even if it is not obligatory, one should endeavour to render it. There is great thawaab in even making Qurbaani on behalf of one's naa-baaligh (under age) children. Qurbaani made on behalf of the dead is also very beneficial in that the thawaab reaches the dead. Some Qur'anic aayat and Ahadeeth will now be narrated about this important sacrifice. Allawh Ta'ala says in the Qur'an Shareef:

Sacrificing (animals) has been ordained on every Ummah so that the Name of Allawh is mentioned on these particular animals which Allawh has bestowed on them…

Soorawh An'am

We have made the sacrifice of camels and cows among the salient features of (the Deen) of Allawh. There is benefit in it for you.

Ayah 36 Soorawh Hajj

According to the Qur'an Shareef, there are both worldly as well as Deeni (spiritual) benefits in the Ibaadat of Qurbaani. Allawh Ta'ala has declared the sacrificing of animals as a salient feature of Islam. In addition to thawaab in the Hereafter, we derive the benefit of consuming their flesh and making use of their skins. The Qurbaani is an 'Ibadah that has been instituted solely for our benefit. Hence, the Qur'an Shareef says:

Neither the flesh (of the sacrificed animals) nor their blood reach Allawh. But, it is your taqwa (piety and sincerity of heart) which reaches Him. Convey glad tidings to the sincere ones.

Ayah 37 Soorawh Hajj

Although sheep and goats are also animals for sacrifice, the Qur'an specifically states that the sacrifice of camels and oxen is a salient feature of the Deen. Sacrificing camels and oxen will therefore be of greater merit. The meaning of sincerity in Qurbaani is to make the sacrifice purely for the sake of Allawh Ta'ala and to obtain thawaab. The intention must not be to eat meat. Although it is only natural that the flesh of the sacrificed animals will be eaten, the intention for making the Qurbaani should never be this. If the intention is consumption of meat, the Qurbaani will not be valid.

Allawh Ta'ala commands Rawsoolullawh (S):

Perform Sawlah for your Rawbb and sacrifice (animals).

Soorawh Kauthar

The command of Sawlah and Qurbaani are given to Rawsoolullawh (S) in the above-mentioned Ayah. Qurbaani being coupled with Sawlah and commanded directly to Rawsoolullawh (S) as an obligatory duty for him to discharge, point to the emphasis which Allawh Ta'ala lays on this Ibaadat.

Hadhrawt Aishah (R) narrates that Rawsoolullawh (S) said:

During the days of Qurbaani, there is no deed of man more loved by Allawh Ta'ala than sacrificing of animals. On the Day of Qiyamah, the sacrificed animal will arise with its horns, hair and hoofs. The sacrificed animal is accepted by Allawh Ta'ala before the blood reaches the ground. Therefore, render the Qurbaani wholeheartedly and happily.

'Ibn Majah, Tirmeedhi, and Hakim

This Hadeeth in fact states the following:

1. The greatest act of Ibaadat during the Days of Sacrifice is to make Qurbaani of animals.
2. The full reward of the sacrifice will be obtained in the Akhirawh. Thawaab will be obtained for every hair on its body and for every drop of blood in its body.

3. The act of Qurbaani is so dear to Allawh Ta'ala that it is accepted immediately the act is rendered, even before the first drop of blood reaches the earth.
4. Muslims should offer the sacrifice with love and with the true spirit of sacrifice. They should not bicker unnecessarily about the price being asked and about the money being spent in obtaining an animal for sacrifice. Qurbani is a great sacrifice and should not be despoiled by displaying a poor and miserly attitude.
Hadhrawt Zaid bin Arqam (R) narrates that the Sahabah enquired from Rawsoolullawh (S) about the Qurbaani practice. Rawsoolullawh (S) said:

It is the way of your father, Ibbrawheem (A).

The Sahabah asked,

What will we acquire by it?

Rawsoolullawh (S) replied,

A good deed (is recorded for you) in return for every hair (on its body).

The Sahabah asked,

O Rawsoolullawh! If there is wool on the body?

Rawsoolullawh (S) said:

A good deed in return for every strand (of wool on its body).

Hakim

Hadhrawt Ali (R) narrates that Rawsoolullawh (S) said to Fatimah (R):

O Fatimah! Get up and be present at your Qurbaani (when it is about to be slaughtered). All your sins are forgiven as the first drop of its blood reaches the earth. Remember that on the Day of Qurbaani its flesh and blood will be brought and after increasing it by seventy times, it will be placed in your Scale of good deeds.

Hadhrawt Aboo Saeed (R) asked:

O Rawsoolullawh! Is this reward exclusive for the Family of Muhammad – truly, they deserve such great thawaab – or is this thawaab for all Muslims as well?

Rawsoolullawh (S) said:

For the Family of Muhammad (saws) as well as for all Muslims in general.

Isbahaani

Hadhrawt Husain Ibn Ali (R) narrates that Rawsoolullawh (S) said:

The Qurbaani rendered wholeheartedly, happily and with sincerity of intention will on the Day of Qiyamah be a shield against Jahannum for the sacrificer.

Tibbrawni

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

He who is by the means but does not render the Qurbaani, should not come to our place of Eid Sawlah.

Targheebb

One may realise the great displeasure that Rawsoolullawh (S) voiced against those who neglect this great act of Ibaadat. This grave warning mentioned in this Hadeeth applies only to those who fail in offering the sacrifice despite them having the means of sacrificing. Hadhrawt Ali (R) sacrificed two sheep. When asked about this sacrifice, he said that Rawsoolullawh (S) commanded him to render these sacrifices. One sheep was for himself and the other was sacrificed on behalf of Rawsoolullawh (S). Rawsoolullawh (S) has tremendous rights (huqooq) over the Ummah. It is not possible for us to fulfil adequately those rights. A Qurbaani offered every year by a Mu'min on behalf of Rawsoolullawh (S) is in fact nothing great and no sacrifice. We should not allow this wonderful opportunity to slip by without having taken advantage of this great act of Ibaadat by means of which colossal thawaab is obtained so very easily. Those who are by the means should not be miserly and neglectful. Hadhrawt Aboo Talhah (R) narrates that Rawsoolullawh (S) sacrificed one sheep for himself and one sheep on behalf of his Ummah. In this regard, Rawsoolullawh (S) said:

This Qurbaani is for the one in my Ummah who believes in me and who acknowledges me.

Musali, Kabeeri, and Ausat

This sacrifice on behalf of the Ummah demonstrates the love which Nabi-e-Kareem (saws) had for his Ummah. Rawsoolullawh (S) remembered us in his act of sacrifice. It is indeed regretful that members of the Ummah, inspite of having the means, will forget to offer Qurbaani on behalf of Rawsoolullawh (S). The meaning of Rawsoolullawh (S) having made a Qurbaani on behalf of the Ummah is that he included the Ummah in the thawaab of the sacrifice. It does not mean that one sheep can be sacrificed in the names of more than one person. A sheep and a goat can be sacrificed only for one person while a cow and camel can be sacrificed for seven persons. Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Fatten your animals (of sacrifice i.e. feed them well), for they will be your mounts on the Siraat (the Bridge over Jahannum).

Kanzul Ummaal

This Hadeeth has 2 interpretations.
1. The animals will become the mounts on which people will safely cross over Siraat. If a number of animals were sacrificed by a single person, he will receive in return a wonderful and strong animal of the greatest swiftness. The mounts may also be changed at various stages in the journey across the Swirawt.
2. The second interpretation is that by virtue of the barkat and thawaab of having made Qurbaani, one's crossing over the Siraat will be swift and in great comfort.
In Kanzul Ummal, a Hadeeth states that the best Qurbaani is that of an animal which is strong and healthy – physically it should be free of all deficiencies.

ROOH XIX
INCOME AND EXPENDITURE

Ways and means of income, earning one's livelihood and spending such income should conform to the Shariah. Hadhrawt Ibn Mas'ood (R) narrates that Rawsoolullawh (S) said:

On the Day of Qiyamah, no one will be able to move (on Hisaab – Reckoning) until a reckoning of five things has not been taken…

Tirmeedhi

Among the *5 things* mentioned in the above Hadeeth, 2 questions pertain to income and expenditure. One will be asked: 'How did you earn your living and how did you spend your income?'
Earnings and expenses are also matters controlled and regulated by the Deen. In this sphere too, there should be no contraventions of the Shariah. Income must not be derived by unlawful means, e.g. riba, dealing in unlawful items, usurping the rights of others, cheating, defrauding, withholding the inheritance of anyone, etc. Many people violate the Shar'i laws of inheritance and deprive the rightful heirs of their Islamic share of the inheritance. In this way, the usurpers add to their income what is haraam and what does not belong to them. Among the ways of earning which conflict with the Deen, is to become involved so intensively in trade and commerce that even Sawlah is neglected, Akhirawh is forgotten, Zakah and Hajj are not discharged and no time remains for one to acquire the essential teachings of the Deen. One should not become so much involved that there remains no time to sit in the company of some saintly person, to learn from him the essentials of the Deen. Association with the pious – with the Auliya – is an important requirement for the spiritual progress of a Muslim. This facet of life should therefore never be neglected. Income should not be expended in such ways, avenues and practices that are condemned by the Deen. Extravagances, spending in customs that have no Shar'i sanction, spending for the sake of gaining name, spending in unnecessary luxuries – luxuries that are far in excess of one's needs, etc. are all evil ways that bring about ruin in both mundane and spiritual life. There is nothing wrong with earning and accumulating wealth if one abstains from extravagance, haraam and all ways and means unlawful in Islam. Wealth can and should be used constructively for one's own benefit as well as for the benefit of others and for rendering service to the Deen. There are varieties of Deeni activities that require wealth. Therefore, a man of wealth can obtain great thawaab by earning and employing wealth in accordance with the Shariah. Aiding the poor and needy, contributing to Deeni projects such as Masjids, Madrasahs, works of

Tableegh, etc. are wonderful channels in which to employ wealth and thereby build up one's capital in the Akhirawh. Hadhrawt ‘Abbdullawh (R) narrates that Rawsoolullawh (S) said,

The seeking of a halaal earning is the (next) Fardh (duty) after the Fardh (Sawlah).

Baihaqi

Hadhrawt Aboo Khimari (R) narrates a lengthy Hadeeth in which Rawsoolullawh (S) said:

The world is for four (types) of persons. (One among the four) is a man whom Allawh Ta'ala granted wealth as well as understanding of the Deen. He fears his Rawbb and is kind (and renders service) to his relatives. And, about the wealth, he follows the commands of Allawh and discharges rights. This man is the noblest…

Tirmeedhi

Hadhrawt Aboo Saeed Khudri (R), narrating a lengthy Hadeeth, said that Rawsoolullawh (S) said:

Wealth is an object of pleasure. Wealth acquired in a rightful way (in accordance with the Shariah) and spent in a rightful way will be an aid for its owner.

Bukhawri, Muslim

Hadhrawt Amr Ibnul Aas (R) narrates that Rawsoolullawh (S) said:

Wholesome (pure) wealth for a noble person is good.

Ahmad

Hadhrawt Miqdaam Ibn Ma'di Karib (R) narrates that he heard Rawsoolullawh (S) say:

‘There will come a time when only gold and silver (wealth) will benefit people.’

According to Hadhrawt Sufyaan Thauri (R’A), wealth during the time of the Sahabah was not preferable since their hearts were ennobled with strong ‘Eeman. Since they possessed a very strong ‘Eeman there was no need for them to seek strength and confidence in wealth. In view of the evils normally attendant to wealth, the Sahabah and the early Muslims refrained from its acquisition. However, now (says Hadhrawt Sufyaan Thauri) wealth has become the shield of the Mu'min. Since ‘Eeman is no longer as strong as it was during former times, poverty creates worry and frustration in people. The result is deterioration in the worldly and spiritual conditions of Muslims as they no longer are able to stand up to the rigours of poverty. Hadhrawt Sufyan Thauri (R’A) also said that if we did not have wealth, the wealthy worldly people (those puffed up with pride) would have despised us, held us in contempt and trampled over us in any way they wished. Hadhrawt Sufyaan Thauri (R’A) also said that whoever is in possession of wealth should increase it and not squander it because in this age the first thing that will suffer in the event of poverty and want is one's Deen. Since people, on account of weakness of ‘Eeman, are no longer capable of enduring the rigours of poverty, they compromise their Deen for worldly comforts. Hadhrawt Sufyaan Thauri (R’A) said that Halaal wealth does not tolerate extravagance or waste. Therefore, spend carefully and be not reckless. If you are reckless in spending, you will be overwhelmed by worry and frustration. Hadhrawt Aboo Saeed (R) narrates that Rawsoolullawh (S) said:

An honest and uprighteous trader will be with the Ambiya, Siddeeqeen and Shuhadaa (on the Day of Qiyamah).

Tirmeedhi

The great significance of lawful trade is stated in this Hadeeth. The lawful trader who is honest and uprighteous will enjoy the association of the Ambiya, Saints and Martyrs in the Hereafter. Hadhrawt Miqdaam Bin Ma'di Karib (R) narrates that Rawsoolullawh (S) said:

The noblest food ate by one is that from his (lawful) labour. Nabi Dawood (A) ate from the labour of his hands.

Bukhawri

Islam teaches the nobility and dignity of work and labour. The Ahadeeth explains much significance of labour. Nabi Dawood (A) made his living by making armour. However, this significance applies to only such occupations that are in accord with the Shariah. Haraam forms of labour and occupations, e.g. photography of living objects, musical instruments, cinemas, etc., are haraam forms of occupations. The proceeds from unlawful occupations are likewise unlawful. Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

There was not a Nabi who was not sent as a shepherd.

The Sahabah asked,

You also tended to sheep?

Rawsoolullawh (S) replied:

I tended the goats of the people of Makkah…

Bukhawri

This Hadeeth too asserts the significance of manual labour. All Ambiya (alayhimus salaam) were shepherds looking after the sheep and goats of people. Hadhrawt Nabi Musa (A) remained a shepherd, tending the goats and sheep of Nabi Shuaib (A) for eight or ten years. (Ahmad, Ibn Majah). The episode of Musa (A) being a shepherd is narrated in the Qur’an Shareef as well. This again brings out the significance of manual labour. Hadhrawt Thaabit Ibn Dhullaak (R) narrates that:

Rawsoolullawh (S) permitted hiring out of land.

Income derived from land and property hiring is a lawful occupation in Islam, as this Hadeeth indicates. Among the noble ways of earning living is farming. Much significance of farming has been mentioned in the Hadeeth. Hadhrawt Anas (R) narrates that Rawsoolullawh (S) said that whatever man, animal or bird eats from any tree or farm planted by a Muslim, its owner obtains the thawaab of Sadqah thereby. Hadhrawt Anas (R) narrating a lengthy Hadeeth says that:

A man from among the Ansaar came to Rawsoolullawh (S) and requested something. Rawsoolullawh (S) sent someone to bring a mug and a mat from one house. These items Rawsoolullawh (S) auctioned among the Sahabah. With the money obtained for the items Rawsoolullawh (S) bought some food and an axe. Giving these to the Ansaari, Rawsoolullawh (S) said:

Go (to the forest), cut wood and sell it. This is better for you than begging that will be a blot of disgrace on your face (on the Day of Qiyamah).

Aboo Dawood and Ibn Majah

This Hadeeth establishes that a lawful occupation, no matter how menial and inferior, is better than begging. Asking is a disgrace, said Rawsoolullawh (S).

Hadhrawt Ibn Umar (R) narrates that Rawsoolullawh (S) said:

Allawh Ta'ala loves a Mu'min who engages in a lawful means of earning a living.

Tibrawni and Baihaqi

A halaal trade or any halaal means of earning should not be despised. Many people consider certain forms of earning as lowly and regard such people with contempt. The Hadeeth shareef in stating Allawh's love for the Mu'min who earns a halaal livelihood, clearly implies the dignity of labour and brings out the great significance of earning one's living irrespective of how lowly and inferior the work may seem in the eyes of worldly people. It is in a person's own interests that he saves up some money so that he may be saved worry and despondency. It is a fact that most people are not able to undergo hardship. When in need of money, they resort to practices that are unlawful and adopt haraam measures to obtain money in order to satisfy their needs. It is therefore necessary to abstain from waste and at the same time save up money. There is nothing wrong in saving. According to the Hadeeth, even Rawsoolullawh (S) would give his wives expenses at one time for the whole year. Rawsoolullawh (S) advised the Sahabah to retain some wealth as this is better for peace of mind. This was specifically stated by Rawsoolullawh (S) to Hadhrawt Ka'b Ibn Malik (R) who had expressed his desire to contribute all his wealth in the Path of Allawh Ta'ala. In 1 Hadeeth, Hadhrawt Ibn Mas'ood narrates that Rawsoolullawh (S) said:

I detest a man who is useless. He is neither engaged in any worldly activity nor any Akhirawh activity.

Ahmad and Baihaqi

Indolence and inactivity are detestable attributes. A man who is not engaged in Deeni work should involve himself in some lawful worldly activity and earn his livelihood. He should not remain idle and waste away his life. On the other hand, those fully involved in Deeni activities, should repose their trust in Allawh Ta'ala. He is the Provider. He will most certainly provide for them. Workers of the Deen should not in the least be worried about their rizq. Extravagance or waste is evil. The Shariah prohibits waste. Allawh Ta'ala states in the Qur'an Shareef:

Do not waste. Verily, the wasters are the brothers of shaitaan.

Hadhrawt Mugheerah (R) narrates that Rawsoolullawh (S) said:

Allawh Ta'ala detests that you destroy wealth (i.e. by means of wasting).

Bukhawri and Muslim

Hadhrawt Anas, Aboo Umaamah, Ibn Abbaas and Ali (d m) narrate that Rawsoolullawh (S) said:

Walk along the middle path.

This means the adoption of moderation. Moderation in spending is the instruction of Islam. Spend only when necessary. If people are moderate in expenditure and abstain from extravagance, they will never be dependent on others. They will not be forced to ask others, thereby bringing disgrace upon themselves. Rawsoolullawh (S) said that to ask is disgrace. Overspending and failing to budget one's income lead to debt that in turns brings disgrace, worry and frustration. People are financially ruined and comes spiritual ruin along with such worldly ruin as well. Among the worst of calamities is debt, especially if one has no means of paying the debts. Rawsoolullawh (S) has sounded dire warnings about unpaid debt. Even martyrdom is no absolution for debt. A shaheed (martyr) will be forgiven all his sins, but debt. Debt will be demanded even in the Akhirawh. In this regard, Rawsoolullawh (S) said:

I take oath by That Being in Whose possession is my life that the man who is in debt will not enter Jannat even if he is martyred (in the Path of Allawh); then is resurrected and again martyred; then again is resurrected and again martyred. He will not enter (Jannat) until his debt is paid.

Targheebb, Nasa'i, Tibbrawni, and Hakim

However, there are exceptions. If the debt was incurred because of a real need and one has the intention of paying and at the same time makes effort to pay, then the warning stated in the above Hadeeth will not apply to such debt. In such cases, even if the debt remained unpaid, Allawh Ta'ala will settle the rights of the creditors on behalf of the sincere debtor who was genuinely unable to pay. The discussion in this section shows that wealth if acquired lawfully and spent in accordance with the Shariah is a ni'mat (bounty) from Allawh Ta'ala. Wealth becomes an evil when acquired and expended in contravention of the Shariah. When wealth, (like even wives and children) impedes one's spiritual development and interferes with one's Deeni life then indeed it will be an evil. In Soorawh Taghaabun, Allawh Ta'ala describes even one's family as one's enemy. This applies when the family obstructs one in the Path of Allawh Ta'ala. The same reasoning will apply to wealth. The Ayah mentioning that family can be one's enemy also states that wealth can be one's enemy. Thus, when one's family and wealth cause one to forget the Akhirawh they will be one's enemies. The Mu'min should make use of the bounties of Allawh Ta'ala like an obedient slave and not a rebellious traitor.

ROOH XX
NIKAH AND PROGENY

Islam lays stress on marriage. The actual order, if there are no impediments and no expediencies, is for man to get married. Hadhrawt Ibn Abi Najeeh (R) narrates that Rawsoolullawh (S) said:

The man who has no wife is the most dependent

People asked:

Even if he has much wealth?

Rawsoolullawh (S) said:

Even if he has much wealth

Then Rawsoolullawh (S) added:

The woman who has no husband is most dependent.

People said,

Even is she has much wealth?

Rawsoolullawh (S) said:

Even is she has much wealth.

Rawzeen

The object of wealth is to attain peace and comfort. These states of tranquillity are not attainable by unmarried people. Furthermore, there are great worldly as well as spiritual advantages in Nikah. In this regard Hadhrawt 'Abbdullawh Ibn Mas'ood (R) narrates that Rawsoolullawh (S) said:

O assembly of youths! Whoever among you has the ability to discharge the responsibilities of a family-life (i.e. fulfil the rights of the wife) should get married because Nikah guards the eyes and prevents from immorality (i.e. fornication).

Hadhrawt Aishah (R) narrates that Rawsoolullawh (S) said:

Marry women, for they will bring for you wealth.

Bazzaaz

If both husband and wife are intelligent, there will be barkat in the income of the husband. The husband will endeavour to earn more because of his added responsibility while the intelligent wife will not squander the wealth, but will economise and conduct the house budget in a way in which the husband is not able to do. This family will because of this attitude of the marriage partners become prosperous and will have comfort and peace. And this is the purpose of wealth.

Hadhrawt Aboo Hurairah (R) narrates that someone asked Rawsoolullawh (S):

Who is the best woman?

Rawsoolullawh (S) replied:

The woman whose husband becomes happy when he looks at her; who obeys his orders; who does not oppose her husband with either her person or wealth

Nasa'i

Thus, obedience and service to the husband elevate the wife to a noble status. In the words of Rawsoolullawh (S), such a woman is the *best*. It is an act of great thawaab and much significance for a woman to tend to the affairs of her home. Rawsoolullawh (S) exhorted women to do their housework themselves. Once Hadhrawt Fatimah (R) requested Rawsoolullawh (S) for a servant to assist her in the housework. Hadhrawt Fatimah (R) did all her housework herself. In answer to her request, Rawsoolullawh (S) said:

O Fatimah! Fear Allawh. Fulfil the compulsory duties (Fardh) of your Rawbb and do the work of your house-folk.

Bukhawri, Muslim, Aboo Dawood, and Tirmeedhi

Which woman can consider herself superior than Hadhrawt Fatimah (R)? But the Queen of womankind, the Leader of the women of Jannat, Hadhrawt Fatimah (R) did all her housework herself. This Hadeeth clearly establishes the significance of women doing their own housework.

Hadhrawt Ma'qil Bin Yasar (R) narrates that Rawsoolullawh (S) said:

Marry such women who are loving and produce children (in abundance) because (on the Day of Qiyamah) I will vie with other Ummats (and be proud) of your numbers.

Aboo Dawood and Nisai

The numerical superiority of the Ummah will be a source of great pleasure for Rawsoolullawh (S) on the Day of Qiyamah. Abundance of children is thus a great ni'mat and has many advantages both in the worldly life and in the Akhirawh. After the parents' death, obedient children continuously engage in dua and acts of thawaab on behalf of their deceased parents. Children who have received a thorough Deeni upbringing and Islamic guidance will perpetuate piety and virtue in the future generations. Children who died in infancy will be a great aid for their parents in the Akhirawh. Through the intercession of such children, the parents will obtain forgiveness and be saved from the calamities of the punishment of Jahannum. Pious children, who have attained adulthood, too will be intercessors on behalf of their parents in the Akhirawh. The greatest benefit in abundance of progeny is the increase in the numbers and strength of the Ummah in this world and the pleasure of Rawsoolullawh (S) in the Akhirawh. Abstention from marriage is to be deprived of all these noble benefits. Therefore, it is abominable to refrain from marriage if there is no valid reason. Reprimanding a wealthy unmarried Sahaabi, Rawsoolullawh (S) said:

O Ukaaf! ...(while you remain unmarried) you are (like) a brother to shaitawn. If you had been among the Nasawraw you would have become a monk. Our (i.e. Islam's) way is Nikah...

The worst among you are the unmarried. The most effective weapon which shaitaan employs against pious men is women. However, those who are married are saved from immorality.

Ahmad

The full benefits of marriage are realised when both husband and wife fulfil the other's rights. The marriage will then be imbued with love and understanding. Many rights are linked with marriage. Both partners have rights and so do the offspring. Some important huqooq (rights) will be mentioned here. From these, one will be able to understand the other rights of marriage. Hadhrawt Aboo Musa Ash'ari (R) narrates that Rawsoolullawh (S) mentioned the significance of imparting Deeni knowledge to a bondswoman (woman of the right hand in the words of the Qur'an). From this Hadeeth it is apparent that the significance of imparting Deeni knowledge to one's wife will be far greater. It is thus necessary for the husband to ensure that his wife has sufficient Deeni knowledge. Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

I exhort you to be kind to women. Accept it (my exhortation). Women have been created from a crooked rib. If you attempt to straighten her, you will break her; her breaking is talaaq. And, if you leave her as she is, she will remain crooked. Therefore, accept this (my) exhortation of kindness towards them.

Tirmeedhi

It is not possible that she will do everything to satisfy the husband. Any such attempt by the man to impose on her to conform in entirety to his wishes will only break her. This means that the marriage will be wrecked and talaaq will occur. It is therefore essential to overlook little faults and such acts that do not find favour with the husband's tastes. The husband should be big-hearted enough to accommodate her slight faults about his likes and dislikes. Extreme harshness as well as extreme laxity will allow shaitaan to instil in woman desires which are in conflict with the Deen. As far as matters of the Deen are concerned, the husband should not be lax so as to grant her leeway to violate the laws of Allawh Ta'ala. But, in things of personal taste the husband should not make too much demands on her. Hadhrawt Hakeem Bin Mu'aawiyah (R) narrates that his father said to Rawsoolullawh (S):

O Rawsoolullawh! What are the rights of our wives over us?

Rawsoolullawh (S) said:

When you eat, feed her; when you wear garments, clothe her; do not strike her in her face (even if she is at fault); do not curse her; do not dissociate from her except in the house.

Aboo Dawood

According to this Hadeeth, if there is reason to show displeasure towards her, the husband should not show his displeasure by leaving the house and staying away from her. Hadhrawt Umme Salmah (R) and Hadhrawt Maimoonah (R) – both wives of Nabi-e-Kareem b – were with Rawsoolullawh (S) when Hadhrawt Ibn Umme Maktoom (R), a blind Sahaabi, entered. Rawsoolullawh (S) said to both wives:

Both of you seclude yourselves (adopt Purdah) from him.

The two wives said:

But, he is blind!

Rawsoolullawh (S) said:

What! Are you too blind?

Tirmeedhi and Aboo Dawood

It is among the rights of the wife that the husband ensures that she remains in Purdah and not come into the presence of ghair-mahram males. They (ghair-mahram men) should not look at them nor should they (women) look at the ghair-mahram men. In this measure lies the protection of the Deen of the wife, for she is thus guarded against the evil of intermingling with other men. At the same time, there is great worldly benefit, especially for the happiness of the home, in Purdah. Some rights of husbands will now be mentioned. Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

If (making Sajjdah for anyone was permissible and I had to order anyone to make sajdah for another), I would have commanded the wife to make sajdah for her husband.

Tirmeedhi

The superiority and the great right of the husband over the wife are amply borne out by this Hadeeth. Hadhrawt Ibn Abi Aufa (R) narrates that Rawsoolullawh (S) said:

I take oath by That Being in Whose possession is my life that a woman does not fulfil the haqq (right) of Allawh as long as she does not fulfil the haqq (right) of her husband.

Ibn Majah

The wife should not feel that she has discharged the rights and duties of Allawh Ta'ala by only carrying out the obligations of Sawlah, Saum, etc. Obedience to her husband is also a command of Allawh on her. It is therefore, essential that she obeys and pleases her husband in all things that are lawful in Islam. Hadhrawt Ibn Umar (R) narrates that Rawsoolullawh (S) said:

The Sawlah of a woman disobedient to her husband does nor reach further than her head (i.e. it is not accepted by Allawh Ta'ala). (Her Sawlah remains unacceptable) until she desists from her disobedience.

Tibbrawni

The aforegoing narrations clearly illustrate the great significance and importance which Islam attaches to the institution of Nikah. Monasticism is not part of Islam. Nikah is a spiritual guard as well as a worldly guard. All Muslims have therefore to enter into the Nikah bond if there is no impediment. However, if there exists valid Shar'i reason for abstaining from Nikah, one will not be blameworthy. Exceptions have been mentioned in the Hadeeth. Those who are not able to discharge the rights of marriage are not under obligation to marry. Once a man brought his daughter to Rawsoolullawh (S). She persistently refused to get married. Upon enquiring from her the reason for her refusal, she explained her case and said that she will never marry. Since she was certain that she will not be able to fulfil the rights of a husband, Rawsoolullawh (S) did not compel her to marry. If a widow feels that in marrying again her children's life will be wrecked, then she is not under obligation to marry. Rawsoolullawh (S) praised such a woman and mentioned great thawaab for her in the Akhirawh because of her sacrifice for the sake of her children. In the interests of her orphaned children, she abstained from marriage. Hadhrawt Yahya Bin Waqid (R) narrates that Rawsoolullawh (S) referring to future times of fitnah (mischief, evil and strife), said:

... (At that time) I prefer for my Ummah remaining single (unmarried) and (I prefer for them) dissociation from relationships (with people) and (I prefer for them) living on mountain peaks. I grant them permission (for this at such times of fitnah).

Rawzeen

Hadhrawt Ibn Mas'ood (R) and Hadhrawt Aboo Hurairah (R) narrate that Rawsoolullawh (S) said:

There will dawn a time over people when the destruction of a man will be at the hands of his wife, parents and children. They will humiliate him because of his poverty and will make such demands which will induce him to engage in such activities (to gain more money), which will finally destroy his Deen.

Baihaqi

If marriage will constitute a danger to one's 'Eeman and Deen, then abstention therefrom will be allowed because the reason is valid in the Shariah. However, there are also such people who are like drones. They are merely lacking in determination and effort. They rely on others for their needs. Regarding such people, Rawsoolullawh (S) said:

Five types of persons will enter the Fire. (Among the five mentioned in this Hadeeth, one is) a man who is weak in resolve. He has no understanding of the Deen. He is a burden on others; he has neither wife nor children and he does not earn his living. He lives like a drone.

Muslim

Children too have rights (Huqooq). If parents discharge the rights of their offspring correctly, they will become more obedient and useful. The Deeni rights that children have over their parents have already been explained in Rooh Two and Rooh Three. Their worldly rights consist of training them in such ways and means that will enable them to achieve comfort and worldly benefit. Hadhrawt Ibn Umar (R) narrates that Rawsoolullawh (S) said:

Teach your sons swimming and archery and teach your daughters sewing.

Baihaqi

The activities mentioned in this Hadeeth are by way of example. All worldly activities of necessity come within the scope of this Hadeeth.

ROOH XXI

DISSOCIATION OF THE HEART FROM THE WORLD AND CONSTANT REFLECTION ON THE AKHIRAWH

Despite the fact that man is in the world and is part and parcel of this material world, it is essential for his spiritual progress that his heart remains dissociated from the world and associated with the Akhirawh. It is necessary that man at all times reflects on the Akhirawh. Allawh Ta'ala has created us for a specific purpose, viz., His remembrance. We are to spend a short while in this transitory abode and then pass onto our next phase of life in our onward journey towards Allawh Ta'ala. It is thus imperative that the heart of man does not cling to this world even though he physically is constrained to participate in mundane activities. Along with emptying his heart from worldly love, he has constantly to reflect and remind himself about the Akhirawh. This attitude will produce strength in the heart. Deen will become solidified and the 'Eeman in the heart will start to glow. For attaining firmness of 'Eeman, it is necessary that one endeavours to meditate on the worthlessness of this world. Reflection is necessary. Always ponder on the fact of this earth being perishable and will one day pass into non-existence. Ponder especially on the shortness of one's own life. How swiftly the time flies by. Soon will one be called into the presence of Allawh Ta'ala and a reckoning will be demanded. Reflect on the wonders and the everlasting nature of the Life Hereafter. Once maut (death) arrives – and in relation to man, maut arrives with great swiftness – the events of the period after death will occur in rapid succession. The athaab (punishment) in the grave, the reckoning and the torments in Qiyamah, Jannat, Jahannum, Siraat, reward and punishment are all things on which it is necessary that the Mu'min reflects continuously. Constant reflection on these issues will produce firmness of 'Eeman and the realisation of the futility of this ephemeral life and the reality and permanence of the Akhirawh will dawn on one. The 'Eeman and intelligence of the Mu'min will then discern actual truth and operate from an elevated platform. Some narrations in regard to this subject will now be related.

Allawh Ta'ala says in the Qur'an Shareef:

Alluring (and adorned) has been made for mankind the love of desires regarding women, sons, mounds of gold and silver, beautifully marked horses, other grazing stock and farms. (But) these are things for use in this worldly life. And, by Allawh is a beautiful end. Say (O Muhammad!): Shall I inform you of that which is better than these things? For those who fear (their Rawbb) are such Gardens by their Rawbb, beneath which flow rivers; therein will they dwell forever; (and for them therein) will be pure wives and (greatest of all) The Pleasure of Allawh. Allawh is the Overseer of His servants.

Ayah 15, Al Imrawn

Whatever you have (of worldly possessions) will (one day) come to an end. (But) whatever is with Allawh will remain forever.

Soorawh Nahl

Wealth and children are a glitter of this world. And, righteous deeds which remain forever are best by your Rawbb for obtaining thawaab and best for (pinning) hopes.

Soorawh Kahaf

Know (and understand well) that, verily, the life of this world is (but) play, amusement, adornment, mutual pride (vying with one another in material possessions and worldly pomp) and mutual rivalry in accumulating wealth and children. In the Hereafter is a dreadful punishment (for the rebellious ones), and (for the people of 'Eeman) will be forgiveness and pleasure from Allawh.

Soorawh Hadeedd

You prefer the worldly life (to the Akhirawh) whereas the Hereafter is best and everlasting.

Soorawh A'la

AHADEETH

Hadhrawt Mastoor Bin Shaddaad (R) narrates that Rawsoolullawh (S) said:

I take oath by Allawh (and say) that the similitude of this life with the Akhirawh is as the (quantity of) water that remains on the finger after it was dipped into the sea.

The insignificance of this world in relation to the Akhirawh is described in this Hadeeth. What quantity of water will there be on one's finger that has been withdraw from the sea after having been dipped it in? Whatever comparison that slight bit of moisture on one's finger has with all the water in the oceans of the earth that is the relation or comparison of this world with the Akhirawh. The worthlessness and insignificance of this worldly life in relation to the wonderful and everlasting life in the Akhirawh is quite apparent from this Hadeeth. Hadhrawt Jaabir (R) narrates that Rawsoolullawh (S) once, on passing by a dead goat, said:

Who among you desires to obtain this (dead and decomposing goat for the price of a dirham (a silver coin)?

The people said:

We do not desire it for anything (leave alone a dirham).

Rawsoolullawh (S) said:

I take oath by Allawh that the world is more contemptible to Allawh than what this (dead) goat is to you.

Muslim

Hadhrawt Sahl Bin Sa'd (R) narrates that Rawsoolullawh (S) said:

If the world had the value of even the wing of a mosquito by Allawh, He would not have given any kaafir even a drink of water.

Tirmeedhi and Ibn Majah

Hadhrawt Aboo Musa (R) narrates that Rawsoolullawh (S) said:

Whoever loves his world will harm his Akhirawh and whoever loves his Akhirawh will harm his world. Therefore, give preference to the abode that will be everlasting (i.e. Akhirawh).

Ahmadd and Baihaqi

Hadhrawt Ka'b Bin Malik (R) narrates that Rawsoolullawh (S) said:

Two hungry wolves let loose in a flock of sheep do not cause so much damage to the flock as does the love of wealth and vanity cause to one's Deen.
Tirmeedhi and Darawmi

Love of wealth and vanity or the desire for greatness and glory are spiritually destructive forces. They bring total ruin to one's Deen. Love of wealth drives one to indulge in all sorts of unlawful activities that utterly ruins one's Deeni life. The desire for name, fame and glory brings in its wake much corruption, hatred, revenge and other bestial qualities that wreck one spiritually and harm one's worldly life considerably. The desire for rank and position is evil. However, if high rank comes to one without hankering after it, then it will be a ni'mat from Allawh Ta'ala. In this regard Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Allawh Ta'ala will say to a man on the Day of Qiyamah: What! Did I not bestow leadership on you?

Muslim

In the Qur'an Shareef, Allawh Ta'ala states:

And, he (Nabi Moosa) was (given) by Allawh dignity.

Soorawh Ahzabb

And, he (Nabi Isaa) was (given) dignity on earth and in the Akhirawh.

Soorawh Al Imrawn

From these narrations, it is clear that rank, dignity and honour, if forthcoming from Allawh Ta'ala, are favours that have to be appreciated. Nabi Dawood and Nabi Sula'Eeman (alayhimas salaam) were even granted vast kingdoms. This was a great bounty from Allawh Ta'ala. Although it is improper to desire for rank and position for worldly and nafsaani motives, there is nothing wrong if such desire is motivated purely for Deeni purposes to render service to the Deen as was the case with Nabi Yoosuf (A), who expressed the wish to be put in charge of the treasury of the land. However, it is not for everyone to express the wish for high posts and ranks. Inspite of such wishes being permissible if based on sincere motives, there is always the danger of spiritual corruption overtaking one.

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Whoever had control over even ten persons (on earth) will be ushered (into the Divine Court) in such a way ...that (if he had committed any injustice upon his subjects) his injustice will destroy him.

Daarawmi

The grave danger attendant to leadership should thus be realised from this Hadeeth.

Hadhrawt Ibn Mas'ood (R) narrates that once Rawsoolullawh (S) slept on a mat. The imprint of the mat had formed on the mubaarak (auspicious) body of Nabi-e-Kareem (S). Ibn Mas'ood (R) then said:

O Rawsoolullawh! Grant us permission to prepare a (comfortable) bed for you.

Rawsoolullawh (S) said:

What relationship have I with the world? My similitude with the world is like a traveller with a tree under which he halts after a tiresome journey. He halts a while under the shade of the tree and then leaves it again to continue his journey.

Ahmadd and Tirmeedhi

Hadhrawt Aishah (R) narrates that Rawsoolullawh (S) said:

The world is the abode of a person who has no home; it is the wealth of the person who has no wealth. He who has no intelligence accumulates the wealth of the world (i.e. more than what is necessary).

Ahmadd and Baihaqi

Hadhrawt Huzaifah (R) narrates that he heard Rawsoolullawh (S) say in his Khutbah:

The love of the world is the root of all evil.

Rawzeen and Baihaqi

Hadhrawt Jaabir (R) narrates that Rawsoolullawh (S) said:

This world is a continuous journey which recedes (further and further) while the Akhirawh is a continuous journey which approaches (nearer and nearer). Both (this world and the Akhirawh) have their sons. If you can, be not among the sons of the world. Today you are in the abode of practice (Daarul Amal) and there is no reckoning here. Reckoning will be for you in the Akhirawh and there will be no amal (practice).

Baihaqi

Hadhrawt Ibn Mas'ood (R) narrates that Rawsoolullawh (S) recited the following Ayah:

Allawh Ta'ala expands the breast of the one whom He intends to guide, so that (he accepts) Islam.

Rawsoolullawh (S) then said:

When Noor enters the breast, it (the breast) expands.

Someone asked:

O Rawsoolullawh! Is there a sign for this?

Rawsoolullawh (S) said:

Yes. He saves himself from this abode of deception (the world); he inclines towards the everlasting abode (Akhirawh) and he makes preparations for the everlasting abode before the arrival of death.

Baihaqi

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Remember much the severer of delights, i.e. Maut.

Tirmeedhi, Nisai, and Ibn Majah

Hadhrawt 'Abbdullawh Ibn Umar (R) narrates that Rawsoolullawh (S) said,

Maut is a gift for the Mu'min.

Baihaqi

A gift is an object of pleasantness. The Mu'min should therefore be pleased with Maut. If there is fear for athaab (punishment) then arrangements should be made to be protected against such punishment (which follows after death). The protection against athaab is to be obedient to the commands of Allawh and His Rawsool (S) and to resort to taubah for deficiencies.

Hadhrawt 'Abbdullawh Ibn Umar (R) narrates that Rawsoolullawh (S) took hold of his (Ibn Umar's) shoulders and said,

Stay on earth as if you are a foreigner or like one walking along the road.

Like a foreigner longs for his homeland and a traveller is continuously on the move anticipating a quick arrival home, so too should be the Mu'min. His heart should never be attached to this world. His gaze must be focused on Jannat, his original and permanent home. He must prepare himself for his return home.

Hadhrawt Ibn Umar (R) would say:

When evening approaches do not wait for morning; when the morning approaches do not wait for the evening...

Bukhawri

Hadhrawt Baraa Ibn Aathib (R) narrates that Rawsoolullawh (S) said:

When the Mu'min is about to depart for the Hereafter, Malaa-ikah (angels) with glittering faces come to him. They have with them kafan (burial shrouds) and fragrance from Jannat. Malakul Maut (the Angel of death) then arrives and explains (to the dying Mu'min):

O pure soul! Come towards the forgiveness and the pleasure of Allawh Ta'ala.

…The Malaa-ikah (with glittering faces) take possession of the soul and wrap it in the heavenly kafan and fragrance… They proceed with the (pure) soul upwards. Every group of angels living on earth, by whom they pass, enquire: 'Whose pure soul is this?' The Malaa-ikah (in whose possession the soul is) informs them (the other angels) of the identity of the person and (in informing them) call the soul by various beautiful and honourable titles. …They then reach the first heaven and the Doors thereof are opened up. The holy Malaa-ikah of the first heaven (a group among them) accompany the procession to the second heaven and the Doors are opened up. In this way the procession goes from heaven to heaven until the seventh heaven is reached.

Allawh Ta'ala then orders:

Enter the Book of Record of My servant in Illeeyeen and proceed towards the earth with him (for the questioning in the grave by Munkar and Nakeer).

The soul is then returned to its body. The angels (Munkar and Nakeer) then come to the person and ask:

Who is your Rawbb?

The Mu'min replies:

Allawh is my Rawbb.

They ask:

What is your Deen?

He replies:

Islam is my Deen.

They then ask:

Who is this man who was sent among you?

He replies:

He is the Nabi of Allawh.

A caller then (on the instruction of Allawh Ta'ala) calls out from the heaven: "My servant has spoken the truth. Arrange for him the comfort of Jannat; clothe him with the garments of Jannat and open up on him a window from Jannat. The sweet breezes and fragrances of Jannat thus come to him…

Ahmadd

The same Hadeeth continues and narrates the evil and terrible condition that overtakes the kaafir soul. After death and in Qiyamah will occur the following events: The sounding of the Trumpet (Soor), the resurrection of the dead, the torments of Qiyamah, the reckoning, the fortunate will be given to drink from the Fountain of Kauthar, punishment in Jahannum for certain sins (or for those who were not forgiven), intercession for the people of 'Eeman, entry into Jannat and the Vision of Allawh Ta'ala. These are all things to reflect on to create life in 'Eeman. If one is not able to set aside a specific time for such meditation, then at least when going to bed at night, think about these events.

ROOH XXII

ABSTAINING FROM SIN

It is of vital importance for the Mu'min to abstain from all sin. This is essential for developing his 'Eeman. Sin darkens 'Eeman and creates weakness in it. On the assumption that there will not be punishment for sins, then too, it is necessary for the Mu'min to abstain from sin, for sin is disobedience that is the cause of Allawh's displeasure. No man wishes to displease even a worldly benefactor. The favours of Allawh on man are innumerable. Allawh Ta'ala is man's greatest and true Benefactor. How can the Mu'min then displease Him? Besides this consideration, there is also the danger of punishment for the commission of sin. Such punishment may be both in this world as well as in the Hereafter. One form of worldly punishment is that a man given up to sin engrosses himself fully, body and heart, in the world to such a degree that he becomes fearful of the Akhirawh and thus detests it. He loses firmness of heart and 'Eeman. The Mu'min should therefore, not venture near to sin, no matter what type of sin it may be, whether the sin pertains to Huqooqullah (Rights of Allawh) or Huqooqul Ibaad (Rights of creation). Various types of punishment for different sins have been mentioned in the Ahadeeth.

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

When the Mu'min sins, a black spot forms on his heart. If he makes istighfaar and taubah, the black mark is removed and his heart is purified. If he increases his sin, the black mark increases. This is the corrosion of the heart spoken of by Allawh Ta'ala (in the Qur'an)

Ahmad, Tirmeedhi, and 'Ibn Majah

Hadhrawt Muaaz (R) narrates that Rawsoolullawh (S) said:

Guard yourselves against sin because the Wrath of Allawh descends in the wake of sin.

Ahmadd

Hadhrawt Anas Bin Malik (R) narrates that Rawsoolullawh (S) said:

Should I not show you your sickness and its remedy? Your sickness is sinning and your remedy is to seek forgiveness (istighfaar).

Baihaqi

Hadhrawt Anas (R) narrates that Rawsoolullawh (S) said:

The hearts too become corroded (by means of sin). Its polish is istighfaar.

Baihaqi

Rawsoolullawh (S) said,

Verily, man is deprived of rizq because of the sins which he perpetrates.

Ahmad

Hadhrawt 'Abbdullawh Ibn Umar (R) narrates that once ten of them were in the company of Rawsoolullawh (S) when he said:

I seek the protection of Allawh from five things that may overtake you. When immorality becomes rampant in a people, they will be overtaken by epidemics and such diseases that never existed before. When a people are involved in giving short-weight and measure, they will be overtaken by famine, hardship and oppression of the authorities. When people stop paying Zakaat, rain is withheld from them. If it were not for the animals in their midst, never would there have fallen rain for them. When people violate pledges and promises, Allawh will overwhelm them with their enemies from other nations. Thus the enemy will take by force their wealth.

Ibn Majah

Hadhrawt Ibn Abbaas (R) narrates that Rawsoolullawh (S) said:

When khiyaanat (abuse of trust) becomes rampant in a people, Allawh Ta'ala overwhelms their hearts with fear. A nation perpetrating injustice will be overpowered by its enemies.

Malik

Hadhrawt Thaubaan (R) narrates that Rawsoolullawh (S) said:

There will soon come a time when all the nations (of the Kuffar) will unite against you (Muslims)…

Someone asked:

Will we be less in numbers at that time?

Rawsoolullawh (S) said:

In fact, you will be numerous, but useless …Allawh Ta'ala will remove your respect and fear from the hearts of your enemies (who will then despise you) and Allawh will instil weakness in your hearts.

Someone asked:

What is the cause of the weakness?
Rawsoolullawh (S) said:

Love of the world and detestation for Maut.

Aboo Dawood and Baihaqi
Rawsoolullawh (S) said:

When Allawh Ta'ala desires to punish people (for their sins) he causes their children to die in abundance and makes their women barren.

Jazaa-ul A'maal
Hadhrawt Aboo Dardaa (R) narrates that Rawsoolullawh (S) said:

Allawh Ta'ala says: 'I am the King of kings. Their hearts are in My control. When servants (i.e. Muslims) are obedient to Me, I make the rulers merciful to them. When the servants are disobedient to Me, I cause the rulers to oppress them and be cruel to them…

Aboo Nu'aim
Hadhrawt Wahabb (R) narrates that Allawh Ta'ala said to Banee Israw'eel:

When I am obeyed, I become pleased; when I become pleased, I bestow limitless barkat. When I am disobeyed, I become Wrathful and I curse (the disobedient ones). The effect of My La'nat (Curse) extends to seven generations.

Jazaa-ul A'maal and Ahmad
This does not mean that the Curse that descended on the wrongdoers, settles on the future generations as well. However, the future generations are deprived of the goodness and barkat that would have come their way if their forbearers were pious. The beneficial effects of the piety of parents are transmitted to offspring. But, if the parents are evil, no goodness and benefits could be transmitted to their offspring.
Hadhrawt Wakee' (R) narrates that Hadhrawt Aishah (R) said:

When a man becomes disobedient to Allawh Ta'ala then those who (formerly) praised him (the man), begin to find fault with him.

Ahmadd
These narrations speak of sin and disobedience to Allawh Ta'ala in general. The evils and harms that flow in the wake of sinning are stated in these Ahadeeth. Some Ahadeeth relating to specific harms of sins will now be cited.
Hadhrawt Jaabir (R) narrates that Rawsoolullawh (S) said:

Allawh Ta'ala has cursed the devourer of riba, the payer of riba, the writer of riba (i.e. he who writes out the riba document), and the witnesses of riba. All are equal (in sin).

Muslim
Hadhrawt Aboo Musa (R) narrates that Rawsoolullawh (S) said:
After the kabaa-ir (major sins), the greatest sin is that one dies leaving debt, but no wealth for its payment.
Ahmadd and Aboo Dawood
Hadhrawt Aboo Hurrah Riqaashi (R) narrates on the authority of his paternal uncle that Rawsoolullawh (S) said:

Hear! Do not be unjust. Hear! A man's wealth is not halaal (for another) without his voluntary consent.

Baihaqi and Darawqutni
This Hadeeth brings within its scope of warning all forms of injustices in which the rights of others were usurped and violated. Examples of such violation of rights are:
1. • Incurring debt and not paying.
2. • Depriving the rightful Shar'i heirs of their inheritance.
3. • Extracting funds for charitable purposes by exercising pressure, whether direct or indirect, on people. People are sometimes put to shame and contribute towards the charitable project what they cannot afford. Prominent people make use of their influence to extract contributions. This is in fact a form of extortion.
Hadhrawt Saalim (R) narrates on the authority of his father that Rawsoolullawh (S) said:

A man who usurps even one cubit of land belonging to another, will be garlanded with the (weight) of that land as far as it extends into the seven earths.

Bukhawri and Ahmadd
Hadhrawt 'Abbdullawh Ibn Umar (R) narrates that:

Rawsoolullawh (S) cursed the taker and giver of a bribe.

Aboo Dawood, Ibn Majah, and Tirmeedhi
In another narration by Hadhrawt Thu'baan (R), it is said that:

Rawsoolullawh (S) cursed the agent who arranged the bribe as well.

Ahmadd and Baihaqi
In the case of bribery too, are exceptions. Where one is not able to escape the oppression and injustice of an oppressor, but by giving a bribe, it will not be sinful to give a bribe in such circumstances, but it will always remain haraam for one to accept a bribe.
Hadhrawt 'Abbdullawh Ibn Umar (R) narrates that:

Rawsoolullawh (S) prohibited liquor and gambling.

Aboo Dawood
All forms of intoxicants are covered by this Hadeeth. Insurance, lotteries, etc., are all forms of qimaar (gambling) which are prohibited.
Rawsoolullawh (S) said:

My Rawbb has commanded me to destroy all musical instruments…

Ahmad
Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

The fornication of the eyes is to look with lust; the fornication of the tongue is to speak lustful things; the fornication of the hands is to touch with lust; the fornication of the feet is to walk towards lust; the fornication of the heart is to desire evil…

Muslim
These forms of *fornication* are stepping-stones to the final act of zina (fornication). Intermingling with the opposite sex gives rise to such acts that lead to fornication.
Hadhrawt 'Abbdullawh Ibn Umar (R) narrates that Rawsoolullawh (S) said,

The major sins are to commit shirk with Allawh Ta'ala, disobedience to parents, killing an innocent person, and to take a false oath.

Bukhawri
Shirk means to associate any created being or object in the worship or in the specific attributes of Allawh Ta'ala, such attributes that belong to Him exclusively. Among the practices of shirk prevalent in our time are:
1. Worshipping of graves of the Auliya of Allawh Ta'ala: The Auliya are the created beings and servants of Allawh Ta'ala. Worshipping their graves by means of sajdah, ruku, tawaaf of the graves is among the worse acts of shirk. Kissing the graves of the Auliya and adorning the graves with bed-sheets also are linked to the practice of shirk.
2. Taking a vow in the name of some Wali of Allawh Ta'ala: Vows (Mannat) can be taken in the Name of only Allawh Ta'ala

3. Believing that Allawh Ta'ala has assigned the affairs of the universe to created beings in such a way that the created beings act independently of the Will of Allawh
4. The belief that the Auliya are able to grant children, wishes and prayers (dua): In consequence of this belief of shirk people direct their dua directly to the Auliya instead of directly to Allawh Ta'ala

Disobedience to parents applies to all such things that are not in contradiction to the Law of Allawh Ta'ala. Obedience to parents is of paramount importance, but obedience to parents is not permissible in such things that are haraam. It is not permissible to obey parents if their wishes conflict with the Wishes of Allawh Ta'ala. Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

(Among the major sins are) to devour the wealth of orphans, to flee from the battlefield of Jihaad and to slander innocent and chaste women (to accuse them of fornication and immorality).

Bukhawri and Muslim

In another Hadeeth Hadhrawt Aboo Hurairah also mentions among the great sins, stealing, banditry and fornication. (Bukhawri, Muslim)

Hadhrawt 'Abbdullawh Bin Umar (R) narrates that Rawsoolullawh (S) said:

Four qualities in a man render him a total munaafiq (hypocrite). If one (of these four) exists in him, a share of nifaqq (hypocrisy) is found in him; such nifaaq will remain in him as long as he retains that quality. These 4 qualities of nifaaq are:

1. Abuse of trust when trust is reposed in him
2. When he speaks, he lies.
3. When he promises, he violates his promise.
4. When he argues, he becomes abusive.

Hadhrawt Safwaan Ibn Assaal (R) narrates that Rawsoolullawh (S) said:

Do not deliver an innocent person to the rulers so that he be executed (or oppressed) and do not practice magic…

Tirmeedhi, Aboo Dawood, and Nisai

All forms of injustices committed with the aid of the authorities in the land and all forms of evil satanic practices such as witchcraft, fortune telling, etc., come within the scope of this Hadeeth's prohibition. The following are some evil acts prohibited in Islam and for which grave warnings of punishment have been sounded by Rawsoolullawh (S):

1. To mock at someone
2. To taunt a person
3. To call a person by a degrading nickname
4. To cast suspicion against someone
5. To search for the faults of others
6. Gheebat (scandalling)
7. To gossip
8. To revile a person for no proper reason
9. Double-talk, to be two-faced
10. To slander
11. To deceive
12. Pride, vanity
13. Cruelty and oppression
14. Refraining from aiding one in hardship inspite of having the means
15. To create loss for another in his wealth
16. To cast aspersions against a person thereby ruining his reputation
17. To be unkind to juniors and disrespectful to seniors
18. To break ties with a Muslim for some worldly motive.
19. Making/Taking pictures of living things-people and animals.
20. Shaving or cutting the beard
21. Imitating the Kuffar and fussaaq in dress
22. For women to imitate men in dress and for men to imitate women in dress

Besides the above, there are many other sins and it is essential to abstain from all sin. Involvement in sin stunts spiritual development and the Noor of 'Eeman does not glitter. Sin darkens the heart. Sin hardens the heart and creates detestation for Allawh Ta'ala and for all pious men associated with Allawh Ta'ala. Constant indulgence in sin creates in one an aversion for pious company. The consequence is that the one given up to sin recedes further and further from the Rahmat of Allawh Ta'ala. He then loses all hope in rectitude and in the mercy and forgiveness of Allawh Ta'ala. When overcome by this destructive condition, the Believer will be standing on the threshold kufr. It is essential to continuously resort to taubah and seek the forgiveness of Allawh Ta'ala. Taubah and Istighfaar do not allow the darkness flowing from sin to engulf and permanently settle on the heart. Taubah secures forgiveness for all sins of violation of Allawh's Rights. However, if the sin involves the huqooq (rights) of others as well, a requisite for obtaining forgiveness is to rectify the rights of those whose rights were violated. This is to be done by either discharging the actual object if the haqq is in tangible form, e.g. money, etc., or by obtaining pardon if the right is intangible, e.g. slander, abuse, violence against the person.

Hadhrawt 'Abbdullawh Ibn Mas'ood (R) narrates that Rawsoolullawh (S) said,

A sincere repenter of sins is like one who has not committed sins.

Baihaqi

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Discharge the rights of the brother (Muslim) today – whether such rights pertain to his honour or wealth – before there comes the time (Akhirawh) when there will be neither gold or silver.

Bukhawri

If arrangements are not made here to fulfil usurped or undischarged huqooq (rights), the demand for discharge will be made in the Akhirawh. But, there, man will have no means of paying his rights and fulfilling what he had cast aside here. Thus, he will be made to pay and discharge the rights of others in Qiyamah by means of his accepted virtuous deeds. His deeds (the sole capital of the Believer in Akhirawh) will be taken and in proportion to the rights usurped will be handed over to the Saahibul Haqq (the one who is entitled to the rights).

ROOH XXIII

SAWBBR AND SHUKR

Among the attributes essential for man's spiritual as well as worldly progress and prosperity are Sabr (patience) and Shukr (gratitude). The conditions and circumstances that occur to man, be these voluntary or involuntary are of two types: pleasing or displeasing. If the circumstances occurring to man are pleasing, he should consider these as favours from Allawh Ta'ala and offer his heartfelt appreciation and gratitude. He should consider such bounties more than what he actually deserved and verbally he should recite the praises of Allawh Ta'ala. Furthermore, he must not employ such bounties of Allawh Ta'ala in sinful avenues,

e.g. spending wealth in un-Islamic customs; using one's strength, influence and knowledge in ways deprecated by the Shariah. This is the meaning of Shukr. On the other hand, the circumstances arising may be displeasing, causing anxiety and difficulty to one. When man is confronted with such conditions, he should consider that in these untoward conditions Allawh Ta'ala has placed some benefit that is not discernible ordinarily. Such conditions are subject to Allawh's Wisdom and they are for the betterment of the one involved in the displeasing condition. The attitude of the Mu'min in such circumstances should be one of resignation. He should not complain nor display impatience. If the displeasing occurrence is a command of the Shariah, he should adhere to it firmly and not permit frustration and worry to overtake him. If the condition is some calamity which has befallen him, he must bear it with firmness and not be overwhelmed by despondency. This is the meaning of Sabr. Of the two attributes, Sabr is the more difficult. This attribute is more in demand since man is confronted more with circumstances that are displeasing and difficult to him. As examples, some conditions of displeasure will be cited here.

1. The nafs of man becomes agitated and perplexed at the imposition of Deeni duties that have to be rendered. It thus attempts to escape such acts that are commanded by Allawh Ta'ala. It desires the commission of haraam and seeks a release from the obligations of Sawlah, Saum, etc. It becomes displeased when an unlawful source of income has to be banished. It feels a great burden in discharging the rights of others. In such cases, man has to adopt courage and suppress the baneful urges and dictates of the nafs. He has necessarily to overcome his urges of the nafs and proceed undaunted with the execution of the commands of Allawh Ta'ala, irrespective of the displeasure the nafs suffers. Such displeasure and apparent difficulty will be short-lived. Firmness and harnessing the nafs into obedience will very quickly produce comfort and peace. The initial displeasure will be transformed into pleasure.
2. The calamities of poverty, sickness, death, persecution by enemies, loss of property, etc: when confronted by such misfortunes, reflect on the possible wisdoms underlying these calamities. The greatest benefit to be achieved from such displeasing conditions is thawaab from Allawh Ta'ala. Allawh Ta'ala has promised great reward for the Believer overtaken by calamities. When such calamities befall man, he should not unnecessarily publicise them nor should he meditate on these misfortunes. He should not make these misfortunes the occupation of his mind. Adoption of this attitude will create peace in the heart. However, if there are lawful ways and means of combating the calamity, these should be adopted.
3. An oppressor creating obstacles in the way of the Deen: one is thwarted by an unjust person in the execution of one's Islamic duties or attempts are made to bring disrepute and insult on the Deen. When confronted by such opposition, the Mu'min holds life cheap. Do not consider life to be of any importance in the endeavour to elevate the Word of Allawh Ta'ala. But, this does not mean the creation of anarchy based on desire. Even in the endeavour to uphold the Shariah, the Shariah the Law of Allawh must not be violated.

The above are some examples of conditions in which Sabr has to be adopted. Some narrations in this regard will now be cited.

Allawh Ta'ala says in the Qur'an:

Seek aid with Sawbbr and Sawlah.

Soorawh Baqawrawh

If love of wealth and love of fame overwhelm man and impede the development of his 'Eeman-as it will most certainly do-he should engage in Sabr and abundance of Sawlah, for this will most assuredly fortify him against the onslaught of his nafs. The form of Sabr advocated in this Ayah is abstention from the desires and dictates of the nafs.

We shall certainly test you by means of some fear, poverty, loss of wealth and life. And, give glad tidings (of thawaab) to those who adopt Sabr (in the face of these calamities)…

Soorawh Baqawrawh

Regarding the perseverance and fortitude of some nations of the past, Allawh Ta'ala says:

They lost not courage because of the hardships that confronted them in the Path of Allawh. They were not weakened nor were they awed by the enemy. Allawh Ta'ala loves such Saabireen (those who are steadfast and have patience).

Soorawh Al Imrawn

Men of Allawh are steadfast in the face of the enemy. Hardships and obstacles confronting them in their journey towards Allawh Ta'ala do not deter them. Their fortitude and steadfastness – their Sabr – are such that they do not descend to flattering the enemies of Allawh Ta'ala. Their gaze is focused on Allawh Ta'ala and they know that victory is theirs. Allawh Ta'ala says:

Those who are patient (have Sabr in their Deeni activities), we will most certainly reward them for their good acts.

Soorawh Nahl

…the men who have Sabr and the women who have Sabr …for them all, Allawh has prepared forgiveness and a great reward.

Soorawh Ahzabb

All forms of Sabr are included in this Ayah. Sabr about ibaadat, Sabr about sin and Sabr about calamities are within the purview of this Ayah that promises great reward and forgiveness for the Sawbireen.

<u>AHADEETH</u>

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Shall I inform you of something by means of which Allawh eliminates sin and elevates ranks? Performing a perfect wudhu when making wudhu is displeasing (to the nafs), walking much to the Masjid, and waiting anxiously for the arrival of another Sawlah after having performed one Sawlah…

Muslim and Tirmeedhi

Hadhrawt Aboo Dardaa (R) narrates:

My Beloved (saws) made wasiyyat to me that I should not commit shirk with Allawh Ta'ala even if my flesh is cut up and even if I am cast into a fire…

Ibn Majah

Perseverance on such occasions of oppression is a high rank of Sabr. However, in cases of brutality and torture, the Qur'an Hakeem grants permission to make a verbal declaration of even kufr if the heart does not deny 'Eeman. The extraction of anti-'Eeman statements from a person under torture does not come within the Islamic definition of kufr and shirk.

Hadhrawt Ibn Abbaas (R) narrates that Rawsoolullawh (S) once appointed Hadhrawt Aboo Musa (R) as commander of an army that was despatched on an expedition by sea. In the darkness of the night while the ship was sailing, a caller from above the ship exclaimed:

O occupants of the ship! Let me inform you of something which Allawh Ta'ala has undertaken as His responsibility.

Hadhrawt Aboo Musa (R) answered:

If you have something to tell us, then speak up.

The Caller called out:

Allawh Ta'ala has undertaken the responsibility of quenching the thirst on the Day of Qiyamah of those who remained thirsty during fasting on hot days.

Targheebb

Hadhrawt Aishah (R) narrates that Rawsoolullawh (S) said:

A person who struggles in the recitation of the Qur'an (because of his inability to recite properly), will gain a double reward from Allawh.

Bukhawri and Muslim

Hadhrawt Aishah (R) narrates that Rawsoolullawh (S) said:

The most beloved deed to Allawh is such a deed on which there is constancy even if the deed is little.

Bukhawri and Muslim

It is quite evident that Sabr is required in being constant in practising a deed.

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

Jahannum is veiled in pleasures and delights while Jannat is veiled in difficulties and hardships.

Muslim

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said:

A Muslim's sins are forgiven whenever he is overtaken by hardship and difficulty even if it be a thorn which pricks him.

Bukhawri and Muslim

Hadhrawt Aishah (R) narrates that Rawsoolullawh (S) said:

A man who remains with Sabr and with the niyyat of thawaab at a place overtaken by an epidemic and believing that only what Allawh has decreed will happen, will attain the thawaab which a shaheed (martyr) obtains.

Bukhawri and Muslim

Hadhrawt Anas (R) narrates that Rawsoolullawh (S) said:

Allawh Ta'ala will give Jannat in return for the two eyes on which patience was exercised.

Bukhawri

This Hadeeth refers to a man losing his sight. Blindness is indeed a great hardship. Sabr in this difficulty will be rewarded with Jannat.

Hadhrawt Aboo Hurairah (R) narrates that Rawsoolullawh (S) said that Allawh Ta'ala said:

There is nothing but Jannat for the one who is patient and hopes for thawaab when I take away someone beloved to him.

Bukhawri

Sawbbr is of great merit especially on occasions of death of near and dear ones.

15. Hadhrawt Aboo Musa Ash'ari (R) narrates that Rawsoolullawh (S) said that Allawh Ta'ala orders the Malaa-ikah to erect a special mansion in Jannat for the one who had exercised patience and praised Allawh Ta'ala when an infant had passed away. The name given to such a special palace in Jannat is 'Baitul Hamd'. (Ahmad, Tirmeedhi)

Hadhrawt Aboo Dardaa (R) narrates that Rawsoolullawh (S) said:

Allawh Ta'ala loves three persons to whom He directs His special Gaze of Mercy …(Among the three, one is) a man who is prepared to sacrifice his life in the Path of Allawh, whether he actually loses his life or Allawh Ta'ala grants him victory (over the enemy). About such a person, Allawh Ta'ala says: 'Look at this servant of Mine! How he has dedicated his life to My cause!

Targheebb

Sufficient narrations have been cited to indicate the significance and importance of Sabr. Shukr will now be explained. Shukr is an ibaadat. A characteristic of Shukr is that it simplifies the ibaadat of Sabr. A man who has adopted Shukr will take calamity and hardship in his stride. Since he realises the tremendous bounties of Allawh Ta'ala on him, hence his gratitude, he will understand that the hardship has been imposed on him by his Benefactor, Allawh Ta'ala, in his own interests. His mind is thus conditioned to accept all hardships with resignation and without complaint. For the sake of gaining Thawabb, he will bear the hardships without being overwhelmed by frustration. On the contrary he will derive pleasure from the realization that the hardship has been imposed on him by his Benefactor, Allawh Ta'ala. A man of Shukr (gratitude) reflects on the ni'mats bestowed on him by Allawh Ta'ala. Such reflection strengthens the bond of love between man and his Benefactor. He cannot, therefore, become despondent, break down in the face of difficulties that he realises are trials from the side of his Creator, and Benefactor Who has always showered him with His numerous blessings and bounties. Thus, Sabr, based on the attitude of Shukr becomes a simple matter for the one overcome by calamities and hardships. Some narrations regarding Shukr will now be cited.

Allawh Ta'ala says:

Remember Me and I will remember you. Be grateful to Me and be not ungrateful.

Soorawh Baqawrawh

If you are grateful for My bounties, I will increase (these) for you. If you are ungrateful, then My punishment is severe.

Soorawh Ibbrawheem

Hadhrawt Ibn Abbaas (R) narrates that Rawsoolullawh (S) said:

Whoever has attained four things has attained the goodness of this world and the Akhirawh. These are: A heart which makes Shukr; a tongue which makes Dhikr; a body which adopts Sabr when overtaken by trials and tribulations; and, a wife who is chaste and does not abuse the wealth of her husband.

Baihaqi

It is a fact that the life of man is always confronted by some condition or the other. He may be involved in pleasing or displeasing circumstances. When enjoying pleasing conditions, man has to be grateful. He has to show Shukr. When apprehended by displeasing conditions, he has to adopt Sabr. Thus Shukr and Sabr are attributes which are to be applied at all times. Remember this well and you will live a life of peace and comfort.

ROOH XXIV

MUSLIM SOCIAL CONDUCT

This section deals with issues that are of great importance for the development of the Ummah's social life. Without a healthy social life based on piety, there will be corruption, mistrust and dissension in the community. There are certain factors that are essential ingredients for a successful communal life. Without these, a community cannot hope to have love and unity among its members. Among these essential factors, one is consultation. Consultation in affairs should be based on honesty and true sympathy for the one to whom the advice is given. If there is no mutual trust among people, there will be no confidence on the advice given. Mutual trust, love and unity among people are possible only if people ensure that they do not cause harm, difficulty and discomfort for others while at the same time there should be concern to save others from harm and hardship. This attitude will bring about true unity and love among the individuals of a community. Consultation with others also facilitates the progress of mutual love and unity. Three essentials have been mentioned in the aforegoing explanation, viz., consultation, mutual relationship and straight dealings. Some narrations will now be cited in this regard.

Hadhrawt Sahl Bin Sa'd (R) narrates that Rawsoolullawh (S) said:

Calmness in affairs is from Allawh and haste in affairs is from shaitawn.

Tirmeedhi

Consultation impedes haste that leads to failure. By consulting with others, calmness is introduced into one's affairs. In such procrastination pertaining to worldly matters, there is worldly benefit as well as Deeni benefit since the Deen has stated the significance of procrastination in mundane matters.

Allawh Ta'ala says:

(O Muhammad!) Consult with them (Sahabah) in special matters. And, when you have arrived at a decision (after consultation, irrespective of whether your decision conforms to the advice given or not) then have trust in Allawh (and proceed). Verily, Allawh loves those who rely on Him.

Al-Imrawn

The special matters refer to such affairs about which no Wahi (Revelation) had come from Allawh Ta'ala although they were important. Consultation has not been reported about matters of trivial importance.

Their (the Believers) affairs are decided by mutual consultation.

Soorawh Shuraw

The Qur'an Shareef praises the Mu'mineen because of the praiseworthy practice of 'Shuraa' or consultation by means of which they decide their affairs. The significance of consultation may be gauged from the fact that Allawh Ta'ala ordered even Rawsoolullawh (S) to consult with his Sahabah regarding matters of importance. Hadhrawt Anas (R) says that Rawsoolullawh (S) consulted with the Sahabah about the Battle of Badr.

Hadhrawt Maimoon Ibn Muhraan (R) narrates that:

When no direction on an affair could be found in the Qur'an and Hadeeth; Hadhrawt Aboo Bakr (R) would convene a gathering of intelligent and experienced men and consult with them.

It is not incumbent on the one who seeks advice or consults with others to act in accordance with the advice proffered. The episode of Hadhrawt Aboo Bakr's (R) determination to wage war against those who refused to pay Zakaat is ample testimony for this. Inspite of all advising against the campaign, Hadhrawt Aboo Bakr (R) rejected their unanimous advice and acted in terms of his own decision.

Hadhrawt Ibn Abbas (R) narrates that:

The consultants of Hadhrawt Umar (R) were Ulama – young as well as elderly Ulama.

Bukhawri

Hadhrawt Jaabir (R) narrates that Rawsoolullawh (S) said:

When a brother (Muslim) seeks to consult, then give him advice.

Ibn Majah

Some rules pertaining to consultation will now be mentioned.

1. If the consultation is a matter that requires concealing, it should be maintained a secret.

2. The participants in the consultation are people of trust. This means that what has been discussed in the gathering should not be publicised outside. However, if the discussion pertains to the usurping of another's property or to harming anyone, then it will not be permissible to conceal the conspiracy.

Matters of communal or national importance – matters that concern the community collectively – should not be publicised. Should one come by some information that concerns the entire community or nation, it has to be conveyed to the responsible persons in whose charge is the affairs of the community. In this regard, Allawh Ta'ala states in the Qur'an Shareef.

When they learn of some affair regarding matters of safety or fear, they quickly spread it (among the people). If they referred the matter to the Rawsool and to those in charge among them then, those qualified in such matters will know it (i.e. what action to take).

Soorawh Nisa

At times publication of certain information is not in the interests of the community or nation. Great harm may result in the publication of such matters. The Qur'an Hakeem, therefore, prohibits such publication which may be news for the general public, but harmful for the nation as a whole. The news media generally fall in this category of reprimand. Most newspapers spread rumours and at times publish such reports that are largely detrimental to the national interests. Information is published without thorough investigation; while sometimes investigations were made, but the reports besides having news value, harms people, communities or nations. Such detrimental publication of news comes within the prohibition stated in the above-quoted Qur'anic Ayah. Ittifaaq or unity is indeed a great ni'mat. Allawh Ta'ala says in the Qur'an Shareef:

Hold, all of You, firmly onto the Rope of Allawh and do not split up.

Soorawh Al Imrawn

The *Rope of Allawh* is the Deen of Allawh. The desired goal of unity is attainable only if the community adheres to the Law of Allawh Ta'ala. Unity without correct adherence to the Shariah is not possible. For the Ummah, unity will remain an empty slogan as long as the Deen is not firmly and correctly upheld. Obedience to Allawh Ta'ala will bring about the blessing of unity. Hence, the Qur'an Shareef says:

And, Allawh created unity in their hearts.

Soorawh Anfal

Linking unity to obedience of the Shariah, the Qur'an Shareef says:

O People of 'Eeman! Obey Allawh and obey the Rawsool. Do not dispute among yourselves, for your hearts will weaken and your awe (and power) will disappear.

Soorawh Anfal

This Ayah commands obedience to the Shariah in all affairs. The Believers are ordered to take their direction from Allawh and His Rawsool. Because of such obedience unity in the community will become attainable easily. Allawh Ta'ala will produce mutual love and respect in the hearts of the Mu'mineen for one another. Such unity which stems from the hearts of people will create awe and power in the nation. In the absence of this true unity, people will dispute. Their disputes will not be sincere, but will be motivated by personal, baneful and lowly motives. Infighting and mutual recriminations will prevail. This will scatter the community and destroy its power. The Kuffar will lose respect for the nation. They will no longer fear the nation of Muslims (as is the case today). Muslims will thus be overwhelmed and dominated by others. This Ayah, therefore, mentions the evil of disunity. It is declared the basis of unity and points out that the actual aim and object of Believers should be Obedience to the Deen. Hadhrawt Aboo Darda (R) narrates that Rawsoolullawh (S) said:

"Maintain healthy (loving, brotherly and straightforward) relationship among yourselves. Corruption among you destroys (your Deen)." (Tirmeedhi, Aboo Dawood)

Ittifaaq (Unity) is established and maintained by means of discharging Huqooq (Rights). People have to respect and honour the rights of one another. Disregard for the rights of other creates disunity. The question of Huqooqq (Rights) has already been discussed in Rooh IX.

RECTITUDE IN DEALINGS AND CONDUCT

Those who have some concern for Deen pay some attention to rectitude in their dealings. They do consider this matter as an issue of the Deen. However, they commit errors in their mutual dealings because of not having sufficient knowledge of the rules pertaining to such affairs. This situation may be quite simply rectified by studying the book 'Safaai Mu'aamalaat' (also by Hadhrawt Maulana Ashrawf Ali Thanwi) as well as the fifth part of Beheshti Zewer. In addition, enquiries should be made with an Aalim whenever information is required in these matters. Following the direction of an Aalim will ensure that the activity is conducted along Shar'i lines. Regarding social conduct, it must be observed that this facet of life has been much neglected. Even pious people in these times have separated this aspect of life from the Shariah. It is not even considered part of the Deen. Even people with Deeni inclinations regard social conduct as being a worldly matter having no link with the Shariah. This erroneous understanding has resulted in great neglect in this field of life. Some Qur'anic aayat and Ahadeeth will be cited to convey the significance and importance of a healthy social conduct in the lives of Muslims.

Allawh Ta'ala states:

'O people of 'Eeman! Do not enter the houses of other until you have obtained consent and made salaam on the inmates of the house …If you then do nor find anyone therein, then do not enter the house until permission has been granted for you. And, if it is said to you. 'Return!', then return. That is purer for you…

Soorawh Noor

The Mas'alah (Rule) regarding Isti'thaan (seeking permission to enter) is explained in the above verse of the Qur'an. The fact that this act of social conduct has been mentioned in the Qur'an Shareef is sufficient to convey the importance which Allawh Ta'ala accords affairs of social intercourse. It is not proper for a Believer to enter the premises of another person without having obtained his prior consent. If consent is refused, offence should not be taken, for the one refusing the consent may have a valid reason. Thus, in refusing permission, the inmates of the house are fully within their rights. In the Hadeeth recorded in Bukhawri and Muslim it has been explained that if after having made salaam (i.e. saying Assalaamu Alaykum) thrice, no permission or reply from within the house is forthcoming, one should depart and not linger around; there is great wisdom in this command of the Shariah. The inmates of the house may be in such a condition that does not permit their appearance. They may be having a rest. There may be sickness in the house and the arrival of someone is likely to create some

disturbance. The inmates of the house may be engaged in some important work. The arrival of someone will interfere with their work. Therefore, no one should take offence if permission is not granted or if no one from inside answers the knock at the door. This matter of Isti'thaan (seeking permission to enter) seems of trivial importance to most people and is not considered of any Shar'i importance. But, the very fact that the Qur'an decrees its Command in this question establishes its significance.

2. Allawh Ta'ala says:

O people of 'Eeman! When it is said to you in a gathering: 'Make space,' (for newcomers), then make space. Allawh Ta'ala will grant you a spacious place (in Jannat). If (on account of some need) it is said to you: Leave (the gathering), then get up and leave.

Soorawh Mujadalah

In this command too is great wisdom, if the leader in the gathering asks or orders anyone to leave the gathering, he should be obeyed. If space is limited, the Believers should endeavour to draw together and make space available for others with an open heart. One should not become selfish and consider only one's own comfort.

Hadhrawt Aishah (R) narrates that Rawsoolullawh (S) went to bed. He remained laying on the bed until he thought that she had fallen asleep. She says:

Rawsoolullawh (S) slowly removed the blanket, put on his shoes very quietly, opened the door silently and went out. He then closed the door silently.

On this occasion, Rawsoolullawh (S) went to Jannatul Baqi, the cemetery. Upon his return, he explained the reason for his actions:

I thought that you were asleep. I did not wish to disturb you and I feared that if you awoke and found yourself to be alone, you may become scared.

Muslim

The Hadeeth states with clarity that Rawsoolullawh (S) was averse to disturbing Hadhrawt Aishah (R). This demonstrates the importance of not disturbing others by means of our acts and attitudes. A Believer must always consider the next person and not behave in a neglectful and inconsiderate manner. Such disregard for the privacy and peace of others is contrary to the Shari'ah.

Hadhrawt Miqdaad (R) narrates that three people (himself included) were once the guests of Rawsoolullawh (S). He says:

After Isha we would go to sleep. When Rawsoolullawh (S) returned late at night he made salaam in such a way that if anyone was awake he could hear it and if anyone was asleep he would not be disturbed.

Muslim

The few narrations cited above will convey the great importance of social conduct in the lives of Muslim. Islam lays much emphasis on such matters. Social conduct is an integral part of the Shariah. It cannot be separated from Islam. This subject has been dealt with in detail in our book, *A'adabul Mu'asharawt* as well as in the Beheshti Zewer from Part Ten onwards. A study of this subject should definitely be made by all Muslims.

ROOH XXV

THE DISTINGUISHING CHARACTERISTICS OF THE NATION OF ISLAM

It is essential for Muslims to be distinguished from the followers of other religions and cultures. Muslims should be recognisable from their external appearances. External appearance is among the salient features of Islam. In such external appearance, the identity of the nation is maintained and Muslims are guarded against assimilation into other non-Muslim cultures. Islam thus stresses the importance of external appearances. Islam prohibits unnecessary adoption of the ways and appearances of other nations. Certain acts that eliminate a Muslim's identity are haraam even if they are not the special characteristics of other communities. Thus, shaving or cutting the beard, wearing shorts that expose part of the satr, etc., are completely forbidden. If a Muslim along with the adoption of such haraam ways despises or mocks at such Shar'i prohibitions, his act of transgression progresses from sin to kufr. Then there are certain things that are not exclusive to any particular community. The adoption of such things will be permissible. If a form of dress is particular with a non-Muslim community, it will be sinful for Muslims to adopt such dress even if the Shar'i requirements about satr concealment are fulfilled by such attire. Another example of prohibited imitation is to eat sitting at tables with knives and forks. This way of eating is the manner of an alien community. Islam has taught its adherents a special way of conduct in eating. Therefore, it will not be permissible to adopt the ways of non-Muslims in this regard even if such ways have no religious undertones. If the ways adopted from the Kuffar are of religious import as well, then it will amount to kufr, e.g. wearing a cross, etc. Then there are such things that are of neither religious nor cultural import. Such things are of real use and benefit. Even if such things are the inventions of the Kuffar, there will be nothing wrong in adopting them. This applies to inventions of transport, communications, weapons and other items of benefit. However, in such matters, the nonprofessional should not determine the permissibility or prohibition of anything. He should obtain the advice and direction of the Ulama who will properly inform him. It is also prohibited to adopt the ways and appearances of such Muslims who happen to be fussaaq and bid'atis. It is also prohibited for men to take on the attire and appearance of women and vice versa. Some Qur'anic Aayat and Ahadeeth on this subject will now be cited.

Allawh Ta'ala says:

Shaitaan said. 'I will teach them to ruin the appearance made by Allawh.'

Soorawh Nisa

Examples of ruining the appearances bestowed onto us by Allawh Ta'ala are shaving the beard, tattooing, women cutting their hair, etc. Different rules apply to the changing of appearances. Certain changes are prohibited as mentioned above. Certain changes pertain to adornment and are waajib (compulsory), e.g. clipping of the moustache, cutting nails, removal of the hairs below the navel and under the arms. Other changes are permissible, e.g. for a man to shave the hair on his head, to cut the beard after it has exceeded a fist-length, etc. Such permissible ways of adornment are decided on by the Shariah and not by custom. Custom is not on par with Shariah. Furthermore, custom is subject to change with the times and attitudes of people, but not so the Shari'ah.

Do not incline to the transgressors for then the Fire will touch you.

Soorawh Hoodd

The Qur'an prohibits Muslims from inclining to (or adopting) the ways, cultures and customs of the Kuffar. Inclining towards them is punishable by the Fire of Jahannum as is stated in the above Ayah. It is evident that if one adopts a culture or the ways of a particular people, it will be because of one's pleasure for such ways and customs. The heart having inclined towards the aliens, adopts their ways that it finds pleasing and attractive. But Islam forbids its followers to incline towards the transgressors and the Kuffar.

AHADEETH

Hadhrawt 'Abbdullawh Bin Amr Bin 'As (R) narrates that:

Once he had 2 garments on him that were dyed a saffron colour. Rawsoolullawh (S) commented, "These are among the attire of the Kuffar. Do not wear these."

Muslim

Such bright coloured garments are nor permissible for men.

Hadhrawt Rukanah (R) narrates that Rawsoolullawh (S) said:

The turban tied on top of a topi is a differentiating factor between the mushrikeen and us.

Tirmeedhi

Wearing of turbans is common to both Muslims and non-Muslims. The Islamic aversion for imitation of non-Muslims is so great that it considered it necessary to create a difference in the wearing of the turban even if such difference was not visibly discernible. Hence, Rawsoolullawh (S) ordered Muslims who donned the turban to have a topi on as well. The turban will be tied on top of the topi.

Hadhrawt Ibn Umar (R) narrates that Rawsoolullawh (S) said:

Whoever imitates a nation (in its ways and culture) becomes one of them.

Ahmad and Aboo Dawoodd

If a Muslim adopts the appearance of the kaafir and faasiq, he will be associated with them in the sin.

Hadhrawt Aboo Raihaanah (R) narrates that once Rawsoolullawh (S) prohibited ten things. Among these ten things prohibited was to line garments with silk in the style of the non-Muslims (of that time).

Aboo Dawood and Nisa'i

Hadhrawt Ibn Abbaas (R) narrates that Rawsoolullawh (S) said:

Allawh curses those men who adopt the appearances of women and those women who adopt the appearances of men.

Bukhawri

Hadhrawt Ibn Abi Mulaikah (R) narrates that:

It was said to A'ishah (R) that a certain woman wears shoes that resemble the shoes of men. Hadhrawt A'ishah (R) commented: "Rawsoolullawh (S) has cursed women who imitate men."

Aboo Dawood

Such imitation is greatly in vogue in our day. In such imitation is a double sin. One sin is the imitation of the opposite sex that in itself is prohibited. The other sin is the imitation of the Kuffar by adopting their styles and fashions of dress.

Hadhrawt Hajjaaj Bin Hassan (R) narrates:

We went to meet Hadhrawt Anas (the prominent Sahaabi; on this occasion Hajjaaj was a little boy). My sister Mugheerawh told me that at that time, I was a little kid and I had two plaits on my head. Hadhrawt Anas (R) rubbed his hand over my head, made dua for barkat and said: 'Cut off these plaits because this is the style of the Jews.'

Aboo Dawood

Hadhrawt Aamir Bin Sa'd (R) narrating from his father says that Rawsoolullawh (S) said:

Maintain clean the area in front of your houses and do not imitate the Jews.

Tirmeedhi

Hadhrawt Ibn Umar (R) narrates that Rawsoolullawh (S) said:

Allawh curses the woman who adorns the hair (of others by means of adding hair) and the one who desires such adornment of hair, those who tattoo and who are tattoed.

Bukhawri and Muslim

Adorning hair by the addition of hairs for women is mentioned in this Hadeeth. If the hair added is human hair, such adornment will be haraam in all cases. If the hair is artificial and has not been made from some haraam or impure substances, it will be permissible for a married woman to resort to such adornment with the permission of her husband and for the sake of her husband. But such adornment will not be permissible for unmarried women because in presenting an artificial appearance with long hair is deception. She will be deceiving others. Tattooing is forbidden in all circumstances.

Hadhrawt Ali (R) narrates that:

Once Rawsoolullawh (S) had an Arabian crossbow in his hand. On this occasion, Rawsoolullawh (S) saw a crossbow of Persian origin in the hands of a Muslim. Rawsoolullawh (S) commented: "Throw it (the Persian bow) away and take one like this (Arabian bow)…"

Ibn Majah

From this command of Rawsoolullawh (S) it is apparent that the objects of use of other nations should not unnecessarily be adopted. This applies to weapons and all other items of use and benefit. If Muslims have their own equivalent, they should make use of their own products and not give preference to the products of the non-Muslims.

Hadhrawt Huzaifah (R) narrates that Rawsoolullawh (S) said:

Recite the Qur'an in Arabic style and tone (i.e. correct and with simplicity) and refrain from the style and tone of the People of the Book (Jews and Christians).

Baihaqi

Even in reciting, the ways of other nations and of people who do not follow the Shariah should not be imitated.

Hadhrawt 'Abbdullawh Bin Amr Ibnul Aas (R) narrates that he heard Rawsoolullawh (S) say:

A woman who imitates men and a man who imitates women are not of us.

Targheebb

It is very essential that Muslims adopt Islamic ways and methods in all their affairs, whether worldly or Deeni. There is great benefit in Muslims maintaining their Islamic identity in all their affairs and not only in matters pertaining to worship. The Qur'an and the Hadeeth emphasise this. Hadhrawt 'Abbdullawh Bin Umar (R) narrates that Rawsoolullawh (S) said,

My Ummah will be split into seventy three sects of which all, save one, will be in the Fire.

People enquired:

Which group will be saved (from the Fire)?

Rawsoolullawh (S) replied:

That group which will be on my path and the path of my Sahabah.

Tirmeedhi

Path in the context of this Hadeeth refers to the Way that has to be followed. Following a way in opposition to it leads to Jahannum. Rawsoolullawh (S) did not restrict his 'Path' to any specific department of the Shariah. This Hadeeth covers both mundane and spiritual matters. Affairs pertaining to our worldly life as well as Deeni life are included in the Path of Rawsoolullawh (S) and his Sahabah. What actually constitutes the Path of Rawsoolullawh (S)? This is not a question that everyone can expound based on his opinion. In this matter, the masses have no option other than enquiring from the Ulama who understand these issues. They have to follow the Ulama. Without following the direction given by the Ulama, the Deen of the masses is not safe.

MALFOOZAT
STATEMENTS

1. The commercial peers (spiritual guides) say that they will not divulge the special mysteries without 1 becoming Bait to them. This is nothing but their fabrication. Indeed, what are the special mysteries that they will not divulge? Most certainly, whatever mysteries were essential (for Muslims) were delivered to the world by Rawsoolullawh (S) from the hilltops, Mimbars, and in public. In fact, whatever *special mysteries* they (the commercial mentors) claim to know of – mysteries that are apart from what Rawsoolullawh (S) had divulged – are evils. By means of such evils, they are desirous of trapping people in their pernicious nets of deception. Most assuredly, they are unable to divulge such evils publicly. Indeed, their *special mysteries* are such evils that they cannot divulge even after 1 has become Bait to them for no one will divulge his own faults and evils.
2. The majority of these customary *spiritual guides* are ignorant. They speak whatever notoriety comes to their lips. They consider initiation into the Path to be sufficient for salvation.
3. The commercial peers are adept at schemes to strangle people (i.e. destroy their 'Eeman).
4. It is indeed grave and highly dangerous to give up one's Math-hab for a worldly motive, e.g. a Shaafi becomes a Hanafi or a Hanafi becomes a Shaafi merely for some worldly reason.

5. There is no difference of opinion (among the authorities of the Shariah) regarding the Nuzool (decent from heaven) of Nabi Isaa (A). There is Ijma' (Consensus) on this belief. Only the Qawdiani who himself claimed to be Nabi 'Eesa (A) has denied the Nuzool of Nabi 'Eesa (A).
6. Do not commit sins and death will be easy for you. Do not incur debt and you will lead a free life on earth.
7. During these times, some people are proclaimed as pious and learned. However, they divert their children into the pursuit of secular education. I am sure that such people regret even the fact that they are *Aalim*. They must be wondering: 'Why did we acquire this (Deeni) knowledge? Why did we not acquire English education?' Indeed, this condition is highly dangerous, for they are denigrating and despising the Knowledge of the Deen in their hearts. May Allawh Ta'ala have mercy on them and may He guide them.
8. In their mission of proclaiming the Haqq, the pious 'Ulama and Auliya whom we follow never feared the criticism of those who insult. There is only one attribute in our Ulama that people dislike, viz., and their stand of proclaiming the Truth. Truth is always bitter. This is what we love so much. Thus, there is no scope for detestation.
9. In this time, the women of most nations have been overtaken by the malady of immodesty.
10. Leave alone the public – even Ulama have become entangled in the prevailing political confusion. They too have exceeded the bounds (of the Shariah). Much of the deviation (dhalal) prevailing nowadays has spread because of such Ulama (who violate the Shariah in their political pursuits).
11. Today is the age and reign of atheism and materialism. The poisonous effect is such that respect and honour for Rawsoolullawh (S) are being banished from the hearts (of Muslims).
12. In the majority of cases, corruption is the consequence of increasing association (i.e. striking up unnecessary association and relationship). Association with others should be reduced to the degree of necessity.
13. To cherish long and distant hopes is evil.
14. For liquidation of debt, recite after Isha, *Ya Mughni* 1100 times. Before reciting this, recite Durood Shareef 11 times and after completing the recital of *Ya Mughni* again recite Durood Shareef eleven times. This has been prescribed by Hadhrawt Hajee Imdadullawh Sahibb (R'A).
15. Emulating the westerners has become thoroughly ingrained (in Muslims). Appearances, ways and styles of the west have become the lifestyle of Muslims.
16. Nowadays, the ailment of futility (nonsensical and useless acts and talks) has overtaken people.
17. People are excessively obsessed with dreams. Their concern for things that they dream is greater than their concern for things that affect them during their state of wakefulness. How confused are they!
18. The occupation of people of Bid'ah is to perpetually criticise and condemn others. They never speak or do anything beneficial. They lack Deen and they lack understanding.
19. Shariah and Tareeqat is both the same thing. There is no conflict between the two. Thus, Tasawwuf (that is another name for Tareeqawt) is not at variance with the Shariah.
20. Durwaishi (Tasawwuf or Tareeqat) is to obey the Commands of Allawh Ta'ala fully. The gain of Durwaishi is the obtainal of Allawh's Pleasure.
21. Durwaishi requires total obedience to the Commands of Allawh Ta'ala, be such commands external, e.g. Sawlah, Sawm, etc., or internal, e.g. Sawbr, Shukr, etc.
22. Neither kashf (inspirational revelation) nor karawmat (miracle) is a requisite of Durwaishi.
23. Kashf and karaamat are incidental to some Auliya while not to others. It is not necessary that every Wali demonstrate acts of kashf and karaamat

ASHRAWF 'ALEE THANAWI
THE JEWELS OF PARADISE

1. Beliefs
2. Tawharawh (Purity and Cleanliness)
3. Haid and Istihada
4. Clothing and Observing the Veil
5. Adhan
6. Sawlah
7. Jumu'ah and 'Eid Sawlah
8. The Virtues of Sawlah with Congregation
9. Fasting
10. Zakah
11. Sacrifice
12. Charity
13. Endowments
14. Hajj
15. Reciting the Qur'an
16. The Importance of Knowledge
17. The Education of Women
18. Halal and Harawm
19. Health Matters
20. Deeds
21. Sins
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23. Oaths
24. Rights
25. Vows
26. The Principles of Business (3)
27. Marriage
28. Children
29. Divorce (2)
30. Death
31. The Day of Reckoning, Heaven, and Hell
32. The Characteristics of Pious Women
33. Miscellaneous Rulings
34. The Lives of Pious Women (2)
35. The Life of Rawsulullawh (S)
36. 4 True Stories

A BRIEF BIOGRAPHY OF HAKIMUL UMMAH MAULANA ASHRAWF ALI THANAWI (R'A)

Hakeem-ul-Ummah Maolana Ashrawf 'Alee Thanwi was born on 5 Rawbi-uth-Thani 1280 AH in the village of Thana Bowan. He lost his mother at a tender age and was brought up by his father in a fairly affluent background. His father took great pains in teaching Maolana and his younger brother discipline and good character. From a young age he had a great desire for namaaz. Even whilst playing he used to imitate the namaazis e.g. he gathered all his friends shoes, placed them in a line, put one shoe in front of the line and expressed his happiness that the shoes were performing namaaz. He also had a great desire to give lectures. On his way to the shops he used to enter any masjid, ascend the mimbar and deliver a khutbah. At the age of 12 he began performing tahajjud and other nafl salaats and wazifahs. His desire for Deen was initiated by his initial ustaad Maolana Fatih Muhammad Sahib. After learning the basic kitaabs by his uncle and Moulana Fateh Muhammed he proceeded to Deoband to complete his studies and qualified at the tender age of 19 or 20 years. From his student days he became famous for his intelligence and sharp wittedness. He never wasted his time in futile play and amusement. He had such a burning desire to obtain knowledge that he learnt certain kitaabs which he could not study during class times, from his ustaads while they were performing wudhu. Moulana's ustaads were all great luminaries of their time. The most important amongst them was Moulana Muhammed Yaqub Saheb from whom he achieved the greatest amount of knowledge and spiritual benefit. He learnt qiraw'at from the well-known Qawri Muhammad Abdullah Saheb Muhajir Makki and mastered it to such an extent that it became difficult for the listener to distinguish between the recitation of the student and the teacher. After qualifying he spent 14 years in Kanpur teaching, writing and propagating to the people. During this period thousands of students quenched their thirst at this *ocean of knowledge*. Although Moulana was still very young, the people of Kanpur respected and honoured him tremendously and it was at that time that he became famous. His discourses were greatly appreciated and were being printed in the form of booklets. Very few scholars in the history of Islam have had so many of their discourses printed. During his student days in Deoband he desired to make a pledge on the hands of Maolana Rawsheed Ahaed Gangohi who refused, saying that it would harm his studies. Moulana then wrote a letter to Hajee Imdadullah in Makkah urging him to make Moulana Gangohi accept the pledge. Hajee Imdadullah instead by means of a letter accepted Moulana Thanwi as his disciple. When Moulana Thanwi accompanied his father for hajj one year after qualifying he renewed his pledge at the hands of Hajee Imdadullah. After his return from Hijaz, he continued teaching and propagating while his desire for zikr intensified. He used to deliver lectures while standing 5,6 and sometimes even 7 hours continuously. In 1315 AH, he left Kanpur and on the advice of his spiritual mentor Hajee Imadadullah returned to Thana Bowan. This was all part of the divine plan of the Creator so that the Khanqah of Hajee Imdadullah would once again be reinhabited. This was the termination of the first phase of his life which was devoted more to deeni education. The second phase which began with his return to Thana Bowan was devoted more to imparting spritiual benefits to the masses. Moulana has written books in every field whether it be tafseer or tasawwuf, fiqh or tajweed. All his works total more than 1000. In the field of Hadeeth he did not write any voluminous work directly because he had many assistants. In this way the voluminous *Ila us Sunan* was written under his guidance. Regarding this kitabb he said that if this madressah does no other work besides the writing of this book, it will be a great achievement because it is a unique work. Perhaps very few Muslim homes do not posses *Behisti Zewar* and *Munajaat e Maqbool*, two of Moulana's famous books. His tafseer *Bayanul Quraan* is unparalleled." Moulana Anwar Shah Kashmiri well known for his in-depth knowledge used to say that after reading Bayanul Quraan I developed a desire to read Urdu books. Although Maolana wrote such a large number of books yet he did not earn a cent from them. All his work was solely for the pleasure of Allawh. He has granted full permission to anyone who desires to print his books. Some of his works have been through hundreds of editions. Moulana used to say that Alhamdulillah all the necessary work has been done. The path towards deen has been cleared for centuries. Insha-Allawh, my books, discourses and advices will be of assistance in deeni matters for future generations. This is all due to the blessings of Hajee Imdadullah. On 20 Jamadul Awwal 1346 AH whilst performing Fajr Sawlah he was inspired about the effects of certain acts. If the Muslims practised these acts, their calamities could be overcome. Consequently Maolana gathered 25 principles and had them printed in a booklet namely *Hayatul Muslimeen* (now available in English). Although Maolana has written over 1000 books yet he had this to say: "I ever had no thought of any of my books being a means of salvation for me. However, with regards to *Hayatul Muslimeen*, I've a strong feeling it'll be a means of my salvation. I regard it as the earning and capital of my entire life." Moulana Thanwi spent his entire life serving deen in every field. It is for this reason that he has been given the titles Hakimul Ummat and Mujaddid-e-Millat. After blessing the earth for 83 years with his presence, he passed away on 16 Rajab 1362 A.H. (20 July 1943). Namaze Janazah was performed by Moulana Zafar Ahmad Usmani. Moulana Thanwi was buried in the graveyard - Ishqq-Bazaan of Thana Bowan.

ASHRAWF 'ALEE THANWI
THE JEWELS OF HEAVEN
BOOK I
BELIEFS

Beliefs concerning Allawh Ta'ala

1. In the beginning, the entire universe was non-existent. Through the creation of Allawh, it came into existence.
2. Allawh Ta'ala is One. He is not dependent on anyone. He has not given birth to anyone, nor was He begotten. He does not have any wife. There is no one equal to Him.
3. He has been since eternity and will remain till eternity.
4. There is nothing similar to Him. He is unique.
5. He is alive. He has power over everything. There is nothing that is beyond His knowledge. He sees and hears everything. He speaks, but His speech is not like ours. He does whatever He wishes and there is no one to stop or reprimand Him. He alone is worthy of being worshipped. He has no partner. He is merciful to His servants. He is the lord. He is free of all blemishes. He is the one who saves His servants from all calamities. He is the possessor of honour and greatness. He is the creator of all things; nothing has created Him. He is the forgiver of sins. He is all-powerful.
He gives in abundance. He is the one who gives sustenance. He decreases the sustenance of whoever He wishes and increases the sustenance of whoever He wishes. He humiliates whoever He wishes and elevates whoever He wishes. He gives honour to whoever He wishes and disgraces whoever He wishes. He is just. He is extremely tolerant and forbearing. He values and rewards service and worship rendered to Him. He accepts *duas* (supplications). He is all-encompassing. He is the ruler over everyone and no one is a ruler over Him. No work of His is devoid of wisdom. He fulfils the needs of everyone. He is the one who created everyone and He is the one who will bring all back to life on the day of *qiyaamah*. He is the one who gives life and He causes death.
Everyone knows Him through signs and attributes. No one can know the essence of His being. He accepts the repentance of the sinners. He punishes those who deserve punishment. He is the one who gives guidance. Whatever happens in this universe occurs under His order. Without His order, even an atom cannot move. He does not sleep nor does He slumber. He does not get weary of protecting the entire universe. He is the one who is keeping everything in control. He has all good and beautiful qualities. There is no bad or defective quality in Him, nor is there any blemish in Him.
6. All His qualities are from eternity and will remain till eternity. No quality of His can ever disappear.
7. He is free from the qualities of the creation. Wherever such qualities have been mentioned in the Quran or Hadith, we leave the meanings of them to Allawh. He is the one who knows the reality of these things. We believe in these things without delving into them and have the conviction that whatever their meanings may be, they are correct. And this is the best way of looking at these things. Alternatively, we could give them some appropriate meaning with which we could get an understanding of them.
8. Whatever good or evil that takes place in the world, Allawh Ta'ala knows of it from eternity; and according to His knowledge He brings it into existence. This is what is meant by *taqdir* (pre-destination). There is a lot of mysterious wisdom in creating even evil things. Everyone is not aware of this wisdom.
9. Allawh Ta'ala has given man an understanding and the power of choice with which he chooses between good and evil. However, man does not have the power to bring anything into existence of his own accord. Allawh Ta'ala is pleased with good deeds and displeased with evil deeds.
10. Allawh Ta'ala has not ordered man to do anything which is beyond his power.
11. Allawh Ta'ala is not bound by anything. Whatever mercy He shows is solely out of His kindness and virtue.

Beliefs concerning the Prophets

1. Allawh Ta'ala has sent down many prophets to guide mankind onto the right path. They are all free from sins. Their actual number is known to Allawh alone. In order to establish their truthfulness, Allawh caused new and difficult acts to happen through them which others cannot do. Such acts are called miracles (*mu'jizaat*).
The first prophet is Aadam alayhis salaam and the last is Muhammad sallAllawhu alayhi wa sallam. All the others came in between these two. Some of them are famous, such as: Nuh alayhis salaam, Ibrahim alayhis salaam, Is'haaq alayhis salaam, Ismail alayhis salaam, Yaqub alayhis salaam, Yusuf alayhis salaam, Daud alayhis salaam, Sulayman alayhis salaam, Ayyub alayhis salaam, Musa alayhis salaam, Harun alayhis salaam, Zakariyyah alayhis salaam, Yahya alayhis salaam, Isa alayhis salaam, Ilyas alayhis salaam, al-Yasa' alayhis salaam, Yunus alayhis salaam, Lut alayhis salaam, Idris alayhis salaam, Zul Kifl alayhis salaam, Salih alayhis salaam, Hud alayhis salaam, and Shuayb alayhis salaam.
2. Allawh Ta'ala did not show the exact number of prophets to anyone. We should therefore have this belief that we have faith in all the prophets that Allawh sent down; those that we know of and those that we do not know of as well.
3. The status of some prophets is higher than that of others. The highest status is that of our Prophet Muhammad sallAllawhu alayhi wa sallam. No new prophet can come after him. He is the prophet of all mankind and *jinn* right until the day of *Qiyamat*.
4. Allawh Ta'ala took our Prophet sallAllawhu alayhi wa sallam physically while he was awake, from Makkah to Baitul Maqdis, and from there to the seven heavens, and from there to wherever Allawh wanted. He then sent him back to Makkah. This journey is known as the *Mi'raj*.

Beliefs concerning angels and *jinn*

After creating certain creatures from light, Allawh Ta'ala concealed them from our sight. These creatures are called angels. A lot of work has been given to them. They never do anything contrary to the orders of Allawh Ta'ala. They continue doing whatever work they have been assigned to do. Among them, four angels are very famous. They are: Hadrat Jibra'eel alayhis salaam, Hadrat Mika'eel alayhis salaam, Hadrat Israfeel alayhis salaam, and Hadrat Izra'eel alayhis salaam.
Allawh Ta'ala created certain creatures from fire. We cannot see them as well. They are called *jinn*. There are all types of *jinn*; both good and bad. They also have children. The most famous among them is the accursed Iblis, i.e. Shaytaan.

Beliefs concerning the *auliya* (friends of Allawh)

1. When a Muslim engages in an abundance of *ibaadah*, abstains from sins, does not become attached to the world, and follows the Prophet sallAllawhu alayhi wa sallam in every way, he becomes the friend and beloved of Allawh Ta'ala. Such a person is called a *wali*. At times, a *wali* does certain acts which cannot be done by others. These acts are called *karamaat* (miracles, or noble and excellent deeds).
2. No matter how high a stage a *wali* may reach, he will never be equal to a prophet.
3. No matter how beloved to Allawh a *wali* may become, as long as he is in his senses, it will be incumbent upon him to follow the *Shariah*. Salaat, fasting, and any other act of worship is not forgiven. Acts which are sinful do not become permissible for him.
4. The person who acts contrary to the *Shariah* cannot be a friend of Allawh. If he does some miraculous act, then it is either magic or something enacted through the influence of the soul or satan. These things should not be believed in.
5. At times, a *wali* comes to know of certain mysterious things either in his sleep or while awake. This is known as *kashf* or *ilhaam* (manifestations or inspirations). If these things are in conformity with the *Shariah,* they are acceptable, if not, they have to be rejected.
6. Allawh and His Rasul sallAllawhu alayhi wa sallam have shown all the matters pertaining to the *Deen* in the Quran and Hadith. To bring some new thing into the *Deen* is not permitted. Such new things are known as *bid'aat* (innovations). An innovation is a major sin.

Beliefs concerning heavenly books

Allawh Ta'ala has sent down many small and large books through the angel Jibra'eel alayhis salaam to the prophets so that they may teach the matters of *Deen* to their respective communities. Among these books, four are very famous: the *Torah* which was sent to Musa alayhis salaam, the *Zabur* which was sent to Daud alayhis salaam, the *Injil* which was sent to Isa alayhis salaam, and the Quran which was sent to our Prophet Muhammad sallAllawhu alayhi wa sallam. The Quran

is the last of the books. Now, no new book will be sent from the heavens. The instructions of the Quran will remain valid right until the day of *qiyaamah*. Misguided people changed a lot of things in the other books. But Allawh Ta'ala has promised the protection of the Quran. No one can change it in any way.

Beliefs concerning the *Sahabah* (Companions)

1. Those Muslims who have seen our Prophet sallAllawhu alayhi wa sallam and have died as Muslims, are known as *Sahabah*. Very great virtues have been mentioned with regard to them. We have to love and think good of all of them. If we hear of any dispute or conflict among them, we should regard it as a misunderstanding or a miscalculation. We should not speak any ill of them.

The greatest among them are four Companions: Hadrat Abu Bakr Siddiq radiAllawhu anhu. He took the place of Rasulullah sallAllawhu alayhi wa sallam and supervised the matters of the Deen. He is therefore called the first *Khalifah*. He is the best person in the entire *ummat*. After him comes Hadrat Umar radiAllawhu anhu. He is the second *Khalifah*. After him is the third *Khalifah*, Hadrat Uthman radiAllawhu anhu. After him is the fourth *Khalifah*, Hadrat Ali radiAllawhu anhu.

2. The status of the *Sahabah* is so high that even the greatest of *walis* cannot reach a stage equal to the lowest *Sahabi*.

3. All the children and wives of the Prophet sallAllawhu alayhi wa sallam are worthy of respect. Among his children, Hadrat Fatima radiAllawhu anha has the highest status. Among his wives, Hadrat Khadija and Hadrat Aisha radiAllawhu anhuma have the highest status.

General Beliefs

1. One's Imaan (faith) is only complete when one regards Allawh and His Rasul sallAllawhu alayhi wa sallam as true in everything and accepts everything from them. To have a doubt regarding any aspect of Allawh and His Rasul sallAllawhu alayhi wa sallam, or to reject it, or to find faults with it, or to mock at it will cause the Imaan to go away.

2. To reject the clear meanings of the Quran and Hadith, and to twist their meanings by concocting one's own meaning amounts to disbelief.

3. By regarding a sin to be permissible, one's Imaan goes away.

4. No matter how serious a sin may be, as long as it is regarded as a sin, Imaan will remain. However, it (Imaan) does get weaker (diminish).

5. To be absolutely fearless of Allawh Ta'ala, or to despair of His mercy amounts to *kufr*.

6. To ask someone of unseen things (*ghayb*) and to have conviction in them is *kufr*.

7. No one knows the unseen except Allawh Ta'ala. However, certain things are made known to prophets through revelations (*wahi*), to *walis* through manifestations and inspirations (*kashf* and *ilhaam*), and to ordinary people through signs.

8. To call a person a *kafir* by name or to curse him is a major sin. However, we can say in general terms: Allawh's curse be on the oppressors, or Allawh's curse be on the liars. If Allawh and His Rasul sallAllawhu alayhi wa sallam have cursed someone specifically by name, or informed us of them being *kafir*; it will not be a sin for us to call them *kafir* or *mal'un* (accursed).

9. When a person dies and if he is buried, then after he is buried; and if he is not buried, then in whatever state he may be in; two angels come to him. One's name is *Munkar* and the other is *Nakeer*. They come and ask him: "Who is your creator? What is your *Deen*?" and pointing to Rasulullah sallAllawhu alayhi wa sallam, "Who is this person?" If the deceased was a strong believer, he will answer all the questions correctly. Thereafter there will be all sorts of comforts for him. They will open a window towards *jannah* from which a cool and fragrant breeze will continue blowing and he will continue sleeping peacefully. As for the one who was not a believer, to all the questions he will reply that he does not know anything. Thereafter, he will be subjected to great hardships and punishment right until the day of *qiyaamah*. Allawh Ta'ala exempts some people from this test, but all these things are known to the deceased only. We cannot see these things, just as a sleeping person sees everything in his dream, while a person sitting next to him remains totally unaware.

10. After death, the deceased is shown his abode every morning and evening. A *jannati* (dweller of paradise) is given glad tidings by being shown his abode in paradise, while a *jahannami* (dweller of hell) is shown his abode in hell and thereby made more despondent and wretched.

11. By making *dua* for the deceased and giving in charity on his behalf, rewards reach him and is very beneficial to him.

12. All the signs of *qiyaamah* as foretold by Allawh and His Rasul sallAllawhu alayhi wa sallam will definitely occur. *Imam Mahdi* will appear and will rule with absolute justice. The one-eyed *Dajjal* will appear and cause a lot of corruption in the world. Hadrat Isa alayhis salaam will come down from the heavens in order to kill him and will succeed in killing him. *Yajuj* and *Majuj* is a very powerful nation. They will spread throughout the earth and create a lot of disturbance. Then through the power of Allawh they will be destroyed. A strange animal will come out from the ground and converse with people. The sun will rise from the west. The Quran will be raised and within a few days all the Muslims will die and the world will be filled with *kuffar*. Apart from this, many other incidents will take place.

13. When all the foretold signs are fulfilled, preparations for *Qiyamat* will commence. Under instruction from Allawh Ta'ala, Hadrat Israfeel alayhis salaam will blow the trumpet. This trumpet will be in the shape of a very large horn. On the blowing of the trumpet, the earth and skies will be blown into smithereens. All the creatures will die, and those that have already died, their souls will become unconscious. But those whom Allawh wishes to protect, will remain as they are. A specific period will pass in this condition.

14. When Allawh wishes the entire universe to arise again, the trumpet will be blown a second time. By the blowing of the trumpet, the entire universe will be re-born. All the dead will be brought to life and they will all gather in the field of resurrection. In apprehension of all the difficulties of *qiyaamah*, they will all go to the prophets for intercession. Eventually, our Prophet sallAllawhu alayhi wa sallam will intercede. The scales will be raised and all good and bad deeds will be weighed and accounted for. A few people will enter paradise without reckoning. The pious people will be given their book of deeds in their right hands while the sinners will be given in their left hands. Rasulullah sallAllawhu alayhi wa sallam will make his followers drink water from the *Haud-e-Kauthar* (the fountain of abundance). The water of this fountain will be whiter than milk and sweeter than honey. Everyone will also have to cross the *Sirat*. Those who were pious, will cross it and enter paradise. Those who were sinners, will fall down into hell.

15. Hell has already been created. It has snakes, scorpions and many other types of punishments. Among the dwellers of hell, those that have even an iota of Imaan will be taken out of hell and admitted into paradise after having been punished for their evil deeds, and after the intercession of the prophets and pious servants of Allawh. This is irrespective of how great sinners they may have been. As for the disbelievers and polytheists *(mushrikeen*) they will abide therein forever and will not even die.

16. Paradise has also been created. It has various types of comforts and luxuries. The dwellers of paradise will have no sort of fear or concern whatsoever. They will abide therein forever. They will not come out of it, nor will they die.

17. Allawh Ta'ala has the full right to punish over minor sins or to forgive over major sins and not to punish at all.

18. Allawh Ta'ala does not ever forgive *kufr* or *shirk*. Apart from this, whatever other sins there may be, He will forgive whoever He wishes out of His mercy.

19. Apart from all those whom Allawh and His Rasul sallAllawhu alayhi wa sallam have taken by name that they will enter paradise, we cannot say with certainty in regard to anyone else that they will enter paradise. However, after looking at good signs, it is necessary to be optimistic and hopeful of His mercy.

20. The greatest bounty in paradise is seeing Allawh Ta'ala. This will be given to the dwellers of paradise. In comparison to this pleasure, all other bounties will appear insignificant.

21. While awake, no one has seen Allawh with his very eyes in this world, nor can anyone see Him.

22. No matter how good or bad a person may have been throughout his life, he will be recompensed according to the state in which he dies.

23. Whenever a person repents or accepts Islam, his repentance or Islam will be accepted by Allawh Ta'ala. However, at the time of death, when he is breathing his last and he sees the angels of death, neither repentance nor his accepting Islam will be acceptable.

INCORRECT BELIEFS AND ACTIONS

After this, it seems appropriate to mention a few incorrect beliefs, evil customs, and major sins which are committed quite often and which cause a shortcoming in one's Imaan. In mentioning these things, it is hoped that people will guard themselves from them. Some of these are absolute *kufr* and *shirk*, some are very close to *kufr* and *shirk*, others are innovations and delusions, while others are sins. It is therefore necessary to safeguard one's self from all of them. After mentioning

these things, a few worldly harms of sinning and worldly benefits of good deeds will be mentioned. Since people tend to give more attention to worldly gains and losses, it is hoped that in this way there will be the desire to do good and abstain from evil.

Kufr and Shirk

This chapter deals with those aspects that have a special connection with *kufr* and *shirk* either because these aspects necessitate *kufr* and *shirk*, or because they are customs and habits of the *kuffar* and *mushrikeen*, or they have traces of *shirk*, or because they lead to *kufr* and *shirk*.

The following are forbidden in the Shariah:

1. To like *kufr*, to appreciate the things of *kufr*, and to make someone else commit an act of *kufr*.
2. To express regret or remorse at one's own Imaan due to some reason or other, e.g. by thinking that if he were not a Muslim, he could have attained such and such a thing.
3. To say the following things out of grief on the death of one's children or close ones: "Allawh wanted to kill him only", "he was the only person left in the world for Allawh to kill", "Allawh should not have done this", "No one perpetrates such brutality as You have done."
4. To think ill of or find fault with any order of Allawh and His Rasul sallAllawhu alayhi wa sallam.
5. To scorn at any prophet or angel, or to find fault with them.
6. To have the belief that a particular saint or pious person has full knowledge of all our conditions at all times.
7. To ask about unknown matters or to cause events to be foretold from an astrologer or person under the influence of a *jinn*, and then to believe in what they say.
8. To take omens from the speech of a pious person and then to regard them as true.
9. To implore someone from a great distance and to think that he must have definitely come to know of it.
10. To regard someone as having the choice of benefitting or causing harm.
11. To ask someone for the fulfilment of one's needs, sustenance and children.
12. To fast in someone's name.
13. To prostrate to someone.
14. To release an animal in someone's name or to make an offering in someone's name.
15. To make a pledge in the name of someone.
16. To make *tawaaf* around the grave or house of someone.
17. To give priority to other things or customs over the orders of Allawh Ta'ala.
18. To bow in front of someone or to stand motionless like a statue in front of him.
19. To make an offering of a goat to a *jinn*, etc.
20. To sacrifice an animal in the name of someone.
21. To make an offering or sacrifice a goat, etc. in order to rid one's self of a *jinn*, ghost, or evil spirit.
22. To worship the navel-cord of the child so that it may live.
23. To cry out to someone (other than Allawh) for justice.
24. To respect and revere any place as one would do for the *Ka'bah*.
25. To pierce the ears or nose of a child and to make him wear an ear or nose-ring in the name of someone.
26. To tie a coin on the arm, or a string around the neck in the name of someone.
27. To make children wear garlands, wreaths, to keep locks of hair over their heads, or to make them beggars.
28. To keep names such as Ali Bakhsh (given by Ali), Husayn Bakhsh (given by Husayn), Abdun Nabi (slave of the prophet), etc.
29. To attach the name of a particular saint on an animal and to respect it thereafter.
30. To believe that the affairs of the world are under the influence of the stars.
31. To ask about auspicious and inauspicious days and dates and to take omens from them.
32. To regard certain months and dates as unlucky.
33. To recite the name of a particular saint in the form of remembrance or incantations.
34. To say that if Allawh and His Rasul sallAllawhu alayhi wa sallam wish such and such a thing, it will be done.
35. To take an oath in the name or on the head of someone.
36. To keep pictures of animate objects. Especially to keep pictures of a particular saint as a source of blessing and to respect it.

Apart from this, there are many other things. These have been mentioned in order to serve as an example.

Innovations and Evil Customs

To introduce something which has no basis in *Shariah* into the *Deen*, to regard it as part of *Deen*, and to act upon it with the hope of reward, is called a *bid'ah* (innovation). An innovation is a major sin.

The following innovations and customs should be abstained from:

1. To organize and hold grand fairs at graves, to light lamps there, for women to visit them, and to cover graves with sheets.
2. To construct tombs over the graves.
3. To go to extremes in revering the graves with a view to please the saint of the grave.
4. To make *ta'zias*, to kiss the graves and rub its dust on one's face.
5. To make *tawaaf* and *sajdah* to the graves.
6. To read salaat towards the graves.
7. To make offerings of sweetmeats, rice, etc. to the graves.
8. To keep *ta'zias* or emblems on the graves, and to keep sweets, etc. on them.
9. To salute graves and regard them as unique and incomparable.
10. To abstain from the following acts in the month of *Muharram*:

a) eating betel leaves,
b) applying henna (*mehendi*),
c) the company of the husband,
d) wearing red clothes,
e) eating out of the dish named after Hazrat Fatimah (R.A.).

11. To observe the third and fortieth days as compulsory after death ceremonies.
12. To regard the second marriage of a woman as a blemish despite there being a need for it.
13. To perform the different ceremonies of *Nikah* (marriage), *Khatna* (circumcision), *Bismillah* (beginning of education), etc., inspite of lack of means, especially by putting oneself in debt and making arrangements for music and dances.
14. To observe the festivals of Holi and Diwali.
15. To greet in any way other than the greeting of As salaamu alai kum, or to just bow by raising the hand to the head.
16. To appear before one's brother-in-law, sister-in-law, cousins, or any other strangers, etc. without any modesty or bashfulness.
17. To bring water from the river while singing.

18. To listen to music or play musical instruments, or to make dancing girls dance and to reward them for it.
19. To be boastful or proud of one's lineage or family, or to consider any connection with any saint to be sufficient for salvation.
20. To taunt someone on account of his lower lineage, or to regard any permissible occupation to be despicable or below your dignity.
21. To go to extremes in praising someone.
22. To spend extravagantly in marriages and other senseless ceremonies.
23. To follow Hindu customs.
24. To make the bridegroom wear clothes which are contrary to the *Shariah*, to adorn him with garlands, to apply henna (*mehendi*) on him, to light fireworks and make unnecessary decorations.
25. To bring the bridegroom among the women and in front of them, or to peep at him.
26. To bring the mature (baaligh) sister-in-law (bride's sister) in front of the bridegroom, to joke with her, or to hold *"chauthi"* (a ceremony on the fourth day of the marriage).
27. To go and listen to the conversation of the bride and bridegroom while they are in their privacy, to peep at them or to eavesdrop; and if you hear something, to tell it to others.
28. To make the bride attend the feast given by the bridegroom and to force her to sit there to the extent that even her *salaat* is missed.
29. To fix exhorbitant *mehr* (dowry) out of pride and boastfulness.
30. To weep aloud out of sorrow, or to beat the face and chest, or to cry in a shouting manner.
31. To break the containers which were in use at the time of death, or to get the clothes washed which touched the body of the dead.
32. Not to prepare pickles, etc. in the house of mourning for about a year or so.
33. Not to celebrate any happy or joyous occassion.
34. To revive the sorrow or mourning on certain fixed dates.
35. To excessively occupy one's self in make-up and self-beautification and to look down upon simplicity.
36. To hang pictures and photographs in the house.
37. To use gold or silver utensils.
38. To wear thin or flimsy clothing, or to wear jingling and tinkling jewellery.
39. To wear short skirts.
40. To attend the gatherings of men, eg. processions and fairs.
41. To adopt the dressing of the opposite sex.
42. To tatoo the body.
43. To practise witchcraft and cast spells.
44. To hang and suspend carpets from walls and ceilings merely for decoration and beautification.
45. To embrace and hug *ghayr mahrams* (those with whom *hijaab* is necessary) at the time of departing or returning from a journey.
46. To pierce the nose or ear of a male child as an omen for long life.
47. To make the male child wear a nose or ear ring, or silk, or saffron-dyed clothes, or any jewellery on the neck, feet or wrists.
48. To feed the children with opium (and other similar drugs) in order to keep them quiet.
49. To give someone the meat or milk of a lion because of some illness.

There are many other similar incorrect beliefs, customs, and innovations. These have been mentioned to serve as an example.

A few major sins regarding which severe warnings have been mentioned

1. To ascribe partners to Allawh.
2. To shed the blood of someone unjustly.
3. To practise witchcraft and charms by childless women during the confinement of another woman so that the child of that woman may die and she may have a child. This also amounts to murder.
4. To taunt or torment one's parents.
5. To commit adultery.
6. To devour the wealth of orphans, eg. many women usurp the wealth and belongings of the deceased husband and deprive the children of their share.
7. To deprive the daughters of their share in the inheritance.
8. To accuse a woman of adultery even on the slightest doubt.
9. To oppress or persecute someone.
10. To backbite or slander someone.
11. To despair of the mercy of Allawh Ta'ala.
12. To act contrary to one's promise.
13. To betray a trust (*amaanah*).
14. To discard any *fard* (compulsory duty) enjoined by Allawh Ta'ala, eg. salaat, fasting, *hajj*, *zakaat*, etc.
15. To forget the Holy Quran after having memorized it.
16. To speak lies. Especially to take false oaths.
17. To swear by the name of anyone other than Allawh.
18. To take an oath with such words that the person is deprived of the *kalimah* at the time of death, or may die without Imaan.
19. To prostrate before anyone other than Allawh Ta'ala.
20. To miss *salaat* without a valid excuse.
21. To call any Muslim a *kafir*, or non-believer, or to invoke the wrath or punishment of Allawh on him, or to call him an enemy of Allawh.
22. To complain against someone, or to hear such a complaint.
23. To steal.
24. To take interest (usury).
25. To express joy on the rise and inflation of the value of commodities or goods.
26. To insist on reducing the price after having agreed to it.
27. To sit in seclusion with *ghayr mahrams* (those with whom the observance of *hijaab* is necessary).
28. To gamble. Some women and girls play certain games with stakes on them. This is also a kind of gambling.
29. To like and be attracted to the customs of the *kuffaar*.
30. To find fault with food.
31. To enjoy dancing and listening to music.
32. To abstain from giving advice inspite of having the power to do so.
33. To ridicule someone with a view to humiliating and embarrassing him.
34. To look for faults in others.

The Worldly Harms of Sinning

1. Deprival of knowledge.
2. Decrease in one's sustenance *(rizq)*.
3. Trembling and shuddering at the mention of Allawh Ta'ala.
4. Feeling uneasy in the presence of men, especially good and pious men.
5. Experiencing difficulty in most affairs.
6. Loses purity of the heart.
7. Feels weakness of heart, and at times, weakness of the entire body.
8. Gets deprived or bereft of obedience (doing good deeds).
9. His life is shortened.
10. Deprived of the capability to repent (make *taubah*).
11. After some time, the seriousness of sins comes out of his heart.
12. Becomes despicable in the sight of Allawh.
13. His immorality or wrongdoing affects other people and he is thereby cursed by them.
14. His intellect becomes weak or deficient.
15. He is cursed by Rasulullah sallAllawhu alayhi wa sallam.
16. Is deprived of the *duas* of the angels.
17. Faces a shortage in crops.
18. Loses modesty and a sense of self-respect.
19. The greatness of Allawh Ta'ala comes out of the heart.
20. Is deprived of all bounties and blessings.
21. Is engulfed or inundated by difficulties and calamities.
22. The *shayateen* are deputed over him.
23. His heart is always in turmoil.
24. Is unable to read the *kalimah* at the time of death.
25. Despairs of the mercy of Allawh Ta'ala, and because of this, dies without having repented.

The Worldly Benefits of Obedience

1. Sustenance is increased.
2. Receives blessings and bounties of all kinds.
3. Problems and difficulties distance themselves.
4. Experiences ease in fulfilling his needs.
5. Experiences a life of contentment.
6. Rains become plentiful.
7. All types of calamities are warded off.
8. Allawh Ta'ala becomes very kind and helpful.
9. Angels are commanded to keep his heart strong.
10. Gets true respect and honour.
11. His status is raised.
12. Everyone has love for him in their hearts.
13. The Quran becomes a source of deliverance on his behalf.
14. If he experiences any material loss, he is compensated with something better.
15. Experiences an increase in blessings day by day.
16. There is an increase in his wealth.
17. Experiences comfort and tranquility in his heart.
18. All these benefits pass on to the next generation.
19. Experiences unseen glad tidings in this very world.
20. Hears and receives the glad tidings of the angels at the time of death.
21. There is an increase in his life-span.
22. Experiences abundance in things which are in small quantity.
23. Removal of Allawh Ta'ala's anger.

BOOK II
PURITY AND CLEANLINESS

RULES PERTAINING TO THE USE OF WATER

1. Any impure water whereby all three of its qualities, i.e. taste, smell and colour, have changed because of some impurity cannot be used under any circumstances. It cannot be given to animals for drinking purposes, nor can it be used to prepare mud for building or plastering. If all three qualities have not changed, it could be given to animals, could be used for building purposes, and could also be used for watering in the house. However, mud of this sort should not be used to plaster the walls of the musjid.
2. The sea, rivers, that pond which is not on some private property, and that well which has been made *waqf* (given in Allawh's name) - the water of all these can be used by the general public. No one has the right to stop anyone from using water from these places, nor does anyone have the right to use it in such a way that it causes harm to the general public. For example, a person digs a canal from a river or pond and draws water from it in such a way that it becomes dry, or there is the fear of flooding a tract of land or village. To use it in such a way is not proper, and everyone has the right to stop him from this improper way.
3. A person has a well, fountain, pond, or spring on his private property. He cannot stop others from doing the following: drinking water from there, giving water to their animals, making *wudu*, *ghusl* or washing clothes, and filling buckets in order to water their trees and gardens. The reason for this is that everyone has a right in it. However, if on account of there being too many animals, there is a fear that the water will get finished, or the pond will get damaged; then he has the right to stop them. If he wishes to stop anyone, they will have to see whether they could get their work done by obtaining water from elsewhere, (eg. there is another well within 1.6 kilometres and it is not on any private property); or the work will not get done and they will have problems. If their work could get done from some other place, well and good. If not, the owner will be told that he should allow this person to draw water on the condition that he will not break the well, etc. or alternatively, he (i.e. the owner) should draw the water for him or get someone to draw it for him and give it to him. However, the water that he receives for his farm or garden cannot be given to anyone else without the owner's permission. The owner has the right to stop him from this. The same rule applies to grass and all those plants that have no trunks. However, trees that have trunks are the property of the land-owner.
4. A person wishes to irrigate his farm with water from someone else's well or reservoir and the owner of these wants to charge him for the water. The *Ulama* differ as to whether it is permissible or not. The *Ulama* of *Balkh* have passed a *fatwa* that it is permissible.

5. If a person fills sea-water, water of a pond or well, etc. into a utensil of his, he will become the owner of that water. No one can use it without his permission. But if a person becomes extremely restless due to thirst, it will be permissible to take that water forcefully from that person if he knows that the water is more than what the owner will require. However, he will have to give compensation for the water.
6. *Wudu* and *ghusl* cannot be made with water that has been kept aside for drinking purposes - as is normally kept aside during summer. However, if a lot of water has been kept aside, it can be used. Water that has been kept aside for *wudu* can be used for drinking purposes.
7. If one or two bits of a goat's excreta fall into a well, and they come out whole, then the well will **not** become impure *(najis)*. Irrespective of whether the well is in a jungle or in a town, or whether it is covered or not.

ISTINJA

1. On awakening from sleep, a person should not put his hands in the water (container) until and unless he washes his hands upto his wrists irrespective of whether the hands are pure or impure. If water has been kept in a small container, such as a pitcher or jug, then it should be carried with the left hand and poured onto the right hand and washed three times. Thereafter, the utensil should be taken into the right hand and the left hand should be washed three times. If the water is not kept in a small container, but in a big drum, etc., then it should be taken out with a small utensil, such as a jug. Care should be taken that the fingers do not touch the water. If there is no small utensil, then water should be taken out with the palm of the left hand. As far as possible, very little of the fingers should be put in the water. On taking out the water, first the right hand should be washed, and thereafter, as much of the right hand can be put in the water. On taking out water, the left hand should be washed. This method of washing the hands is only permissible if the hands are **not** impure. If they are impure, then under no condition should the hands be put in the drum. Water should be taken out in such a way that it does not become impure. For example, a clean handkerchief could be dipped in the water and whatever comes onto the handkie could be used to purify the hands. Alternatively, any other possible method could be used to purify them.
2. It is *sunnah* to make *istinja* of those impurities emitted from the anterior or posterior private parts.
3. If the impurity does not stick to the sides (or anywhere else), and a person does not use water for *istinja*, but instead uses pure stones or lumps of clay, and wipes in such a way that the impurity goes away and the body gets clean; then this will also be permissible. But this method is contrary to purity consciousness. If there is no water or a shortage of it, then there is no alternative but to cleanse oneself in this way.
4. There is no special method for using stones. But care should be taken that the impurity does not spread and the body gets thoroughly cleaned.
5. After having made *istinja* with stones, it is *sunnat* to
make *istinja* with water. But if the impurity spreads more than the size of a fifty cents coin, it will be *wajib* to wash with water. Without washing, salaat will not be valid. If the impurity has not spread, then even after purifying with stones alone, salaat will be valid, but this is contrary to the *sunnat*.
6. When making *istinja* with water, first the hands upto the wrists should be washed. Thereafter go to a secluded spot, and after loosening the clothes, sit down. Wash until you are thoroughly satisfied that the body is clean. But if a person is always in doubt and he uses a lot of water, and still he is not fully satisfied, then he should wash three or seven times and not more than this.
7. If a secluded place cannot be found, then for the sake of making *istinja* with water, one should not expose one's private parts, neither to women nor men. In such a case, *istinja* should not be made with water (but stones). Salaat should be offered without having made *istinja* (with water). This is because the exposing of one's body is a major sin.
8. Making *istinja* with the following objects is a sin and prohibited, and should be abstained from: bones, impurities such as cow-dung and droppings of goats, coal, coarse limestone, glass, baked bricks, edibles, paper, etc. It is also sinful to make *istinja* with the right hand. But if someone does this, the body will be cleaned.
9. It is prohibited to stand and urinate.
10. It is prohibited to face or turn one's back towards the *qiblah* when passing stool or urinating.
11. It is also prohibited and *makruh* to make small children to face the *qiblah* and pass stool or urinate.
12. It is permissible to use the left-over water of *istinja* for wudu. It is also permissible to use the left over water of wudu for *istinja*, but not to do so is better.
13. When entering the toilet, *Bismillah* should be read outside, and then the following dua should be read:
"Allawhumma inni a'udhu bika minal khubusi wal khabaa'is."
Translation: "O Allawh! I seek refuge with You from the impure male and female *jinn*."
One should not enter the toilet bare-headed. If one is wearing any ring, etc. on which is the name of Allawh or His Rasul sallAllawhu alayhi wa sallam, it should be removed. One should enter with the left foot. Allawh's name should not be taken inside. If one sneezes, then *Alhamdulillah* should be recited in the heart only and nothing should be said with the tongue. Nor should one talk or say anything in the toilet. When leaving the toilet, one should step out with the right foot first. After leaving the toilet, the following dua should be read:
"Ghufraanaka, alhamdulillahil lazi az'haba anni al-adha wa aafaani."
Translation: "I seek Your forgiveness, O Allawh! Praise be to Allawh who has removed from me this discomfort and granted me tranquility."
After making *istinja*, the left hand should rubbed on the ground or washed with sand (or soap).

Things that one should abstain from when passing stool or urinating

1. To talk.
2. To cough unnecessarily.
3. To read some verse of the Quran, Hadith, or respected thing.
4. To take something to the toilet on which the following things are written: the name of Allawh, any prophet, any angel, or any respected person; any verse of the Quran, Hadith, or *dua*. But if these things are in the pocket, or wrapped in a *ta'wiz* (amulet), then there's no harm in this.
5. To relieve one's self in a standing or lying down position without any genuine excuse.
6. To remove all the clothes and relieve one's self completely naked.
7. To make *istinja* with the right hand.
8. To face the moon or sun, or to turn one's back towards them while one is passing stool or urinating is *makruh*. It is also *makruh* to do the same on the bank of a river, pond, etc. even if the impurity does not fall inside. Similarly, it is *makruh* to do this under trees in whose shade people sit, or under fruit and flowering trees where people sit in winter in order to get some sunshine. It is *makruh tahrimi* (extremely detestable) to do this in the following places: among animals, very close to the musjid or *eid-gah* whereby the foul smell disturbs the *musallis*, in a grave yard, at a place where people make *wudu* or *ghusl*, on the road, in the direction of the wind, in a hole, on the road-side, near a caravan or some gathering. In other words, it is *makruh* to relieve one's self in such a place where people move around and thereby cause them discomfort; and also in such a place where the impurity can flow back towards the person.

Unsuitable items for instinja

1. Bones, edibles, excreta and all impure substances.
2. That stone or clay which has already been used for *istinja*.
3. Baked bricks, small pieces of broken earthenware, glass, coal, limestone, steel, silver, gold, etc.
4. Those things that do not clean impurities, such as vinegar.
5. Those things that are eaten by animals, such as straw and grass.
6. Those things that are of value, irrespective of whether they are of little or great value, such as clothing or the extract of some plants.
7. Parts of a human, such as hair, bone, meat.

8. The mat, dirt, or broom of a musjid.
9. The leaves of trees.
10. Paper, irrespective of whether something is written on it or not (this excludes toilet paper).
11. *Zam zam* water.
12. Someone else's possessions without their permission, irrespective of whether it be water, clothing, or anything else.
13. Cotton and all similar things from which humans and their animals derive benefit.

Suitable items for istinja

1. Water.
2. Clods of earth.
3. Stones.
4. Clothes that have no value (rags).
5. All those things that are pure, that can remove impurities, that are not regarded as possessions, and are not respected.

PURIFICATION OF IMPURITIES

1. *Najaasat* (impurity) is of two kinds: one that is very thick or hard, and even if a little touches a person, it will have to be washed. This *najaasat* is called *najaasat-e-ghaleezah* (heavy impurity). The other is a little less and lighter, and is called *najaasat-e-khafeefah* (lighter impurity).
2. The following substances are regarded as *najaasat-e-ghaleezah*:
blood; stool, urine and semen of humans; intoxicating drinks; the excreta and urine of cats and dogs; the meat, hair, bones, and everything else of pigs; the dung of horses, donkeys, mules, cattle, oxen, buffaloes, etc; the droppings of goats and sheep; in other words the excreta of all animals; the droppings of fowls, ducks and wild ducks; and the urine of donkeys, mules and all *haraam* animals.
3. The stool and urine of a small child that is still being breast-fed is also *najaasat-e-ghaleezah*.
4. The excreta of *haraam* birds and the urine of *halaal* animals, such as goats, cows and buffaloes. The urine of horses is *najaasat-e-khafeefah*.
5. With the exception of fowls, ducks and wild ducks, the excreta of all other *halaal* birds such as pigeons, sparrows, etc. is pure. The urine and stool of bats is pure.
6. If a *najaasat-e-ghaleezah* that is thin and flowing falls on the body or clothes, it will be excused if the area on which it falls is equal to or less than a fifty cents coin in extent. If the person performs his salaat without washing it off, his salaat will be valid. But to refrain from washing it and to continue offering his salaats in this way is *makruh*. If it is more than a fifty cents coin, then it will not be excused. Salaat will not be valid if it is not washed off.
If a *najaasat-e-ghaleezah* is thick and solid, for example stool or the excreta of fowls, etc. and its weight is equal to or less than about 4 grams, then performing salaat without washing it off will be valid. But if it is more than this weight, salaat will not be valid.
7. *Najaasat-e-khafeefah* falls on the body or clothing. If it is less than a quarter of the area on which it fell, it will be excused. But if it is equal to a quarter or more, it will not be excused. In other words, if it falls on one sleeve, it is less than a quarter of that sleeve. If it falls on one panel of a shirt, it is less than a quarter of it. If it falls on a scarf, it is less than a quarter of that scarf. Only if it is less than a quarter of all these it will be excused.
Similarly, if the *najaasat-e-khafeefah* falls on one hand or on a leg, then if it is less than a quarter of that hand or leg, salaat will be valid if it is not washed. In other words, on whichever limb the *najaasat* falls, less than a quarter of that limb will be considered. If it is equal to a quarter or more, then it will not be excused. It will have to be washed. Salaat that is performed without washing it will not be valid.
8. The water in which *najaasat-e-ghaleezah* falls also becomes *najas-e-ghaleez*; and the water in which *najaasat-e-khafeefah* falls also becomes *najas-e-khafeef*.
9. Impure oil fell on one's clothing but the extent of it was less than three centimetres in diameter. However, after some time it spread and became more than three centimetres in diameter. As long as it was less, it will be excused. But once it spreads beyond the limit, it will not be excused. Washing it off will be *wajib*. If it is not washed off, *salaat* will not be valid.
10. The blood of fish is **not** impure. There is no harm if it falls on a person. The same applies to the blood of flies, bugs and mosquitos.
11. If a drop of urine equal to the eye of a needle falls, and it cannot be seen except after very careful examination, then there's no harm in it. It is not obligatory to wash it off, but to do so is preferable.
12. If a *najaasat* which can be seen, such as stool or blood, falls on the clothing, it should be washed until the *najaasat* is removed and no stain remains. There is no limit to the number of times it should be washed - the moment the *najaasat* is removed, it will become pure. The same rule applies when it falls on the body.
However, if the *najaasat* is removed in the first instance, it will be better to wash it two more times. And if it is removed in the second time, it will be better to wash it one more time. In other words, it is preferable to wash it three times.
13. If the *najaasat* is such that despite washing it several times and despite it being removed, the foul smell still remains or some stain is still there. Even in this instance, the clothing will be purified. It is not necessary to use any soap or detergents in order to get rid of the smell or stain.
14. If any impurity similar to urine which cannot be seen, falls on the clothing; then it should be washed three times. Each time that it is washed, the water should be squeezed out of it. After washing it the third time, the cloth should be wrung with full force - only then will it be purified. If it is not wrung with full force, the cloth will not be purified.
15. If any impurity falls on such a thing which cannot be wrung or squeezed, such as a bed, mat, jewellery, sand, utensils, bottles, shoes, etc., then the method of purifying these things is as follows: the item should be washed once and then the person should wait. When the water stops dripping from it, it should be washed a second time. When the water stops dripping, it should be washed a third time. In this way it will be purified.
16. If anything is thin and pure like water, it can also be used to wash off any impurity. If a person uses rose-water, or the extract of any herb, or vinegar; even then that thing will be purified. However, it is not permissible to use ghee, oil, milk and other similar substances which are sticky or fatty. That thing will remain impure.
17. Semen fell on the body or clothes and got dried. The body and clothes can be purified by scraping it off and rubbing it thoroughly. But if it has not dried as yet, it will have to be washed. But if a person did not wash himself after passing urine, and at that time semen came out; it will not become purified by rubbing it off. It will have to be washed.
18. If *najaasat* which can be seen, eg. dung, stool, blood, semen, etc., falls on one's shoes or leather socks, it could be removed and purified by rubbing it thoroughly on the ground. Similarly, it can also be purified by scraping it off. Even if it is not dry, and it is thoroughly scraped and rubbed off to such an extent that no sign of the *najaasat* remains, it will be purified.
19. If any *najaasat* like urine which is not seen, falls on the shoes or leather socks, then it cannot be purified except by washing.
20. As for clothing and the body, these can only be purified by washing. This is irrespective of whether the *najaasat* can be seen or not.
21. If mirrors, knives, gold and silver jewellery, copper, brass, steel, etc. become impure, they can be purified by wiping them thoroughly, or scraping them, or rubbing them with sand. But if these items have been engraved, they cannot be purified except by washing.
22. Some *najaasat* fell on the ground and got dried in such a way that there is no sign of it - there is no stain nor any foul smell of that *najaasat*. If it gets dry in this way, the ground will be pure. However, *tayammum* on such a piece of ground will not be permissible. However, it will be permissible to perform salaat there. The same rule applies to bricks and stones that have been embedded with limestone or mortar into the ground in such a way that these cannot be removed except by digging them out. That is, once the *najaasat* dries and no sign of it remains, they will be purified, but *tayammum* will not be permissible.
23. Those bricks that have just been placed on the ground without being embedded with lime or cement will not get purified with the drying of the *najaasat*. They will have to be washed.

24. Grass which is growing on the ground also becomes purified with the drying and disappearance of the *najaasat*. But if the grass is cut, it will not be purified without washing.
25. If impure knives, earthen and copper utensils are placed on a blazing fire, they will also get purified.
26. There was some impurity on one's hand. Someone removed this *najaasat* by licking it off three times. It will become purified, but it is prohibited to lick it. A child vomitted milk on one's chest, and thereafter it licked the vomit and drank it up. The chest will be purified.
27. If an unused earthenware utensil becomes impure, and it is such that it absorbs the impurity, then it will not become purified by merely washing it. Instead, it should be filled with water and when traces of the impurity appear in the water, the utensil should be emptied. It should be filled again, and emptied again. This should be continuously done until no sign of the impurity remains - neither its colour nor its smell. Only then will it be purified.
28. The utensils which a potter makes with impure clay will remain impure as long as they are unbaked. Once they get baked, they will become pure.
29. Honey, syrup, ghee or oil became impure. Whatever the amount may be, add the same amount or more of water to it and keep it to boil. Once the water has evaporated, add more water and do the same three times. In this way it will get purified.
Alternatively, add the same amount of water and stir the contents. Once it comes on top of the water, remove it in some way or another. Repeat the process three times and it will be purified. If the ghee is gone hard, add water to it and heat it. Once it melts, remove it.
30. Clothes were dyed in an impure dye. It should be washed until clean water begins to come out of it. It will now be purified, irrespective of whether the dye comes out of the clothes or not. However it is preferable to wash it at least three times.
31. The ashes of dung-cakes, droppings of goats and other impure things are pure. Their smoke is also pure. If it comes onto one's bread, there is no harm in it.
32. One corner of a mat is impure and the balance of it is pure. It will be permissible to offer salaat in the corner that is pure.
33. Land that has been plastered by dung is impure. Salaat on it is not permissible without having laid some pure thing over it.
34. If the land which has been plastered by dung is dry, then it is permissible to spread even a wet cloth over it and offer salaat. But it should not be so wet that some soil from that ground comes onto one's clothing.
35. After having washed his feet, a person walked bare-footed on some impure place and his foot-prints were visible on that place. His feet will not become impure. However, if due to the wet feet, the ground gets so wet, that some sand or impurity from that ground comes onto the feet; then they will become impure.
36. A person slept on an impure carpet and due to perspiration his clothes became damp. The same rule applies here, i.e. his clothes and body will not become impure. However, if they get so wet that some impurity from the carpet gets onto his clothes or body, they will be rendered impure.
37. A woman applied impure henna *(mehendi)* on her hands or feet. By washing them thoroughly until clean water flows out of them, the hands and feet will be purified. It is not obligatory to remove the colour.
38. A person applied *surmah* (antimony) or *kajal* (eye-pencil) which was impure. It is not necessary to wipe or wash it off. However, if it spreads and comes out of the eye, it will be obligatory to wash it.
39. If one applied impure oil onto one's head or body, then according to the normal procedure, it should be washed off three times. It is not necessary to remove it by putting soap or any such thing.
40. A dog put its mouth in flour or a monkey ate some of it. Whatever portion of the flour got dirty should be removed. It is permissible to eat the rest of it. If the flour was dry, then wherever its saliva is, that place should be removed. The balance of it is pure.
41. The saliva of a dog is impure, but the dog itself is not impure. So if a dog touches anyone's body or clothes, they will not become impure irrespective of whether the dog's body is dry or wet. However, it will be a different case if there is some *najaasat* on the dog's body.
42. A person passed wind at a time when his underclothing were wet. His clothing will not become impure by passing wind in such a state.
43. The clothes that got wet with impure water were wrapped with clean clothes. The wetness from the impure clothes got into the clean clothes, but no colour or smell of the impurity got into them. If these clean clothes got so wet that by wringing them one or two drops of water fall down, or at the time of wringing them, the hands get wet - then these clean clothes will also become impure. However, if they are not so wet, they will remain pure. And if the clothes that got wet with some specific impurity such as urine, were wrapped with clean clothes, then even if a little dampness or smell of those clothes gets into the clean clothes, they will also become impure.
44. A wooden plank is impure on one side and pure on the other side. If it is so thick that it can be sawed off in the centre, he can turn it over and perform salaat on the pure side. But if it is not so thick, it will not be permissible.
45. A particular cloth is double-folded - one fold is impure and the other is pure. If both the folds are not stitched, it will be permissible to offer salaat on the fold that is pure. But if both folds are stitched, salaat will not be permissible even on the fold that is pure.

RULES REGARDING PURITIES AND IMPURITIES

1. At the time of threshing out the grain, an ox urinates on the grain. Because of necessity, this will be excused. In other words, the grain will not become impure. But if it urinates on it at some other time, the grain will become impure because there is no necessity now.
2. The food prepared by a disbeliever, his utensils, and his clothes will not be regarded as impure until and unless there is some proof or indication of its impurity.
3. It is wrong of some people to use the fat of lions, etc. and to regard it as pure. However, if a religious-minded doctor says that there is no cure other than the fat, then in such a case, some *Ulama* say that it will be permissible. But it will be necessary to purify oneself from it when performing salaat.
4. Mud and dirty water that is on the roads is excused on condition that the impurity is not seen on the body or clothes. This is the *fatwa* on this matter. However, caution demands that the person who does not travel to the markets and on the roads very often, should always try and cleanse his body and clothes from this mud and dirty water even if he does not see any impurity.
5. When any impurity is burnt, its smoke becomes pure. If it becomes hard and something is made out of it, then it will also be pure. As has been said of sal ammoniac, that it is made out of impure smoke.
6. Sand and dust that is on top of some impurity is pure on condition that the dampness of the impurity does not make them damp as well.
7. Gases that rise from impurities are pure. Worms that emerge from fruits are pure, but it is not proper to eat them if they are alive (or even dead). The same rule applies to the worms of wild figs, etc.
8. When edibles such as meat, sweetmeats, etc. get stale and begin to stink, they do not become impure. But when taking into consideration the harm that can be caused, it will not be proper to consume them.
9. Musk and the bag from which it is extracted is pure. The same applies to amber.
10. The saliva which comes out from a person's mouth while he is sleeping is pure.
11. An egg whose colour has changed is pure as long as it is not broken.
12. The skin of a snake is pure.
13. The water with which impure clothes were washed is also impure, irrespective of whether the water was used to wash the first, second or third time. However, the difference in these three waters is that if the water which was used to wash the first time falls on some clothing, this clothing will be purified after it is washed three times. If the water of the second time falls, then the clothing will be purified after it is washed twice. And if the water of the third time falls, then it will be purified after washing it once.
14. The water with which a dead person is given a bath is impure.
15. The skin of a snake is impure, i.e. the skin which is still attached to its body. The skin which it sheds is pure.
16. The saliva of a dead person is impure.

17. On one side of a cloth an excusable amount of impurity falls and seeps through the other side. The impurity that seeps through is also of an excusable amount. However, if both these excusable amounts are added together, they exceed the excusable limit. Even then it will be regarded as less and therefore excusable. But if the cloth is double-folded or two cloths have been placed together, and when added together they exceed the limit, it will not be excusable.
18. If one or two pieces of dung or excreta of a cow or goat fall into the milk while they are being milked, it is excusable as long as the dung or excreta is removed immediately. If it falls at some time other than the time of milking, the milk will become impure.
19. If a four to five year old boy who does not understand what *wudu* is, makes *wudu*; or an insane person makes *wudu*, then the water will not be considered to be *musta'mal* (in other words that water can be used for *wudu* by someone else).
20. Water that is used to wash clean clothes, utensils and other pure items can be used for *wudu* and *ghusl* as long as its density does not change and as long as it is still referred to as water in normal conversation. But if there was some food or drink in the utensils, then using that water for *wudu* or *ghusl* will only be permissible if at least two of the three qualities of water remain unchanged. If two qualities change, *wudu* or *ghusl* will not be permissible.
21. It is *makruh* to drink used water, or to use it in cooking. *Wudu* and *ghusl* with such water is not permissible. However, it can be used to wash impurities.
22. The one who is in need of *wudu* should not make *wudu* with *zam zam* water. Nor should it be used by the one who has to have a bath. To wash impurities with it and to make *istinja* with it is *makruh*.
However, if one is compelled to use it, in the sense that water cannot be found within 1.6 kilometres, and one cannot purify one's self in any other way, then all these things will be permissible with *zam zam* water.
23. The water that is left behind by a woman after she made *wudu* or *ghusl* should not be used by a man to make his *wudu* or *ghusl*. Although this is permissible according to the Hanafi Mazhab, it is not permissible according to Imam Ahmad (Hanbali Mazhab). It is therefore better to abstain from those matters in which there is difference of opinion.
24. To make *wudu* or *ghusl* with the water of those places where some nation was punished by Allawh Ta'ala, such as the people of *Thamud* and *Aad*, is not proper. There is also difference of opinion in this matter. It is therefore better to abstain from this. But if one is compelled, then the same rule as that for *zam zam* water will apply.
25. An oven which has become impure can be purified by lighting a fire in it on condition that after it gets hot, no traces of the impurity remain.
26. If an impure piece of ground is covered with sand and the impurity gets concealed in such a way that even its smell does not come, then the surface of the sand will be pure.
27. Soap made with impure oil or fat will become pure.
28. If the place of venesection (cutting of veins) or any other wound from which blood or pus came out became impure and washing it will be harmful, then it will be sufficient to wipe it with a wet cloth. It will not be necessary to wash the place after it has healed.
29. If an impure dye falls on the body or clothes or the hair gets coloured with this dye, it will be sufficient to wash them until clear water begins to flow even if the colour is not removed.
30. If a tooth which broke off is refitted with some pure or impure substance; or a broken bone is replaced by an impure bone; or a wound is filled with some impure substance; and all these get healed; then they (i.e. the impure substances) should not be removed. They will automatically become pure.
31. If any sticky substance which is impure, such as oil, ghee, the fat of a dead animal, gets stuck to something and is washed until clear water begins to flow, it will be purified even if the stickyness of that impurity remains.
32. Some impurity falls into pure water. By its falling, the water splashes and a few drops fall on someone. These drops are pure on condition that there are no traces of that impurity on the person.
33. If a cloth having two folds or a cloth that is filled with cotton (such as duvets) becomes impure on one side and is pure on the other side, then the whole cloth will be regarded as impure and salaat on it will not be permissible. This is only if the impure area of the impure side is the area on which the *musalli* will stand or prostrate. Another condition is that both the cloths must be sewn together.
If they are not stitched together, then impurity on one side will not render the other side impure. In fact, salaat will be permissible on the pure side on condition that the cloth is so thick that the traces and smell of the impurity underneath do not come on top.
34. If a chicken or any other bird is boiled in water before its stomach, intestines and other filth can be removed, as is the custom today, it can in no way be regarded as pure.

WUDU - ABLUTION

1. The person making wudu should face the *qiblah* and sit on an elevated place so that the water does not splash on him.
2. When commencing wudu, *Bismillahir Rahmaanir Raheem* should be recited.
3. First of all, the hands should be washed upto the wrists three times.
4. Thereafter, rinse the mouth three times and use a *miswaak*.
5. If there is no *miswaak*, a thick cloth or even the fore-finger could be used so that all the dirt is removed.
6. If the person is not fasting, he should gargle the mouth thoroughly. However, if he is fasting, he should not gargle thoroughly because there is a possibility that water will go down the throat.
7. Thereafter, rinse the nose three times and clean it with the left hand. However, the fasting person should not allow the water to go beyond the soft-bone of the nose.
8. Wash the face three times: from the hair-line till below the chin, and from one ear-lobe to the other. Water must reach all these places. Water must also reach below the eye brows - no place should remain dry.
9. Wash the right hand upto and including the elbows.
10. Thereafter wash the left hand upto and including the elbows.
11. Make *khilaal* of the fingers. That is, pass the fingers of one hand through the fingers of the other hand.
12. If there is a ring or any such jewellery on the fingers, it should be removed so that no part is left dry.
13. Thereafter make *masah* of the head (passing wet hands over the head).
14. Make *masah* of the ears by inserting the forefingers into the ears and making *masah* of the back of the ear-lobes with the thumb of each hand.
15. Make *masah* of the neck with the back of the fingers of both hands. However, *masah* of the fore-neck/throat should not be made as this is prohibited.
16. Fresh water need not be used for making *masah* of the ears. Whatever water is left over after making *masah* of the head will be sufficient.
17. Thereafter wash the right foot upto and including the ankles. Do the same for the left foot. Make *khilaal* of the toes of the feet with the little finger of the left hand. When making *khilaal*, commence with the little toe of the right foot and end with the little toe of the left foot.
This is the correct method of performing wudu. However, there are certain acts, which if even a part is left out or not completed, then the wudu will be regarded as incomplete. In fact, it will be as if wudu was not performed at all. Such acts are called *fard*. There are other acts, which if left out, the wudu will be regarded as complete. Carrying out these acts will entail reward *(thawaab)* and these have been emphasised in the *Shariah*. It is a sin to leave out such acts unnecessarily. Such acts are called *Sunnats*. There are other acts, which if carried out entail reward, and if left out, entail no sin. Neither have they been emphasised in the *Shariah*. Such acts are called *mustahab*.

Fard (compulsory) acts of Wudu

There are four *fard* acts in wudu:-
1. To wash the entire face once.

2. To wash both hands upto and including the elbows once.
3. To make *masah* of one-quarter of the head once.
4. To wash both feet upto and including the ankles once.
These are the *fard* acts of wudu. Even if one of these acts is left out, or even if a place equal to a hair's breadth is left dry, wudu will not be complete.

Sunnah acts of Wudu

1. To say *Bismillahir Rahmaanir Raheem*.
2. To wash both hands upto the wrists.
3. To rinse the mouth.
4. To wash the nose.
5. To use *miswaak*.
6. To make *masah* of the entire head.
7. To wash each part three times.
8. To make *masah* of the ears.
9. To make *khilaal* of the fingers and toes.

Apart from this, the balance of the acts are *mustahab.*

1. Once the four *fard* acts of wudu are carried out, wudu will be regarded as complete, irrespective of whether one intended to make wudu or not, eg.: (a) at the time of bathing, one pours water on the entire body, or (b) falls into a well, or river , or (c) stands in the rain. In all these conditions, if the limbs of wudu get wet, wudu will be regarded as complete. However, one will not obtain the reward *(thawaab)* of wudu.
2. *Sunnah* is to make wudu exactly as has been mentioned above. But if anyone alters or reverses the procedure of wudu, eg. by washing the feet first, then making *masah*, and then washing the hands, and thereafter washing the face, or alters the procedure in any other way - then wudu will still be regarded as complete. However, it will not be considered to be in accordance with the *sunnah*, and there is always the fear of having sinned.
3. Similarly, if the left hand or the left foot is washed first, wudu will be completed, but it will be contrary to being *mustahab*.
4. After washing one part, one should not delay in washing the next part to such an extent that the first part gets dry. Instead, he should wash the next part as quickly as possible. If, after washing the second part, the first part gets dry, then wudu will be regarded as complete, but it will be contrary to the *sunnah*.
5. It is also *sunnah* to pass the hand on the part that is being washed so that no place is left dry.
6. It is better and *mustahab* to prepare for wudu and salaat well before the time.
7. As long as there is no genuine excuse, one should perform wudu with one's very own hands and should not seek assistance from someone else.
8. While making wudu, worldly talk should be avoided. Instead, *Bismillah* and the *kalimah* should be read on washing each and every part.
9. No matter how freely water may be available, it should not be wasted. Even if one is at the sea-shore, one should not use more than necessary. At the same time, one should not use so little water that one has problems in washing the parts thoroughly.
10. The parts should not be washed more than three times.
11. When washing the face, water should not be splashed with great force, nor should one splash water by making hissing sounds.
12. One should not close one's eyes and mouth very tightly. All these things are *makruh* and prohibited. The reason for this is that if the mouth and eyes are shut so tightly to the extent that the lips or eye lashes remain dry, then the wudu will not be regarded as complete.
13. If rings, bangles, bracelets, etc. are so loose that water will reach under them without having to remove them, it will still be *mustahab* to remove them. If they are so tight that there is a possibility of water not reaching under them, then it will be necessary and *wajib* to remove them. A similar rule applies to the nose ring: that is, if it is loose, then it will be *mustahab* to move it, and if it is tight, then while one is washing the face it will be *wajib* to move it around so that water reaches everywhere.
14. If some dough or similar substance got stuck under the nails and got dried, and water did not reach there, the wudu will not be complete. If one sees the flour and realizes that water did not reach there, then water should be poured over it. However, if salaat was performed prior to pouring the water, it will be necessary to repeat the salaat.
15. If one has applied tinsel or some other decorative paint on the forehead and does not wash it thoroughly, but just pours water over it, then wudu will not be completed. It should be removed before washing the face.
16. After having performed the wudu, *Surah al-Qadr* should be recited.

Thereafter the following *dua* should be recited:

"O Allawh! Make me of the repentants, and make me of the purified, and include me among Your pious servants".

17. After having performed the wudu, it is preferable to read two rakaats of *nafl* salaat. This salaat is called *Tahiyyatul Wudu*. Great reward and merit has been mentioned in the Hadith in regard to this salaat.
18. If one had made wudu for a particular salaat, and thereafter the next salaat time entered without the wudu having broken, then it will be permissible to read salaat with that same wudu. However, if the person repeats the wudu, he will be greatly rewarded.
19. Once wudu has been made and has not broken as yet, then as long as no act of worship *(ibaadat)* has been performed with that wudu, it will be *makruh* to make a new wudu. Based on this, if a person makes wudu while bathing, then he should read his salaat with that same wudu. Without that wudu breaking, he should not make a new wudu. However, if a person has read even just two rakaats of salaat with that first wudu, then there will be no problem in making a second wudu. In fact, there is reward in making a second wudu.
20. If someone's hands or feet are cracked and he filled them with wax, an ointment, or some other medicine (and he fears some harm by removing it) then his wudu will be regarded as complete if he just poured water over it without having removed the medicine.
21. If water did not reach the heels or some other place while making wudu, and only after completing the wudu one realized that a particular place is dry, it will not be sufficient to merely pass the hand over that place. Instead, water will have to be poured over it.
22. If there is a sore or some other wound on the hands, feet, etc. and one fears that it would be harmful to pour water over it, then water should not be poured. Instead, the wet hand should be passed over the wound. This is called *masah*. If this is harmful, *masah* should not be made and that place should be left out.
23. If a wound has been bandaged and it will be harmful to open the bandage and make *masah* over the wound, or it will be difficult and painful to open the bandage, then in both cases it will be permissible to make *masah* on the bandage. But if this is not the case, the bandage will have to be removed and *masah* will have to be made on the wound.
24. If the wound is not under the entire bandage, then after opening the bandage, that portion which is not wounded should be washed if possible. However, if it is not possible to open the bandage, *masah* should be made on both the portions - the wounded and the unwounded portions.
25. In case of a fracture where splints and pads are applied, the above directions will apply. That is, as long as the splints cannot be opened, it will be sufficient to make *masah* over it. The same rule will apply to plasters - that is, if *masah* cannot be made on the wound, the plaster should be removed and *masah* should be made on the gauze. But if there is no one to help in opening and closing the plaster, then it will be sufficient to make *masah* on the plaster itself.
26. In the case of bandages, splints, plasters, etc. it is preferable to make *masah* on the entire covering. If this is not possible, then it will be permissible to make *masah* on more than half of the covering. However, it is not permissible to suffice with *masah* on half or less of the covering.

27. If after performing *masah*, the bandage, plaster, etc., opens up and one sees that the wound has not healed as yet, then it should be re-tied and the previous *masah* will suffice. However, if the wound has healed and there is no need to bandage it again, then the *masah* will be broken. That portion should be washed and salaat performed. There is no need to repeat the entire wudu.
28. *Khilaal* (passing of wet fingers) of the beard should be made three times after having washed the face. *Khilaal* should not be made more than three times.
29. It is *fard* to wash the chin as long as there is no hair of the beard on it, or if there is, it is so little that the skin can be seen.
30. It is *fard* to wash that part of the lips which can be seen after the lips are closed.
31. If the hair of the beard, moustache and eyebrows is so thick that the skin cannot be seen, then it is not *fard* to wash that skin which is hidden. That hair is actually in place of the skin. To pour water over it is sufficient.
32. If the hair of the eyebrows, beard, or moustache is so thick that the skin cannot be seen, then in such a case it is *wajib* to wash that hair which falls within the boundaries of the face. It is not *wajib* to wash the hair that is beyond the boundaries of the face.
33. If a person's piles come out, his wudu will break irrespective of whether it went back inside on its own, or by pushing it back with a stick, a cloth, or his hand.
34. If semen comes out without any desire, wudu will break. For example, a person carried a very heavy weight, or jumped from an elevated place and due to this shock semen came out without any desire.
35. If there is some defect in one's senses, but this defect does not reach the stage of insanity or unconsciousness, his wudu will not break.
36. If a person sleeps away and laughs (in his sleep) while in salaat, his wudu will not break.
37. By laughing in a *janaza salaat* or in a *sajdah tilaawat* wudu will not break irrespective of whether the person is mature or immature.

Factors that break and do not break Wudu

1. The passing of stool, urine and wind breaks wudu. However, if one passes wind from the forepart, as it occassionally happens because of sickness, wudu will not break. If some worms or stones come out from the front or back, then too wudu will break.
2. If a worm comes out from a wound, or from the ear, or if a piece of flesh falls off from a wound and no blood comes out; then in all these cases wudu will not break.
3. If one was bleeding, or his nose was bleeding, or is injured and begins to bleed, or blood comes out from small boils (and pimples,etc.), or bleeds from any other part of the body, or some matter or pus comes out - then in all these cases wudu will break. However, if the blood or pus remains on the mouth of the wound and does not flow over it, wudu will not break. Based on this, if a person is pricked by a pin and blood comes out, but does not flow, then wudu will not break.
4. If a person sneezes and some clotted, dry blood comes out, wudu will not break. Wudu will only break if it is thin and flows. If a person inserts his finger in his nose, and after removing it sees a spot of blood which is more like a stain on his finger but does not flow, wudu will not break.
5. If a pimple or boil in the eye bursts, or the person bursts it himself - and its liquid flows within the eye, wudu will not break. But if it flows out of the eye, wudu will break. In the same way, if a pimple or boil bursts in the ear, then as long as the pus remains in the canal and does not flow to a place whose washing is necessary when making ghusl, wudu will not break. But if it flows to such a place which is necessary to wash when making ghusl, wudu will break.
6. If someone scratches the skin of his boil or pimple and he sees some blood or pus underneath it, and it remains in the same place without flowing out, wudu will not break. But if it flows out, wudu will break.
7. If a wound is very deep, then as long as the blood or pus from it remains there and does not come out and flow onto the body, wudu will not break.
8. If the blood of a sore does not come out on its own, but is forced out, then wudu will also break if it flows.
9. If blood oozes out of a wound and it is covered with some dust, or dabbed with a cloth, and again it oozes out, and again he dabs it - and this is done repeatedly - then he should think for himself and deduce that had he not dabbed at it, the blood would have flowed, and therefore wudu would break. And even if he did dab at it, it would not have flowed, then wudu will not break.
10. Someone notices blood in his saliva: if the blood is very little and the colour of the saliva is whitish or yellowish, wudu will not break. But if the blood is equal to or more than the saliva, and the saliva is reddish in colour, wudu will break.
11. If something is bitten with the teeth and a blood stain is found on that thing, or if the teeth were brushed and some redness is seen on the brush - and despite all this no blood or redness is seen in the saliva then wudu will not break.
12. If one is bitten by a leech and so much of blood flows into it that if the leech is dissected, blood will begin to flow, wudu will break. But if the leech has sucked out very little blood, wudu will not break. If a mosquito, fly, bee, or bug sucks out blood, then wudu will not break.
13. If someone has an ear-ache and, on account of that, water comes out of it continuously - then this water will be regarded as impure even if there is no sore or pimple. The mere flowing of that water will break wudu if it flows to a place which is fard to wash during ghusl. Similarly, if water flows from the nose and this is accompanied by pain, then too wudu will break. Similarly, if there is pain in the eyes and they are sore, and in addition to this they water or tears come out, then too wudu will break (as in the case of pink eyes). But if there is no pain in the eyes nor are they sore, then wudu will not break by the mere flowing of tears.
14. If water comes out from the nipple (of a male or female) and this is accompanied by pain, then this water is also regarded as impure and wudu will therefore break. But if this is not accompanied by pain, the water will not be impure and wudu will not break.
15. If someone vomits out food, water or bile, and it is a mouthful, wudu will break. But if it is not a mouthful, wudu will not break. "Mouthful" here means that the vomit cannot stay in the mouth except with difficulty. If a person vomits phlegm only, wudu will not break irrespective of the amount and irrespective of whether it was a mouthful or not. If blood comes out in the vomit and it is thin and flowing, then wudu will break irrespective of whether it is less or extra, and irrespective of whether it is a mouthful or not. But if the blood comes out in clots or bits and pieces, then wudu will only break if it is a mouthful.
16. If one vomits small quantities several times and all these quantities would have equalled a mouthful, and in addition to this the person still feels nauseous after each time that he vomits, wudu will break. But if a person does not feel nauseous after vomitting the first time, but feels better, and later feels nauseous and vomits a little, and again feels better, and then feels nauseous a third time and vomits a little again - then wudu will not break.
17. If one falls asleep while lying down, or falls asleep while leaning on something for support and gets into such a deep sleep that if that support is removed, he will fall - wudu will break. If one falls asleep while sitting or standing in salaat, wudu will not break. But if one falls asleep while in *sajdah*, wudu will break.
18. If one is not in salaat and falls asleep while sitting down with his buttocks pressed on his heels and without leaning against a wall or anything else - then wudu will not break.
19. While sitting, if one is suddenly overcome by sleep and falls down, then wudu will not break if the person's eyes open immediately after falling down. But if even a few moments lapse for the eyes to open, wudu will break. But if, in the sitting position, the person sways from side to side without falling down, wudu will not break.
20. If one falls unconscious, or loses his senses because of insanity, then wudu will break even if the unconsciousness or insanity was for a few moments. Similarly, if some drug or intoxicant is consumed and one is intoxicated to the extent that he cannot walk properly and his steps are unsteady - then too wudu will break.
21. If one laughs so loudly in salaat that he hears the laughter himself and those near him hear it as well, then both wudu and salaat will break. If only the one who laughed hears the laughter and those near him do not hear it, then only salaat will break and not the wudu. But if one only smiles without any sound coming out, neither the wudu nor the salaat will break. However, if an immature person *(na-baaligh)* laughs aloud in the salaat, or if a mature person *(baaligh)* laughs while making *sajdah-e-tilawat* - then wudu will not break. However, the *sajdah-e-tilawat* (of the mature person) and the salaat (of the immature person) will break.
22. If liquid comes out from the front organ by touching a person of the opposite sex or merely having such thoughts, wudu will break. This liquid which comes out at the time of excitement or passion is called *mazi* (pre-coital fluid).

23. If, due to illness, some sticky fluid similar to mucus, comes out from the front organ, then as a precaution it should be regarded as impure. By it coming out, wudu will break.
24. If a drop of urine or pre-coital fluid comes out from the urinary passage, but remains within the foreskin, even then wudu will break. In order for wudu to break, it is not necessary for any liquid to come out from the foreskin.
25. If a man's organ touches the private part of a woman and there is no cloth or any such barrier between them, wudu will break. Similarly, if the private parts of two women touch each other, wudu will break. But to indulge in such acts is a very serious sin. In both instances, whether any fluid comes out or not, wudu will break.
26. If after performing wudu, one clipped one's nails, or scratched the dead skin of a wound - then no harm comes to the wudu. It is not necessary to repeat the wudu, nor does one have to wet that place.
27. If after performing wudu, one sees the private area *(aurah)* of someone, or one's own private area gets exposed, or one had a bath or made wudu while being naked - then in all these cases wudu will remain and there will be no need to repeat it. However, it is a great sin to intentionally look at someone's private area, or to intentionally expose one's own private area.
28. That substance whose discharge causes wudu to break is regarded as *najis* (impure) and that which does not break wudu will not be *najis*. Based on this if a little blood oozes out but does not flow out of the mouth of the wound, or if vomitting takes place and it is not a mouthful, and food, water, pus or clotted blood came out - then this blood and this vomit will **not** be *najis*. If it falls on the clothing or the body, it will not be obligatory to wash it off. If vomitting was a mouthful, or if blood flowed out of the wound, both will be regarded as impure and necessary to wash. If (immediately) after vomitting a mouthful, one touched a utensil of water with one's mouth, then that utensil will also become impure. It is therefore advisable to take water in one's palms.
29. The same rule will apply to a small child who has been fed with milk and thereafter vomits it out. That is, if it is not a mouthful, it will not be impure, and if it is a mouthful, it will be impure. If the mother performs her salaat without washing out that vomit from her clothing, her salaat will not be in order.
30. If one remembers making wudu but is unsure as to whether the wudu is still intact or broken, the wudu will be regarded as not broken. Salaat with that wudu will be proper but it is preferable to repeat the wudu.
31. If someone is in doubt as to whether a particular limb has been washed in wudu or not, then that part should be washed. But if the doubt crops up after completing the wudu, he should not worry, wudu is complete. But if he is certain that a particular thing has been left out, he should complete it.
32. It is not permissible to touch the Quran without wudu. But if it is touched with a cloth which the person is not wearing, then it will be permissible. To touch it with a scarf or sleeve of a shirt while it is being worn will not be permissible. But if he touches it while it (i.e. the scarf or shirt) is not being worn, it will be permissible. It is permissible to read the Quran from memory without wudu. If the Quran is open and one looks into it and reads from it without touching it, then this is also permissible. In the same way, it is not permissible to touch an amulet *(ta'wiz)* or a plate on which the verses of the Quran are written without wudu.
33. To touch any page of the Quran is *makruh tahrimi* (not permitted) irrespective of whether he touches that part where something is written or that part which is blank. But if it is not the whole Quran, but one complete verse written on a page, or cloth, or thin skin, and the balance of it is blank; then it is permissible to touch the blank portion if the hand does not touch the verse.
34. It is **not** *makruh* to write the Quran (without wudu) as long as the written portion is not touched and only the blank places are touched. But according to Imam Muhammad (rahmatullahi alayhi) even the blank place cannot be touched. As a precaution, this is best. The first ruling was according to Imam Abu Yusuf (rahmatullahi alayhi). The same difference of opinion exists in the previous *mas'ala* as well. This rule only applies to anything other than the Quran, such as a piece of paper, cloth, etc. on which some verse is written and the balance of it is blank.
35. It is **not** *makruh* to give the Quran to immature children if they are in a state which requires wudu.
36. As regards heavenly books other than the Quran, such as *Torah, Zabur* and *Injil*; it is *makruh* to touch only those places where something is written without wudu. To touch the blank places is not *makruh*. The same rule applies to those verses of the Quran whose recitation has been abrogated or cancelled.
37. After having made wudu one has a doubt that a part has not been washed but he does not know exactly which part it was. In order to get rid of this doubt, he should wash his left foot. Similarly, if in the midst of making wudu he has a doubt, then in such a case, he should wash the last part. For example, if after washing the hands upto the elbows he has a doubt, then he should wash his face. Or, while washing the feet he has a doubt, then he should wash his hands upto his elbows. All this will apply when a person has such doubts occasionally. As for the person who experiences these doubts most of the time, he should not worry about them but regard his wudu as complete.
38. It is not proper to make wudu on the floor of the musjid. But if it is made in such a way that it does not fall on the floor of the musjid, then there is no harm in it. The carelessness of dropping water on the musjid floor is prevalent in many places.

RULES CONCERNING THE MA'ZUR

1. If someone's nose begins to bleed in such a way that it does not stop, or has a wound from which blood flows continuously, or is afflicted by the sickness of urine dripping continuously - and in all these cases he does not have such a time wherein he could offer his salaat with (complete) purity - then such a person is called a *ma'zur* (excused). The rule in regard to him is that he should make wudu for the **time** of every salaat. As long as that salaat time remains, his wudu will remain. However, if apart from this sickness, some other matter crops up which causes wudu to break, then his wudu will break and he will have to repeat it. An example of this is: a person's nose began to bleed continuously and refused to stop. At Zuhr time he made wudu. As long as the Zuhr time remains, his wudu will not break as a result of the bleeding nose. However, if (in that Zuhr time) the person went to the toilet, or pricked himself with a needle and blood flowed, wudu will break and will have to be repeated. When this time passes and the next salaat time enters, another wudu will have to be made (for this second salaat time). In like manner, wudu should be made for every salaat time. With this wudu, one can read any number and any type of salaat - irrespective of *fard* or *nafl* salaat.
2. If wudu was made at Fajr time, salaat cannot be read with that wudu after sunrise. A fresh wudu will have to be made. If wudu was made after sunrise, it will be permissible to read Zuhr with that wudu and there is no need to make a fresh wudu for Zuhr. When Asr time enters, then only will it be necessary to make a fresh wudu. However, if wudu breaks for some other reason (eg. urinating or passing stool), then fresh wudu will have to be made (as mentioned above).
3. A person had a wound which bled continuously. He therefore made wudu. Thereafter another wound emerged and began to bleed. The wudu will break and will have to be made again.
4. A person will only be classified as a *ma'zur* and this ruling will only apply to him when one complete time passes wherein the blood flows continuously, and he is unable to read the salaat of that time in complete purity. If such a time is found wherein salaat could be offered with complete purity, he will not be classified as a *ma'zur*. The rules that have been mentioned will not apply to him. However, if one complete time passed wherein he did not get the opportunity to offer salaat in total purity, he will be classified as a *ma'zur*. Now, the same rules apply to him, i.e. make a fresh wudu for every salaat time. When the next salaat time enters, it is not a pre-requisite that blood should flow all the time. In fact, if in that entire period, blood only flows once and stops flowing for the rest of the time - then too the person will be classified as a *ma'zur*. However, if after this, an entire time passes in which no blood at all flowed, the person will not remain a *ma'zur*. Now the ruling will be that each time blood flows, wudu will break.
5. Zuhr time had already entered and only after that the blood of the wound began to flow. He should therefore wait till the end of the time. If it stops, well and good. If it does not stop, he should make wudu and offer his salaat. Now if it continued flowing during the entire time of Asr and to the extent that he could not perform his Asr salaat, then only when the Asr time passes, he will be classified as a *ma'zur*. If the blood stops flowing in the very time of Asr, he will not be regarded as a *ma'zur* and whatever salaats he may have read in this time will not be proper and will have to be repeated.
6. On account of urinating or passing stool, a *ma'zur* made wudu. At the time of making wudu, the bleeding had stopped. After completing wudu, the blood started to flow again. By the flowing of this blood, wudu will break. However, that wudu which was made on account of the bleeding of the nose, etc.; that particular wudu will not break on account of bleeding of the nose.

7. If this blood falls on the clothing, etc. then check: if it will fall again before he can complete his salaat, it will not be *wajib* to wash it off. But if he knows that it will not fall again so quickly and that salaat could be performed in purity, then it will be *wajib* to wash it off. If the extent of the blood is more than the size of a fifty cents coin salaat will not be complete without washing it off.

GHUSL (BATH)

1. The person taking a bath should first of all wash both hands upto the wrists. Then wash the private parts. The hands and private parts should be washed irrespective of whether there is any impurity on them or not. Both these have to be washed under all conditions. Thereafter, any impurity found on the rest of the body should be washed. Then make wudu. If one is sitting on a stool or stone while bathing, then the feet should also be washed when making wudu. But if one is sitting in a place where the water accumulates and he will have to wash the feet again after completing the ghusl, then the entire wudu should be made but the feet should not be washed. After performing wudu, pour water on the head three times. Thereafter pour water over the right and left shoulders three times each in such a way that water reaches the entire body. Thereafter move from this place and go to a clean spot and wash the feet. If the feet were washed when making wudu there will be no need to wash them again.
2. Whilst pouring water over the body the first time, rub the body well so that water reaches everywhere properly and no place remains dry.
3. The above method of ghusl is according to the *sunnah*. Some of the items explained above are *fard* without which ghusl will not be complete and the person will remain impure. Some other items are *sunnah*. Observing them entails reward, and by not carrying them out, ghusl will still be complete. The *fard* acts are only three:

(a) To gargle the mouth in such a way that water reaches everywhere.
(b) To wash the nose upto the soft bone.
(c) To pour water over the entire body.

4. While bathing, one should not face the *qiblah*. Too much of water should not be used, nor should so little be used, that one is unable to wash thoroughly. The bath should be taken at such a place that no one can see the bather. One should not talk while bathing. After bathing, the body should be wiped with a cloth or towel. The person should hasten to cover his body to the extent that if the feet were not washed when making wudu, then when he moves from the place of ghusl, he should cover himself up first and then wash the feet.
5. If the bathing place is secluded where no one can see, then it is permissible to bath naked, irrespective of whether one is standing or sitting and irrespective of whether the roof is covered or not. However, it is better to sit and bath because there is more modesty in this. To expose the body from the navel to below the knees before anyone is a sin. Many women bath completely naked in the presence of other women. This is a very evil and shameful act.
6. Once water reaches the entire body, and the mouth and nose are washed; ghusl will be complete irrespective of whether one made intention for ghusl or not. Based on this, if someone stands in the rain in order to cool himself, or falls in a pool, etc. and in doing so the entire body gets wet and the mouth and nose are also washed - then ghusl will be complete. Similarly, it is not necessary to read the *kalimah* or to read it and blow on the water at the time of making ghusl. Whether one reads the *kalimah* or not, one will still get purified. In fact, it is better not to read the *kalimah* or any other *dua* while bathing.
7. Even if an area equal to a hair's breadth is left dry, ghusl will not be complete. In the same way, if one forgets to gargle the mouth or wash the nose, ghusl will not be complete.
8. If after having a bath, one remembers that a particular area was left dry, then it is not necessary to repeat the entire ghusl. Instead, only that dry area should be washed. However, it is not sufficient to merely pass the wet hand over that area. Some water should be taken and poured over that area. If a person forgets to gargle the mouth, he should gargle it. And if a person forgets to wash the nose, he should wash it. In other words, whichever part has been left out, should be washed. It is not necessary to repeat the entire ghusl.
9. If, due to some illness, it would be harmful to pour water on the head, and he left out the head and washed the rest of the body, even then ghusl will be complete. But once the head has healed, it should be washed and it will not be necessary to repeat the entire ghusl.
10. In ghusl it is *fard* to wash the foreskin of the front organ. If water does not reach there, ghusl will not be complete.
11. If the hair of the head is not plaited, then it is *fard* to wet all the hair and the roots of the hair. If even one hair is left dry, or water did not reach even one root, ghusl will not be complete. However, if the hair is plaited, it is not necessary to wash it. But it is *fard* to wet all the roots of the hair. Even one root should not be left dry.
12. Nose, ear and finger rings should be moved so that water reaches the holes. Even if ear-rings are not worn, one should try and put water into the holes. It should not happen that water does not reach and ghusl remains incomplete. If rings are so loose that without moving them water will reach below them, then it won't be necessary to move them. Instead, it will be *mustahab* to move them.
13. If dough gets stuck under the nails and gets dry and water does not go there, then ghusl will not be complete. When one remembers and sees the dough, it should be removed and water poured there. If any salaat was offered prior to pouring water, that salaat will have to be repeated.
14. If the hands or feet get cracked and some wax, ointment, or some other medication is applied; then it is permissible to suffice with pouring water over the area.
15. Care should be taken that water reaches the nose and the navel. If water does not reach, ghusl will not be complete.
16. If the mouth was not gargled at the time of bathing, but instead a mouthful of water was drunk in such a way that the water reached the entire mouth, ghusl will be complete because the object is that water should reach the entire mouth, irrespective of whether one gargles or not. However, if one drinks water in such a way that water does not reach all parts of the mouth, then this drinking will not be sufficient. One will also have to gargle the mouth.
17. If oil has been applied on the head, hands or feet in such a way that when water is poured, it passes off without wetting those parts, then there is no harm in this. Once water has been poured on the entire head and body, the ghusl will be complete.
18. If betel nut (or other such food particle) gets stuck between the teeth, it should be removed with a toothpick. If, for some reason, water does not reach between the teeth, ghusl will not be complete.
19. If there is tinsel or decorative paint on the forehead, or some sort of gum has been applied in such a way that the hair will not get wet properly, then the gum should be removed and the tinsel washed. If water does not reach under the gum but just flows over it, ghusl will not be complete.
20. If someone has applied a lot of lipstick, etc. it should be removed first and then the mouth should be gargled. If not, ghusl will not be complete.
21. Someone has a very sore eye and because of this a lot of pus came out and became dry in such a way that if it is not removed, water will not reach below it. It will therefore be *wajib* to remove it. Without removing it neither wudu nor ghusl will be complete.

Things or acts which make ghusl obligatory

1. If semen is discharged out of passion while one is awake or asleep, ghusl becomes *wajib* irrespective of whether it is discharged by touching a person of the opposite sex, or by having any such thoughts or fantasies, or by any other way -in all cases, ghusl will be *wajib*.
2. If one awakens and sees semen on his clothing or body, ghusl will be *wajib* irrespective of whether one sees a dream or not.

Note: At the time of excitement, in the beginning a particular fluid which increases the excitement, comes out. This fluid is called *mazi* (pre-coital fluid). When climax is reached and one is satiated, the liquid which comes out at that time is called *mani* (semen). That which distinguishes the two is that when semen comes out, one becomes satisfied and his passion is cooled, while the coming out of *mazi* does not decrease the excitement but increases it. Furthermore, *mazi* is thin while semen is thick. The discharge of *mazi* does not make ghusl obligatory; however, wudu breaks.

3. When the glans of the penis enters the vagina and is not visible, ghusl becomes *wajib* irrespective of whether semen was discharged or not. The insertion of the penis in the front makes ghusl obligatory irrespective of whether semen is discharged or not. If it is inserted in the anus, then too ghusl will be obligatory. However, it is a major sin to insert or ask someone to insert the penis into the anus.

4. That blood which is discharged monthly is called *haid* (menstruation, or monthly period). When this blood stops flowing, ghusl becomes obligatory. That blood which is discharged after child-birth is called *nifaas*. Ghusl also becomes obligatory when this blood stops flowing. In short, ghusl becomes obligatory in four conditions:
(1) Discharge of semen out of excitement.
(2) Entry of the glans of the penis into the vagina (or anus).
(3) At the end of menstruation.
(4) At the end of *nifaas*.
5. If a person has sexual intercourse with a minor girl, ghusl will not be obligatory on her. But in order to get her into the habit, she should be made to bath.
6. While sleeping, one has a wet dream and even experiences some excitement. However on awakening, one notices that no semen was discharged. Ghusl will therefore not be obligatory. However, if semen was discharged, ghusl will be obligatory. If there is any wetness on the clothing or body, but one is in doubt as to whether it is *mazi* or semen, then too it will be obligatory to make ghusl.
7. A little semen comes out and one therefore had a bath. After bathing, more semen comes out. It will be obligatory to bath again. If after bathing, the husband's semen comes out of the wife's vagina, the ghusl will be complete and it will not be necessary to repeat it.
8. If, due to some sickness, or some other reason, semen comes out of its own accord, and there was no excitement or desire, then ghusl will not be obligatory, but wudu will break.
9. The husband and wife were sleeping on one bed. When they awoke, they saw stains of semen on the bed-sheet. However, neither the husband nor the wife remember seeing any dream. As a precaution, both of them should have a bath because it is not known as to whose semen it is.
10. If any non-Muslim accepts Islam, it is *mustahab* for him to have a bath.
11. If someone gives ghusl to a dead person, it is *mustahab* for that person to have a bath.
12. If one upon whom ghusl is obligatory, wishes to eat or drink something before going for a bath, he should first wash his hands, face and gargle his mouth. Thereafter he should eat and drink. But if he eats or drinks without washing his hands and face, there is no sin in this.
13. It is not permissible for the one on whom ghusl is obligatory, to touch the Quran, read it or to enter a musjid. However, it is permissible to take the name of Allawh, to read the *kalimah* or to read *durood shareef* (salutations upon Rasulullah sallAllawhu alayhi wa sallam). Rules similar to these will Insha Allawh be explained in detail in the chapter on menstruation.
14. To touch the books of *tafsir* (commentaries of the Quran) without bathing or without wudu, is *makruh*. To touch a Quran with its translation is *haraam*.(Note: this prohibition is in regard to the one upon whom ghusl is obligatory).

Additional rules concerning ghusl

In order to purify one's self from *hadath-e-akbar*, ghusl is *fard*. There are four causes of *hadath-e-akbar*:

The First Cause

The first cause is the coming out of semen. That is, the coming out of semen from its place and out of the body with desire. This is irrespective of whether it comes out while one is asleep or awake, unconscious or conscious, through sexual intercourse or without sexual intercourse, by thinking or imagining, or by fondling one's private part, or in any other way.
1. If the semen was ejaculated from its place with desire, but at the time of actually coming out of the private part there was no desire, even then ghusl will become *fard*. For example, the semen came out of its place with desire but he sealed the exit by holding it with his hand or placed cotton wool or something else over it. After some time when his desire or excitement subsided, he removed his hand or the cotton wool from the exit and the semen came out without any desire. Even then ghusl will be *fard*.
2. Semen came out of his penis and he made ghusl. After having made ghusl, semen came out again without desire. In this case, the first ghusl will be nullified and it will be *fard* to make ghusl again. This is on the condition that this second semen comes out before sleeping, or before urinating, or before taking forty steps or more. But if he read salaat before this semen could come out a second time, the salaat will be valid and it will not be necessary to repeat it.
3. After urinating, semen came out of a persons penis. Ghusl will be *fard* on him as long as it came out with desire.
4. If anyone (man or woman) awakens from his sleep and notices some wetness on his body or clothing, then there can be many possibilities in this. From among these possibilities, ghusl will become *fard* in eight conditions: (a) a person has conviction or is quite sure that it is semen and even remembers having a wet dream, (b) he is convinced that it is semen but does not remember having a wet dream, (c) he is convinced that it is pre-coital fluid *(mazi)* and even remembers having a wet dream, (d) he is not sure as to whether it is semen or pre-coital fluid but remembers having a wet dream, (e) he is not sure as to whether it is semen or *wadi* (liquid that precedes urine) but remembers having a wet dream, (f) he is not sure as to whether it is pre-coital fluid or *wadi* but remembers having a wet dream, (g) he is not sure as to whether it is *mani, mazi,* or *wadi* but remembers having a wet dream, (h) he is not sure as to whether it is *mani* or *mazi* and does not even remember having a wet dream.
5. A person has not circumcised himself and semen comes out from his penis and goes into that skin which is removed when circumcision takes place. Ghusl will become *fard* on him even though the semen may not have come out of that skin.

The Second Cause

The second cause of *hadath-e-akbar* is insertion *(eelaaj)*. That is, the insertion of the glans of the penis with desire into the vagina of a living woman or into the anus of any other person irrespective of whether the person is a man, woman or hermaphrodite and irrespective of whether semen comes out or not. Ghusl will become *fard* on both of them if the condition is found in both of them, i.e. if both of them have reached the age of puberty. If this condition is only found in one of them, ghusl will only be *fard* on the one in whom the condition is found.
1. If a woman is under age but not so small that if one has intercourse with her there is a fear of the vaginal tissues tearing to such an extent that the vagina and anus will virtually come together; then by the insertion of the glans of the penis into her vagina ghusl will become *fard* on the man if he has reached the age of puberty. (However, if there is the aforementioned fear in a very minor girl, then mere insertion of the penis does not render ghusl obligatory.)
2. If a person whose testicles have been cut off inserts his penis into the back part of anyone or the vagina of a woman, ghusl will be *fard* on both of them if both are mature. Alternatively, it will be *fard* on the one who is mature.
3. If the glans of a person has been cut off, it will be calculated according to the balance of his organ. That is, if from the balance of his organ, he inserts equal to the extent of the glans, ghusl will be *fard*. If it is less than that, it will not be *fard*.
4. If a man wraps his private part with a cloth, etc. and then inserts it, then ghusl will become *fard* if he can perceive the heat of the body. However caution demands that it becomes *fard* irrespective of whether one feels the heat or not.
5. If a woman inserts the penis of a man who has no desire, the penis of an animal, a stick or any other object, or her own finger into her vagina out of passion - even then ghusl will become *fard* on her irrespective of whether seminal fluid comes out or not.

The Third Cause

Purification after menstruation.

The Fourth Cause

Purification after *nifaas*.

Those conditions when ghusl is not *fard*

1. If semen does not come out with desire from its actual place, ghusl will not be fard even if it comes out from the exit. For example, a person lifted a heavy weight, fell from an elevated place, or someone hit him and out of this shock semen came out without any desire. In this case ghusl will not be *fard*.

2. If a man has intercourse with any under-aged woman, ghusl will not become *fard* on condition that semen does not come out and that woman is so young that one fears that by having intercourse with her, her private parts will become connected.
3. If a person wraps his penis with a cloth and has intercourse, then ghusl will not become *fard* on condition that the cloth is so thick that he does not feel the heat of the body, nor does he get any enjoyment from the intercourse. But as a precaution, it is best to say that the moment the glans is inserted, ghusl becomes *wajib*.
4. If a man inserts less than the size of the glans of his penis, ghusl will not be *fard*.
5. By the emission of *mazi* and *wadi*, ghusl does not become *fard*.
6. Ghusl is not *fard* in the case of *istihaada*.
7. If a person has the sickness of continuous flowing of semen, then due to this flowing, ghusl will not be *fard* on him.
8. On awakening, some wetness is noticed on the clothes. In the following cases ghusl will **not** be compulsory: (a) he is convinced that it is *mazi* and does not even remember having a wet dream, (b) he is in doubt as to whether it is semen or *wadi* and does not even remember having a wet dream, (c) he is in doubt as to whether it is *mazi* or *wadi* and does not remember having a wet dream, (d) he is convinced that it is *wadi*, but remembers having a wet dream, (e) he is convinced that it is *wadi* and does not even remember having a wet dream, (f) he is in doubt as to whether it is *mani*, *mazi*, or *wadi* and does not remember having a wet dream. Note: As a precaution, it will be *wajib* to make ghusl in the first, second and sixth cases. If he does not make ghusl, his salaat will not be valid and he will be committing a grave sin. This is because there is a difference of opinion between *Imam Abu Yusuf* and *tarafayn*, i.e. *Imam Abu Hanifah* and *Imam Muhammad*. *Imam Abu Yusuf* says that ghusl is not *wajib*, while *tarafayn* say that it is *wajib* and the *fatwa* is according to what *tarafayn* say.
9. By injecting something into the anus, ghusl does not become *fard*.
10. If a man inserts his penis into the navel of a man or woman, ghusl will not become *fard* if semen does not come out.
11. In his dream a person sees his semen coming out and he even experiences satisfaction upon its emission. However he does not see any wetness or any other traces on his clothing. Ghusl will not be *fard* in this case.

Those conditions when ghusl is *wajib* (obligatory)

1. A disbeliever accepts Islam and while he was in the state of *kufr* he experienced *hadath-e-akbar*. He did not have a bath, or if he did, it was not considered to be a valid ghusl in Islam. After accepting Islam, ghusl will become *wajib* on him.
2. If a person reaches puberty before the age of fifteen and he experiences his first wet dream. As a precaution, ghusl will be *wajib* on him. If he has any wet dreams after this or after the age of fifteen, ghusl will be *fard*.
3. To give a bath to the dead body of a Muslim is *fard-e-kifayah.*

Those conditions when ghusl is *sunnat*

1. It is sunnat to make ghusl on Fridays at any time after *Fajr* salaat until the time of *Jumuah* salaat for those upon whom *Jumuah* is *wajib*.
2. It is sunnat to make ghusl after *Fajr* salaat on the days of *Eid* for those upon whom *Eid* salaat is *wajib*.
3. It is sunnat to make ghusl when donning the *Ihraam* for *Hajj* or *Umrah*.
4. It is sunnat for the person performing *Hajj* to make ghusl after *zawaal* (mid-day) on the day of *Arafah* (ninth of *Zil Hijjah*).

Those conditions when ghusl is *mustahab*

1. It is mustahab to make ghusl upon accepting Islam if one is pure from *hadath-e-akbar*.
2. A boy or girl reach the age of fifteen and until now there is no sign that they have reached puberty. It is mustahab for them to make ghusl.
3. It is mustahab to make ghusl after cupping (removing of dirty blood from the body), after recovery from insanity, intoxication, and unconsciousness.
4. After bathing the dead, it is mustahab for the one who gave the bath to make ghusl.
5. It is mustahab to make ghusl on the night of *Bara'at*, i.e. fifteenth of *Sha'baan*.
6. Ghusl is mustahab for the one who identifies *Lailatul Qadr* (the night of power).
7. It is mustahab to make ghusl when one intends entering *Madinah Munawwarah*.
8. In order to stay in *Muzdalifah* on the tenth of *Zil Hijjah*, it is mustahab to make ghusl after *Fajr*.
9. Ghusl is mustahab for *Tawaaf-e-Ziyaarat*. (this *tawaaf* is made during *Hajj*).
10. Ghusl is mustahab at the time of pelting the shaytaan.
11. Ghusl is mustahab for offering the salaats of *Kusuf* (solar eclipse), *Khusuf* (lunar eclipse) and *Istisqaa'* (salaat read for rains).
12. Ghusl is mustahab for offering the salaat of *Khauf* (fear and calamities).
13. It is mustahab to make ghusl when repenting for any sin.
14. Ghusl is mustahab for the traveller upon returning to his home or country.
15. Ghusl is mustahab when going to a gathering and when wearing new clothes.
16. Ghusl is mustahab for the one who is about to be killed.

Rules concerning *hadath-e-akbar* (major impurity)

1. When ghusl becomes *fard* on a person, it is *haraam* for him to enter a musjid. However, it will be permissible if there is a dire need. For example, the door of someone's house opens out into the musjid and there is no other way for him to come out nor is there any other place where he could stay. It will be permissible for him to make *tayammum* and go into the musjid. Or, for example, there is a fountain, well, or pond of water in the musjid and there is no water anywhere else.; To make *tayammum* and go into that musjid will be permissible.
2. It will be permissible for such a person to go into the *Eid-gah*, the *madrasah*, the *khanqah*, etc.
3. When a woman is in a state of menstruation or *nifaas,* it is not permissible to look at the area between her navel and knees, it is not permissible to touch that area if it is not covered with any clothing nor is it permissible to have sexual intercourse with her.
4. It is permissible to do the following things with a woman who is in a state of menstruation or *nifaas*: to kiss her, to drink her left-over water, etc., to sleep next to her, to touch the areas above her navel and below her knees even if there is no clothing on them, to touch the area between her navel and knees if it is covered with a cloth. However, it is *makruh* to sleep separately or stay aloof from a woman on account of her bleeding.
5. A person awakes from his sleep and sees some wetness on his private part, and prior to sleeping he had an erection. Ghusl will not be fard on him and that wetness will be regarded as pre-coital fluid. This is on the condition that he does not remember having a wet dream, nor is he convinced that the wetness is semen. If there is wetness on his thighs and clothes as well, ghusl will be obligatory on him.
6. If two men, or two women, or one man and one woman slept together on one bed; and after awakening they noticed some stains of semen on the bed and they do not know whose semen it is, nor did anyone else sleep on that bed prior to that; then in such a case ghusl will be *fard* on both of them. But if someone had slept on that bed prior to this and the semen is dry, then in both these cases ghusl will not be *fard*.
7. Ghusl became *fard* on a person but there is no secluded place. It will be wajib on a man to bath naked in front of other men. The same will apply to a woman in front of other women. But for a man to bath in front of women or a woman to bath in front of men is *haraam*. Instead, they should make *tayammum*.

SUITABLE AND UNSUITABLE WATER FOR WUDU AND GHUSL

1. It is permissible to make wudu and ghusl with rain-water and water from rivers, canals, springs, wells, dams and seas irrespective of whether the water is sweet or salty.
2. It is not permissible to make wudu with the juice extracted from any fruit, tree, or leaf. In the same way, the water which comes out from a water-melon or sugar-cane, etc. cannot be used for wudu or ghusl.

3. If something is mixed or boiled in water in such a way that it is no more referred to as water but is called by some other name, then wudu and ghusl with it is not permissible. For example, wudu is not permissible with any syrup, juice, soup, vinegar, rose-water, etc.
4. A pure substance falls in the water and some change has taken place in the colour, smell and taste of the water. However, that thing was not boiled in the water, nor was there any change in the density (liquidity) of the water. For example, some sand falls in flowing water, or saffron falls in the water and slightly changes its colour, or soap, or any such thing falls in the water - in all these cases wudu and ghusl will be permissible with such water.
5. If anything has been cooked or boiled in water and it has changed its colour or taste, wudu with such water will not be permissible. However, if any such thing is boiled in the water which purifies it and does not make it thicker, then wudu with such water is permissible. For example, berry leaves are boiled in water to bathe a dead person. There is no harm in this. However, if a large quantity is boiled which causes the water to get thick, then wudu and ghusl will not be proper with such water.
6. Water in which saffron or powder has been dissolved for dyeing a cloth cannot be used to make wudu.
7. If milk is mixed in water and its colour is dominant, wudu is not permissible. But if the milk was very little and did not affect the colour of the water, wudu with it will be permissible.
8. If a small quantity of water is found in a jungle, one can continue using it for wudu as long as its impurity *(najaasat)* is not established. Wudu should not be abandoned merely on the premise that perhaps it is impure. If, in the presence of such water, one makes *tayammum*, that *tayammum* will not be accepted.
9. Some tree-leaves fell in a well, etc. The water began to smell and its colour and taste also changed. Wudu with such water will still be permissible as long as its density does not change.
10. The water in which some impurity falls cannot be used for wudu or ghusl irrespective of whether the impurity is little or plentiful. However, if the water is flowing, it will not be rendered impure by the falling of some impurity in it until and unless its colour, taste or smell changes. If due to the impurity, the colour, taste or smell of the water changes, then even flowing water will be impure and wudu will not be permissible. That water which carries away grass, straws, leaves, etc. will be regarded as flowing water no matter how slowly it flows.
11. A large pond or tank which measures about 5 x 5 metres and is so deep that when a handful of water is scooped from it, its bed is not visible - is also regarded as flowing water. If such an impurity falls into it which cannot be seen after having fallen into it, eg. urine, blood, wine, etc. then wudu can be made from any of the four sides. But if an impurity which is visible, falls into it, eg. a dead dog, then wudu cannot be made from that side in which it fell. Any of the other sides can be used.
But even in such a tank, if some impurity falls and changes the colour, taste or smell of the water, it will become impure.
12. The water of a tank measuring about ten by two and half metres or twelve and half by two metres, is also treated as 5 x 5 metres.
13. Impurity fell on the roof. When it rained, the water came down the drains. If half or more of the roof was impure then that water will be impure. If less than half of the roof was impure, that water will be pure. If the impurity is only near the drain and it is such that all the water comes down from that drain alone, then that water will be impure.
14. If water is flowing very slowly, wudu should not be performed very hastily so that the water which was used does not come back in the hands.
15. If, from a tank measuring about 5 x 5 metres, water is taken from the place where the used water had fallen, this is also permissible.
16. If a non-Muslim or child puts his hand in the water, it will not become impure. However, if it becomes known that there was some impurity in the hands, the water will be impure. But because children cannot be trusted, it would be preferable not to use that water until some other water is not found.
17. If a living creature whose blood does not flow, eg. a mosquito, fly, wasp, gnat, scorpion, bee, etc. dies in the water or falls into it after dying, the water does not become impure.
18. If creatures which are born in water and remain in water all the time die, the water does not become polluted but remains pure. Such creatures are: fish, frogs, turtles, crabs, etc.
If such creatures fall in anything else besides water, eg. vinegar, syrup, milk, etc. then even these liquids will not become impure. The rule is the same for the land and water frogs, i.e. their dead bodies do not pollute the water. However, if the land frog has flowing blood, then by its death the water, etc. will become impure.
Note: The distinguishing feature between the land and water frog is that the feet of the water frog are webbed while those of the land frog are not webbed.
19. Creatures which live in water but are not born in water, such as ducks and water-fowls, if they die, the water becomes polluted and impure. Similarly, if they die outside and then fall in the water, it becomes impure.
20. If a frog, turtle, etc. dies in the water and disintegrates and breaks down into minute fragments and gets completely mixed in the water - even then the water will be pure. However, it is not proper to drink that water or cook food with it. Wudu and ghusl can be made with it.
21. By using water heated directly by the sun there is a fear of contacting leprosy. Therefore, wudu and ghusl should not be made with such water.
22. When the skin of a dead animal is dried or treated chemically in such a way that the water is removed completely and when stored it does not get decomposed - then it becomes purified and salaat can be offered on it. It can also be used for making water bags. However, the skin of a pig can never be purified. All other skins can be purified. But to use or utilise the skin of a human being is a major sin.
23. The skins of dogs, monkeys, cats, lions, etc. which become pure after treating them chemically can also be made pure by reciting *Bismillah* and slaughtering them. This is irrespective of whether they have been treated chemically or not. However, by slaughtering them, their meat does not become pure nor is it permissible to eat them.
24. The hair, horns, bones and teeth of dead animals are pure. If they fall in water, it will not become impure. However, if the bones, teeth, etc. have some fat of the dead animal on them, they will be regarded as impure, and if they fall in water, it will also be rendered impure.
25. The bones and hair of human beings are also pure. But to use them in any way is not permissible. Instead, they should be buried in the ground with respect.

RULES RELATING TO WELLS

1. When any impurity *(najaasat)* falls into a well, it becomes impure. By drawing out the water, it becomes purified. Irrespective of whether a little or a lot of impurity falls in it, all the water will have to be drawn out. Once all the water has been drawn out, it will become purified. It is not necessary to wash the gravel and walls of the well. All these will be automatically cleaned. In the same way, the rope and bucket will also be automatically cleaned once the well is purified. There is no need to wash these things.
Note: Drawing out all the water means that so much of water is drawn out that all of it is finished to such an extent that even half a bucket cannot be filled.
2. If the excrement of a pigeon or sparrow falls into a well, it will not be rendered impure. However, the excrement of chickens and ducks will render it impure and all the water will have to be drawn out.
3. If a dog, cat, cow or goat passes urine in a well, or some other impurity falls into it, all the water will have to be removed.
4. If a human being, dog, goat, or any similar animal falls into a well and dies in it, all the water will have to be drawn out. If it dies outside and then falls into the well, the same rule will apply, i.e. all the water will have to be drawn out.
5. If any living creature, big or small, dies in a well and gets bloated or bursts, even then all the water will have to be drawn out. Based on this, if a rat or sparrow dies and gets bloated or bursts, all the water will have to be drawn out.
6. If a rat, sparrow, or any similar sized creature falls and dies, but does not get bloated or does not burst, then it is obligatory to draw out twenty buckets of water from the well. But drawing out thirty buckets is preferable. However, first the dead rat, etc. should be taken out, then only should one commence drawing out the water. If the rat was not taken out first, then whatever water was drawn out will not be considered. After removing the rat, that amount of water will have to be drawn out again.

7. The same rule applies to a chameleon which has flowing blood, i.e. if it dies without getting bloated, twenty buckets will have to be drawn out and thirty will be preferable. However, the death of a lizard which does not have flowing blood does not render the water impure.
8. If a pigeon, fowl, cat, or any similar sized creature falls and dies without getting bloated, then it is obligatory to draw out forty buckets of water and preferable to draw out sixty buckets.
9. The water will be drawn out according to the bucket which is normally used for that well. If a bucket larger than the normal one is used, water should be drawn out proportionately: if it equals two buckets, it should be estimated accordingly. And if it equals four buckets, it should be estimated accordingly as well. In short, the water will be drawn out in proportion to the number of buckets that can be accomodated by this one bucket.
10. If there is such a large spring in the well that all the water cannot be drawn out and as you draw out of it, it begins to fill again - then in this case one should estimate the amount of water that is presently in the well and then draw out accordingly. Note: There are several ways of estimating the amount of water. One method is that for example the depth of the water is equal to five hands. So draw out 100 buckets continuously and then see the extent to which the water level has decreased. If it has decreased by one hand, then accordingly, five hands will equal 500 buckets. Another method is to call two pious Muslims who have knowledge about water and are able to estimate it. Water should be drawn out according to whatever estimate they give. However, if it is not possible to employ these methods, 300 buckets should be drawn out.
11. If a dead rat or any other creature came out of the well and it is not known as to when it fell into the well, nor has it burst or bloated, then whoever made wudu from this well should repeat his salaat of one day and one night. And the one who washed his clothing in this well, should re-wash them. But if that dead creature got bloated or burst, then the salaat of three days and three nights should be repeated. However, those who have not made wudu from this well do not have to repeat their salaat. All this is done as a precaution. Some *ulama* say that the well should be regarded as impure from the time its impurity has been established and all the previous wudu and salaat will be proper. If anyone acts on this, it will also be proper.
12. If anyone upon whom ghusl is necessary goes down a well in search of its bucket and there is no impurity on his body or clothes, the well will not be rendered impure. Similarly, if a non - Muslim goes down and there is no impurity on his body or clothing, the well will remain pure. But if there is some impurity, the well will become impure and all the water will have to be drawn out. If one is in doubt as to whether the clothing is clean or not, even then the well will be regarded as pure. However, there is no harm if 20-30 buckets are drawn out in order to keep one's heart at ease.
13. If a goat or rat falls into a well and comes out alive, the water will be pure and there is no need to draw out anything.
14. If a rat is caught and wounded by a cat biting at it, thereafter it is left free and in this bleeding condition it falls into a well - then all the water will have to be drawn out.
15. A rat comes out of a drain and its body is covered with impurity. Thereafter it falls into a well. All the water will have to be removed irrespective of whether it dies in the well or not.
16. The tail of a rat was cut off and it fell into a well - all the water will have to be drawn out. The same rule applies to the tail of that lizard which has flowing blood.
17. If the thing with which the well becomes impure cannot be removed despite trying to do so, then the nature of the thing should be established. If the object is pure in itself, but is rendered impure by some other impurity, eg. impure clothing, a dirty ball, dirty shoes, etc. then one is excused from removing the object. Only the water should be drawn out. If the thing is impure by nature, eg. a dead creature, a rat, etc. then as long as it is not established that that thing has decomposed and turned into mud, the well cannot become pure. But once this has been established, all the water should be drawn out and the well will now be pure.
18. The quantity of water which has to be drawn out could be drawn out all at once or little by little. It will be purified in any way.

THE LEFTOVER WATER OF ANIMALS

1. The leftover water of human beings is pure irrespective of whether the person is a disbeliever, or a woman is in her monthly period, or in *nifaas*. In all cases it will be pure. In the same way, the perspiration of all these persons is pure. However, if there is any impurity on the hands or mouth, that leftover water will become impure.
2. The leftover water of a dog is *najis*. If a dog puts its mouth in a utensil, it will become purified after washing it three times irrespective of whether the utensil is of clay or copper, etc. All these will be purified once they are washed. However, it is preferable to wash it seven times and thereafter to scrub it once with sand (or soap) so that it is thoroughly washed.
3. The leftover water of a pig is also impure. In the same way, the leftover water of lions, wolves, monkeys, jackals and all other ferocious animals is impure.
4. The leftover water of a cat, although pure, is *makruh*. In the presence of other water, it should not be used for wudu. However, if no other water is found, it can be used for wudu.
5. If a cat puts its mouth in milk or curry, etc. then a man whom Allawh Ta'ala has bestowed with wealth should not consume it. But if a man is poor, he can consume it. There is no harm or sin in this. In fact, for such a person, its consumption is not even *makruh*.
6. A cat killed a rat. Immediately thereafter it put its mouth in a utensil. This will render it impure. But if it does so after some time, after having licked its mouth, it will not be impure but will remain *makruh*.
7. The leftover water of a fowl which is not encaged and which eats filth and dirty things is *makruh*. The leftover water of a fowl that is encaged is pure.
8. The leftover water of birds of prey such as hawks and falcons is also *makruh*. But those that are domesticated and are unable to eat dead animals, nor is there any doubt about any impurity being on their beaks - their leftover water is pure.
9. The leftover water of *halaal* animals such as sheep, goats, cows, buffaloes, antelopes, etc.; and *halaal* birds such as nightingales, parrots, doves, sparrows, etc., is all pure. Similarly, the leftover water of horses is also pure.
10. The leftover water of creatures which inhabit houses, such as snakes, scorpions, rats, lizards, etc. is *makruh*.
11. If a rat nibbles at a piece of bread, it will be better to break off that portion and then consume it.
12. The leftover water of a donkey or mule is pure but doubtful for wudu. If only this water is present and no other water can be found, wudu as well as tayammum will have to be made. One has the choice to make any one of the two first.
13. The sweat of animals whose leftover water is impure is also impure. And the sweat of those whose leftover water is pure is also pure. And those whose leftover water is *makruh*, their sweat is also *makruh*. The sweat of a donkey or mule is pure. If it comes on the clothing, washing it will not be obligatory but preferable.
14. If a domesticated cat comes and sits on someone or licks the hands or some other part of the body, then where ever it licks or where ever its saliva goes - all these will have to be washed. If it is not washed, but left as it is, then this is *makruh* and detestable.
15. The leftover food and drink of an unrelated person of the opposite sex is *makruh* if it is known that it is of a particular person. But if it is not known by whom it has been left behind, it will not be *makruh*.

TAYAMMUM

Purifying with dust or sand where water is not available

1. If someone is in a jungle and does not know where water could be found, nor is there anyone from whom he could find out, then in such a case he should make tayammum.

But if he found someone who pointed out water within 1.6 kilometres and he is confident that this person is speaking the truth, or the person himself feels confident of finding water within 1.6 kilometres - then it will be necessary to search for water in such a way that it does not cause any harm or inconvenience to him or to his fellow companions. It is not permissible to make tayammum without searching for water. If one is definite that there is water within 1.6 kilometres, it will be obligatory to bring the water.
2. If water is available, but it is beyond 1.6 kilometres, it is not obligatory to go for the water. It will be sufficient to make tayammum.

3. If a person is about 1.6 kilometres from an inhabited area and water cannot be found before that, it will still be permissible to make tayammum. This is irrespective of whether one is a *musaafir* (traveller) or just came out for a short distance.
4. If one found a well on the way, but there is no bucket or rope to draw the water nor is there anyone from whom he can ask, even then tayammum will be permissible.
5. If water was found somewhere, but it is so little that the face, hands and feet can only be washed one time each, then tayammum will not be permissible. Instead, these parts should be washed once and masah of the head should be made. The other *sunnah* acts of wudu could be left out. But if even this much is not available, tayammum should be made.
6. If, due to some illness, water is harmful and wudu or ghusl will increase the illness or delay its healing, tayammum will be permissible. But if cold water is harmful and warm water is not, it will be obligatory to use warm water. However, if warm water is not available, tayammum may be performed.
7. If water is near, i.e. definitely within 1.6 kilometres, then it is not permissible to make tayammum. It is obligatory to bring the water and make wudu. It is not permissible for women to abstain from going for the water and sufficing with tayammum merely because of shyness or *hijaab*. *Hijaab* of this sort which causes one to forego any ruling of the *Shariah* is not permissible and *haraam*. It will be obligatory for her to cover herself with a veil or sheet and bring the water. However, she should not make wudu nor open her face and hands in front of others.
8. As long as wudu cannot be made, one can continue making tayammum. No matter how many days pass, one should not allow any doubts or misgivings to creep in. Whatever purity is obtained from wudu and ghusl, the same purity is obtained from tayammum. One should not think that by making tayammum the same purity is not obtained.
9. If water is being sold and one does not have the money, tayammum is permissible. If one has the money and it is more than what one will require for the fare, freight etc. of the journey, then to purchase the water will be obligatory. However, if the price of the water is so exorbitant that no one can afford it, then it will not be obligatory to purchase the water. Tayammum will be permissible. If one does not have any spare money, it will not be obligatory to purchase the water. Tayammum will be permissible.
10. If it is extremely cold somewhere and there is a fear of dying or falling ill if one takes a bath and there is no blanket or any such warm thing with which one could warm one's self after bathing, then in such dire circumstances tayammum could be made.
11. If someone has wounds on more than half of his body, or is suffering from small-pox, then it is not obligatory on him to bath. Instead, tayammum could be made.
12. If tayammum was made in a field and there was water nearby but he did not know about it, then both the tayammum and the salaat are proper. When he comes to know about the water, there is no need to repeat the tayammum and salaat.
13. While on a journey, if someone else has water, then one should judge for oneself and see what one's heart says: "If you ask for the water the person will give you." In such a case it will not be permissible to make tayammum without asking for the water. And if the heart says: "If you ask for the water, that person will not give you." In such a case it will be permissible to make tayammum even without asking for water. But if after performing the salaat, he asked for the water and the person gave it, then the salaat will have to be repeated.
14. If *zam-zam* water is kept in cans, tayammum is not permissible. It will be obligatory to open the cans and make wudu and ghusl with it.
15. A person has got water with him, but the journey is so bad that no water is obtainable. He therefore has the fear of death or illness on account of thirst. Wudu should not be made. Tayammum will be permissible.
16. If making ghusl is harmful and wudu is not, then instead of ghusl, tayammum should be made. If wudu breaks after the tayammum of ghusl, then for this broken wudu, tayammum should not be made. Instead, for the broken wudu, wudu should be made. If before making the tayammum for ghusl, one experiences something which breaks wudu and thereafter one made tayammum for ghusl, then this tayammum will be sufficient for both wudu and ghusl.
17. The method of making tayammum is as follows: Both palms should be placed on pure ground and the entire face must be wiped with them. Place the palms on the ground for a second time and wipe each hand upto and including the elbows. The areas under the bangles, bracelets, etc. should be thoroughly rubbed. If, according to the person, even a place equal to a nail is left out, tayammum will not be complete.
18. After placing the palms on the ground, they should be dusted so that no dirt goes on the face and hands thereby making them unsightly.
19. Tayammum is also permissible with things other than soil if they also have the same qualities, eg. sand, lime-stone, lime, sulphurate of arsenic, antimony (surmah), brick dust, etc. Those things which do not have the qualities of soil cannot be used for tayammum, eg. gold, silver, tin, wheat, wood, clothing, corn, etc. However, if dust or sand has fallen on these things, tayammum on them will be permissible.
20. Matter which neither burns in fire nor melts, possesses the qualities of earth and tayammum with it will be permissible. Tayammum is not permissible on that which burns and turns into ash or melts. In the same way, tayammum with ash is not permissible.
21. Tayammum is not permissible on copper utensils, pillows, mattresses and other clothing. However, if there is so much of dust on them that if by striking them with the hands, a lot of dust comes on the palms, tayammum will be permissible. If very little dust comes on the palms by striking them, tayammum will not be permissible. Tayammum on clay pots and pitchers is permissible irrespective of whether they are filled with water or not. But if something is written or painted on them, tayammum will not be permissible.
22. If there is no dust whatsoever on a stone, even then tayammum will be permissible. In fact, even if it is thoroughly washed with water, tayammum will be permissible. It is not necessary for the dust to come on the hands. Similarly, tayammum on a baked brick is permissible irrespective of whether there is dust on it or not.
23. Tayammum with mud is permissible but not desirable. If one cannot find anything besides mud, one should fill a cloth with the mud and once it dries, make tayammum with it. However, if the salaat time is about to expire, he should not worry about the mud being wet or dry. He should make tayammum and should not allow the salaat to be missed.
24. If urine or some other impurity fell on the ground, got dried by the sun and even the foul smell is gone, then that place is pure, salaat can be read there. However, tayammum is not permissible on such a place when one knows that it is impure. But if one does not know about its state, one should not have doubts about it.
25. Just as tayammum can be made in place of wudu, it can also be made in place of ghusl when one is constrained to do so. In the same way, the woman that has just completed her monthly periods or the after-birth bleeding *(nifaas)*, at the time of necessity she too can make tayammum. There is no difference in the tayammum of wudu and ghusl - the procedure for both is the same.
26. If one demonstrated the procedure of tayammum to another person but had no intention of making tayammum in his heart - a mere demonstration was intended - then this tayammum will not be considered. The reason is that for tayammum to be proper, it is necessary to have the intention of tayammum in the heart. If one has no intention of tayammum and merely intends a demonstration, then tayammum will not be considered.
27. At the time of making tayammum one should merely have this intention in his heart: "I am making tayammum in order to purify myself." Alternatively: "I am making tayammum so that I can perform my salaat." Tayammum will be complete. To make intention that I am making tayammum for wudu or for ghusl is not necessary.
28. If tayammum was made specifically to touch the Quran, it will not be permissible to read salaat with that tayammum. If tayammum was made for a particular salaat, the next salaat could be read with that same tayammum. Even the Quran may be touched with that same tayammum.
29. A person has to have a bath and he does not even have wudu. He should make only one tayammum, it is not necessary to make a separate tayammum for each one.

30. A person made tayammum and even performed his salaat with it. Thereafter, he found water and the salaat time has not expired as yet. It is not obligatory to repeat the salaat, the salaat performed with that tayammum is complete.
31. The water is within 1.6 kilometres but the time is so short that if he went for the water, he will miss his salaat. Even then tayammum is not permissible. He will have to go for the water and read the salaat later.
32. In the presence of water, it will not be permissible to make tayammum in order to be able to touch the Quran.
33. While on a journey, one has the hope of finding water further along the way. He should therefore not hasten to read his salaat in the beginning but should wait until he comes to the water. However he should not delay to the extent that the *makruh* time of salaat enters. If the person did not wait for the water at all but performed his salaat in the beginning, then too it will be proper.
34. If one has water with him but fears that if he gets off the train he will be left behind, tayammum will also be permissible. If there is a snake or any other animal near the water and one cannot go there, tayammum will be permissible.
35. A person had kept water together with all his belongings but forgot about it and made tayammum and also read his salaat. Thereafter he remembered that his water is with his belongings. Now it is not obligatory on him to repeat his salaat.
36. All those things and acts which break wudu also break tayammum. In addition to this, tayammum also breaks once water is found. Similarly, if, after making tayammum, one proceeds further and reaches a place where water is within 1.6 kilometres - then too tayammum will break.
37. If one made tayammum for wudu, then upon finding sufficient water for wudu, tayammum will break. If one made tayammum for ghusl, then upon finding sufficient water for ghusl, tayammum will break. If less water was found, tayammum will not break.
38. There was water on the way but one just passed by and did not know about it and had no knowledge that it is there - even then tayammum will not break. Similarly, if one finds water or comes to know of it but is unable to get down from the vehicle, tayammum will not break.
39. A person made tayammum on account of illness. Once he recovers and making wudu or ghusl will not cause any harm, then tayammum will break. Now it will be obligatory to make wudu and ghusl.
40. One could not find water so he made tayammum. Thereafter he was afflicted with a sickness which is aggravated by water. After being afflicted with this sickness, he finds water. Now, that tayammum which he had made on account of not finding water will break and he will have to make tayammum again.
41. One had to take an obligatory bath. After bathing, a particular area was left dry and all the water had got finished as well. Such a person has not purified himself as yet. Tayammum will have to be made. When he finds water anywhere, he should wash that dry area and it will not be necessary to have a bath all over again.
42. If the person finds water at such a time that even his wudu broke, then he should first wash that dry area and make tayammum for the wudu that broke. If the water is so little that wudu could be made but that dry area cannot be washed, then wudu should be made. And for that dry area, the tayammum for ghusl should be made. But if the tayammum for ghusl has already been made, there is no need to make tayammum again. The first tayammum will still be intact.
43. A person's body and clothing are impure and he also has to make wudu. And the water for all this is not sufficient. He should therefore wash his body and clothing and make tayammum in place of wudu.
44. There is nothing with which one could draw water from a well nor does he have a cloth which he could dip into the well and after wringing it purify himself. Alternatively, there is water in a big drum but he does not have anything with which he could draw the water nor can he take out water by tilting the drum. Alternatively, his hands are impure and there is no one else who could draw the water for him or wash his hands for him. Tayammum will be permissible in all such cases.
45. If the reason for which tayammum was made was caused by a human being, then once that cause is removed or goes away, the person will have to repeat all the salaats that were offered with that tayammum. For example, a person was in prison and the warden refused to give him water or someone told him that if you make wudu I will kill you. Whatever salaats he offers with this tayammum will have to be repeated.
46. It is permissible for several persons to make tayammum one after the other from one spot of ground or from one lump of earth.
47. If a person is unable to use water or sand, irrespective of whether they are not available or it is because of some sickness; then he should offer his salaat without purifying himself. Once he purifies himself later, he should repeat his salaat. For example, a person is travelling by train and salaat time enters. He does not have any water nor anything with which he could make tayammum, such as sand, clay utensils, or dust, etc. and the salaat time will expire soon. In such a condition he should offer his salaat without purifying himself. Similarly, a person is in prison and does not have any clean water or sand. He should offer salaat without having made wudu or tayammum. In both cases salaat will have to be repeated.
48. It is mustahab for the person who is definitely sure or convinced of finding water until the last time of the salaat to delay his salaat until the last *mustahab* time of the salaat. For example, he does not have anything with which he could draw water from the well but he is sure or convinced that by the last *mustahab* time he will obtain a bucket or rope. Or, for example, a person is travelling by train and is sure or convinced that by the end of the time the train will stop at such a station where he will find water. In such a case it is *mustahab* to delay the salaat until the last *mustahab* time (of that salaat).
49. A person was travelling by train and on account of not having any water, he made tayammum. On the course of his journey, while the train was moving, he saw a spring, or pond of water. His tayammum will not break because in this case he is unable to use that water. The train cannot stop nor can he jump off a moving train.

RULES CONCERNING MASAH ON LEATHER SOCKS

1. If one wears leather socks after having made wudu and his wudu breaks thereafter, then when he makes his wudu again, it will be permissible for him to make masah (passing of wet hands) on the leather socks. However it is preferable to remove the leather socks and wash the feet.
2. If the socks are so short that they do not cover the ankles, masah on them is not permissible. Similarly, if a person is not in a state of wudu and wears the leather socks, masah on them will not be permissible. He will have to remove them and wash the feet.
3. The person who is on a journey can make masah on the leather socks for a period of three days and three nights (72 hours). As for the one who is not travelling, for him the period is one day and one night (24 hours). This period of one day and night or three days and three nights will be calculated from the time the wudu breaks and **not** from the time when the leather socks were worn. For example, a person made wudu at the time of *Zuhr* and then wore his leather socks. Thereafter his wudu broke at the time of sunset. It will now be permissible for him to make masah right until the sunset of the following day. And if he is on a journey, then right until the sunset of the third day. Once the sun sets, it will not be permissible for him to make masah.
4. If ghusl becomes obligatory on a person he should first remove the leather socks and then have a bath. Making masah on the leather socks when bathing is not permissible.
5. Masah should be made on the top section of the leather socks and not of the soles.
6. The method of making masah is that after wetting the fingers, they should be placed in the front. Place the fingers flat on the socks with the palms away from them. Thereafter, draw or pull the fingers towards the ankles. If the palms are also placed flat on the socks together with the fingers, it will be permissible.
7. If instead of drawing the fingers from the front to the ankles, one draws them from the ankles to the front, then this will be permissible but contrary to the *mustahab* method. Similarly, if masah is made on the width of the leather socks and not on the length, it will be permissible but contrary to the *mustahab* method.
8. Masah on the soles, heels or sides of the leather socks is not permissible.
9. If the fingers were not placed flat on the leather socks but only the finger tips were placed, then this masah will not be permissible. However, if water drips continuously on the fingers and it could wet an area equal to three fingers, it will be permissible.
10. When making masah, the *mustahab* method is that it should be made with the palm-side of the hands. But if someone makes masah with the back of the hands, it will also be permissible.

11. A person did not make masah but went outside in the rain or walked on wet grass whereby the leather socks got wet. Masah will be complete.
12. It is fard to make masah equal to three fingers of the hands on each leather sock. Masah will not be complete with anything less than this.
13. Whatever breaks wudu also breaks masah of the leather socks. In addition to this, removing the leather socks also breaks masah. If a person is in a state of wudu and he removes his leather socks, masah will break. He will have to wash both his feet again and there is no need to repeat the entire wudu.
14. If the leather sock of only one foot was removed, it will be wajib to remove the other foot as well and to wash both feet.
15. Masah also breaks with the expiry of the period of masah. If the person is still in a state of wudu after the expiry of the period, then only the feet will have to be washed. There is no need to repeat the entire wudu. But if wudu has also broken, then after removing the leather socks, the entire wudu will have to be repeated.
16. After having made masah on the leather socks, the person's foot got immersed in water. On account of the leather socks being loose, water went inside and the entire foot or more than half of the foot got wet. Masah will break, the socks will have to be removed and both the feet will have to be thoroughly washed.
17. If the leather socks are torn to the extent that when one walks, an area equal to three fingers of the feet becomes exposed, then masah on them will not be permissible. But if less than three fingers get exposed, it will be permissible.
18. If the stitches of the leather socks got opened but the foot is not visible from them, masah will be permissible. But if it is such that while walking they become visible and when one is not walking they cannot be seen, then masah will not be permissible.
19. If the leather socks gets open on one foot equal to two fingers, and equal to one finger on the other foot, masah will be permissible. If one foot is torn in several places and all this equals three fingers, masah will not be permissible. But if these several places do not add up to three fingers, masah will be permissible.
20. A person who was not on a journey began making masah on the leather socks. Before the expiry of one day and one night, he embarked on a journey. He can now continue making masah for three days and three nights. But if one day and one night passes before he can embark on the journey, the time will be expired. He will have to wash his feet and then wear the leather socks.
21. If a person was on a journey and then went home and one day and one night had already expired, then the leather socks will have to be removed. Masah on them will not be permissible. But if one day and one night is not over as yet, he can complete this period and cannot go beyond it.
22. If leather socks are worn over ordinary socks (cotton or woollen socks, etc.), masah will also be permissible.
23. To make masah on ordinary socks alone is not permissible. However, if they have been covered with leather, or covered in leather in the shape of men's shoes (in other words there are leather soles upon ordinary socks), or they are so thick and hard that they can stay on without being tied, and one can walk about four to six kilometres with them - then in all these cases masah on ordinary socks is permissible.
24. Masah is not permissible on a *burqah* (head cover), gloves, hat or turban.
25. Masah on boots is permissible with the following conditions:
(1) that they cover the entire feet together with the ankles.
(2) the lace (or zip) closes them in such a way that the skin of the feet do not get exposed to such an extent which would make masah impermissible.
26. A person who was making tayammum had his leather socks on. When he makes wudu, he cannot make masah on those socks because tayammum is not a complete purity. This is irrespective of whether the tayammum was for ghusl only, for wudu and ghusl, or for wudu only.
27. The person who is making ghusl cannot make masah irrespective of whether it is a compulsory or *sunnat* bath. For example, a person raises his feet in such a way, that he washes his entire body except his feet, and after having washed his entire body, he makes masah on his feet. This is not permissible.
28. Just as the wudu of a *ma'zur* breaks on the expiry of a salaat time, in the same way his masah also breaks. It is wajib on him to remove his leather socks and wash them. However, if at the time of making wudu and masah of the socks, that sickness of his was not present then he will be regarded as any normal person.
29. If a major portion of his foot got wet in some way or another, the leather socks will have to be removed and the feet will have to be washed.

THE VIRTUES AND REWARDS OF WUDU AND GHUSL

It is mentioned in a Hadith that whoever reads *Bismillah* when commencing with wudu (and to read *Bismillahi wal hamdolillah* is better), and when washing every limb he reads:
"Ash hado al la ilaha illa Allawho wahdaho la shareeka laho, wa ash hado anna Muhammadan abduhu wa rasuluh", and on completing his wudu he reads:
"Allawhumma ij'alni minat tawwaabeena waj'alni minal mutatahhireen." Translation: "O Allawh! Make me among the repenters and among the purified ones."
then after he dies, the eight doors of paradise will be opened for him and he can enter from whichever one he wishes. If immediately after that, he reads two *rak'ats* of *nafl* salaat, reciting the Quran therein with full concentration, and he also reads all his other salaat in this way, i.e. with presence of mind, then when he completes his salaat, he will be purified of all his sins just as the day when his mother had given birth to him. He will be told to start with his deeds from the beginning, and until now, all his past sins will be forgiven. The *ulama* say that here it refers to minor sins. How will he know that he has been told to start his deeds again? The answer to this is that by Rasulullah sallAllawhu alayhi wa sallam mentioning this in the Hadith, we have come to know of it. To mention it in this way and to get glad tidings and practise on it is sufficient.
It is mentioned in a Hadith: "That person's wudu is not complete who does not send salutations *(durood)* upon me." And in another Hadith, the time for sending *durood* is after completing the wudu.
It is related in a Hadith that: "When a person makes wudu and washes his face, all those sins which he committed with his eyes are washed off with the water or the last drop of water. When he washes his hands, all those sins which he had committed with his hands are washed off with the water or the last drop of water. When he washes his feet, all those sins which he had committed with his feet are washed off, until he is completely purified from all sins." (Muslim) Here sins refer to minor sins as explained by the *ulama*. The sin of the eyes is to look at something evil. The sin of the hands, for example, is to touch someone with an evil intention. The sin of the feet is to go somewhere with an evil intention. Ensure that you make wudu thoroughly. Value the virtues and rewards that have been mentioned in regard to wudu.
Hadrat Anas radiAllawhu anhu (he is a senior Sahabi who had remained in the service of Rasulullah sallAllawhu alayhi wa sallam for ten years) has related a lengthy Hadith. He says that Rasulullah sallAllawhu alayhi wa sallam said: "O Anas! wash thoroughly when you are making *ghusl* of *janabat* (major impurity). If you do this, then without doubt you will come out from that place of bathing in such a state that no sin will remain on you.(here too it refers to minor sins) I asked: "O Rasulullah! how does one wash thoroughly?" He replied: "It means that you wet the roots of the hair and clean the body thoroughly." (it is *mustahab* to cleanse the body by rubbing it. It cannot be cleaned properly without rubbing it. "Thoroughly" means to wash it very well as has been explained by Rasulullah sallAllawhu alayhi wa sallam). Rasulullah sallAllawhu alayhi wa sallam then said: "O my dear son! (here son is used out of love) if you have the strength, try to be in a state of wudu all the time. The one who dies while he is in a state of wudu will get the reward of martyrdom." (Abu Ya'la).

BOOK III
HAID AND ISTIHADA

(Menstruation and Bleeding Out of the Normal Period)

1. Blood which flows out of the vagina every month is called haid (menstruation or monthly periods).
2. The minimum period of haid is three days and three nights and the maximum period is ten days and ten nights. Blood which flows for less than three days and three nights is not haid but is referred to as istihaada (flowing of blood out of the normal period). This happens on account of some sickness. If blood flows for more than ten days and ten nights, then all those days beyond ten days will be regarded as istihaada.

3. If blood flows for three days and not three nights,it will not be haid but istihaada. For example, if blood started to flow on Friday morning and stopped flowing on Sunday after sunset, then this is not haid but istihaada. If it flows slightly less than three days and three nights, it will not be haid. For example, if blood started to flow at sunrise on Friday morning and stopped flowing slightly before sunrise on Monday morning, then it is not haid but istihaada.
4. Whatever colour flows in the period of haid, such as red, yellow, green, brown, will all be regarded as haid until the pad is completely white in colour. When it is white and remains as it was when it was placed, the woman will be cleansed from her haid.
5. A woman does not get haid before the age of nine and after the age of fifty five. Therefore, if blood flows from a girl who is under nine years, it will not be haid but istihaada. If blood flows after the age of fifty five, it will only be regarded as haid if it is extremely red or black. If it is yellow, green or brown, it is not haid but istihaada. However, if yellow, green or brown blood used to flow from this woman before she turned fifty five, then after the age of fifty five, these colours will also be regarded as haid. But if it happens contrary to her habit, it will not be haid but istihaada.
6. A woman used to bleed for three or four days every month. Thereafter, in a particular month she bled for more than her normal period but not more than ten days. All the days that she bled will be haid. But if she bled for more than ten days, then all the days which are more than her normal period will be regarded as istihaada. For example, a woman always had a habit of bleeding for three days. However, in a particular month she bled for nine days or ten days and ten nights. All these days will be regarded as haid. But if she bled for even a moment more than ten days and ten nights, then her first three days are haid and the balance of the days will be regarded as istihaada. It will be wajib for her to make *qada* of her salaat for the balance of these days.
7. A certain woman has no fixed period. At times she bleeds for four days, at times for seven days and at times for ten days. All this will be regarded as haid. If at a certain time she bleeds for more than ten days and ten nights, check the number of days she bled for the previous month. That same number will be regarded as haid (for this month) and the balance will be istihaada.
8. A certain woman always bled for four days. Then one month she bled for five days. The following month she bled for fifteen days. Out of these fifteen days, five days will be haid and the balance ten days will be istihaada. Her first normal habit will not be considered and it will be regarded that her first habit has changed and that now her habit is five days.
9. A certain woman bled for more than ten days and she completely forgot her previous habit - that is, for how many days she bled the previous month. Her problem is a very intricate one and is extremely difficult to explain. In addition to this, such a problem is very rare. We are therefore not going to explain the ruling in regard to her problem. When the need arises, she should consult a learned *aalim* and abstain from asking anyone who is not sure of himself.
10. A girl sees blood for the first time. If she bleeds for ten days or less, it will all be haid. If she bleeds for more than ten days, the ten days will be haid and whatever extra days she bleeds will be regarded as istihaada.
11. A girl sees blood for the first time and she continues bleeding for several months. From the day that she started to bleed till ten days and ten nights will be regarded as haid. Thereafter, the next twenty days will be istihaada. In this way, she will continue regarding ten days as haid and twenty days as istihaada.
12. The minimum period of purity between two haid periods is fifteen days. There is no maximum period. If, for some reason, she stops bleeding, then no matter how many months blood does not flow, she will remain pure.
13. If a woman bleeds for three days and three nights and thereafter remains pure for fifteen days and again bleeds for three days and three nights, then the former and latter three days and three nights will be the periods of haid and the fifteen days will be the days of purity.
14. If she bleeds for one or two days and then remained pure for fifteen days, and thereafter bled for one or two days again, then the fifteen days will be the period of purity and the former and latter one or two days will not be haid but istihaada.
15. If she bled for one or several days and then remained pure for less than fifteen days, then these will not be considered. Instead, the first day till the last day will be regarded as if she bled continuously. Whatever her normal period of bleeding may have been will be regarded as haid and all the balance of the days will be regarded as istihaada. An example of this is as follows: a woman had the habit of bleeding on the first, second and third day of every month. In a certain month it happened that she bled on the first day and thereafter remained pure for fourteen days. Thereafter she bled for another day. It will be regarded as if she bled continuously for sixteen days. Out of these sixteen days, the first three days will be of haid and the thirteen days will be regarded as istihaada.
If she had a habit of bleeding on the fourth, fifth and sixth of every month, then these dates will be the days of haid and the first three days and the last ten days will be of istihaada. If she had no habit and this was the first time that she bled, then the first ten days will be of haid and the last six days of istihaada.
16. Whatever blood that flows while a woman is pregnant is not the blood of haid but of istihaada - irrespective of how many days she bleeds.
17. Whatever blood that comes out prior to the delivery of the child is also the blood of istihaada. In fact, as long as more than half the child does not come out, until then whatever blood that flows will be that of istihaada.

Rules concerning haid

1. During haid, it is not permissible to offer salaat or to fast. The only difference is that she is completely excused from salaat. After the haid, it is not wajib on her to make *qada* of her salaat. However, she is not excused from fasting. After her haid she will have to keep her missed fasts.
2. If she begins to bleed while offering her *fard* salaat, that salaat will also be excused. After her haid she does not have to make *qada* of it. If she was offering an optional or *sunnah* salaat, she will have to make *qada* of it.
If she begins to bleed while fasting, that fast will break and she will have to make *qada* of it. Even if she bleeds while keeping an optional fast, she will have to make *qada* of it.
3. If she begins to bleed at the end of a salaat time and had not offered her salaat as yet, even then she is excused from that salaat.
4. During haid, sexual intercourse is not permissible. Apart from sexual intercourse everything else is permissible. In other words, they can eat, drink, and sleep together.
5. A certain woman had a habit of bleeding for five or nine days. According to her habit, she bled for that number of days and thereafter she stopped bleeding. As long as she does not have a bath, sexual intercourse will not be permissible with her until one salaat time passes whereby the *qada* of one salaat becomes *wajib* on her.
6. If she had a habit of five days and she stopped bleeding after four days, she will have to have a bath and salaat will be *wajib* on her. But as long as five days do not pass, sexual intercourse with her will not be permissible because it is possible that she will start bleeding again.
7. If she bled for a full ten days and ten nights, then the moment she stops bleeding, sexual intercourse with her will be permissible irrespective of whether she had a bath or not.
8. If she stopped bleeding after one or two days, it is not *wajib* on her to have a bath. She can make wudu and offer her salaat but intercourse is not permissible. If she starts to bleed again before fifteen days, it will now be established that those days were the days of haid. According to calculation, whichever days were of haid should be regarded as haid. Now she will have to have a bath and offer her salaat. However, if fifteen days pass and she did not bleed, it will now be established that those one or two days were of istihaada. Since she did not read her salaat for that one or two days on account of bleeding, she will now have to make *qada* of those missed salaats.
9. She has the habit of bleeding for three days. But in a particular month, three days passed and she still had not stopped bleeding. She should not have a bath nor should she offer any salaat. If on the completion of ten days and ten nights, or before that, she stops bleeding; then the salaat for all these days will be excused. She will not have to make any *qada* and it will be said that now her habit has changed and all these days will therefore be of haid. But if she bled on the eleventh day as well, it is now established that only three days were of haid and all the rest were of istihaada. She has to have a bath on the eleventh day and make *qada* for the salaats of the seven days. She should not leave out her salaat now.
10. If she had haid for less than ten days and she stopped bleeding at such a time that so little time was left to offer her salaat that if she had to rush and have a bath, and after bathing so little time is left that she could only say *Allawhu Akbar* and make her intention and could not read anything further; even then the salaat

of that time will become *wajib* on her. She will have to make *qada* of it. If the time left is even less than this, that salaat will be excused and she does not have to make *qada*.
11. If she had haid for the full ten days and ten nights and she stopped bleeding at such a time that she only has time to say *Allawhu Akbar* and nothing else, nor has she the time to even have a bath; then even in this case salaat will become *wajib* on her and she will have to make *qada*.
12. If she stopped bleeding in Ramadaan during the day, it will not be proper for her to eat or drink for the rest of the day. It will be *wajib* on her to behave like all other fasting persons until sunset. However, this day will not be counted as a fast. She will have to make *qada* of it.
13. If she stopped bleeding in Ramadaan at night and she had haid for the full ten days and ten nights, then if such a little time of the night is left that she cannot even say *Allawhu Akbar* once, it will still be *wajib* on her to keep fast the next day.
If she had haid for less than ten days, then if she has so much time of the night whereby she could have a quick bath but after bathing she does not have the time to say even one *Allawhu Akbar*; even then she will have to keep fast the next day. If she had the time, but did not have a bath, she should not break her fast. Instead, she should make her intention (for fasting) and have a bath in the morning. If she has even less time than this, that is she does not have the time to have a bath, then it will not be permissible for her to fast the next day. However, it will not be proper for her to eat or drink anything. She will have to spend the entire day like all other fasting persons and even make *qada* of that fast.
14. Once blood flows into the external skin of the vagina, haid commences. This is irrespective of whether it flows out of the skin or not. So if some cotton wool or something similar is inserted into the vagina whereby the blood cannot flow out, then as long as the blood remains in the vagina and no spot of blood comes onto the cotton wool (or pad) that is outside; until then we cannot say that haid has commenced. When a spot of blood comes onto the external skin of the vagina or if the cotton wool which was inserted is removed; then haid will be calculated from that time.
15. A woman who was not in haid inserted a tampon in the internal vagina at night. In the morning, she saw a spot of blood on the pad. Haid will be calculated from the time that she saw the spot of blood.

Rules concerning istihaada

1. The rule in regard to istihaada is the same as for the one whose nose bleeds continuously. Such a woman should offer her salaat, fast and should not leave out these. It is also permissible to have sexual intercourse with such a woman.

Note: The rules for istihaada are the same as those of the *ma'zur*. (Rules concerning the *ma'zur* have already been mentioned previously).

NIFAAS

(Bleeding after Child Birth)

1. After childbirth, the blood that comes out of the vagina is called nifaas. The maximum period of nifaas is forty days and there is no limit for the minimum period. Even if the blood stops flowing after half an hour or so, it will still be regarded as nifaas.
2. If after the birth of the child no blood comes out at all, even then it will be *wajib* to have a bath after the delivery.
3. If **more** than half the child came out but it has not come out completely as yet, then whatever blood comes out at that time will also be regarded as nifaas. If **less** than half the child came out, then whatever blood comes out at that time will be regarded as istihaada. If the mother is conscious and in her senses, then even at that time she has to offer her salaat. If she does not do so she will be sinful. If she cannot offer her salaat, she should read through gestures *(ishaarah)* and should not postpone her salaat. However, if by engaging in salaat, she fears for the life of the child, she should not offer her salaat.
4. A certain woman miscarried. If a few parts of the child have been formed, then whatever blood comes out after miscarrying will also be nifaas. But if no part at all has been formed, it will not be nifaas. If that blood could be regarded as haid, it will be haid. If not, it will be istihaada, e.g. the blood flows for less than three days or she has not completed the full fifteen days of purity as yet - it will be regarded as istihaada.
5. If the blood flows for more than forty days and this is the first time that she gave birth, then the forty days will be of nifaas and whatever extra days she bleeds will be istihaada. After the fortieth day she must have a bath and continue offering her salaat. She should not wait for the bleeding to stop.
If this is not the first time that she has given birth and she knows her previous habit as to how many days she had nifaas, then whatever may have been the number of days of nifaas will be regarded as nifaas and whatever is more than that will be istihaada.
6. A certain woman had the habit of nifaas for thirty days. However, thirty days passed and she did not stop bleeding as yet. She should not have a bath now. If the blood stopped on the fortieth day, then all these days will be regarded as nifaas. However, if it exceeds forty days, only thirty days will be of nifaas and all the rest of the days will be of istihaada. She should therefore immediately have a bath and make *qada* for the salaat of ten days.
7. If the blood of nifaas stops before forty days, she should immediately have a bath and commence offering her salaat. If bathing will be harmful to her, she should make tayammum and start offering her salaat. Under no circumstances should salaat be abandoned.
8. During nifaas, one is completely excused from offering salaat. Fasting is not excused. She will have to make *qada* of all missed fasts. The rules concerning fasting, salaat and sexual intercourse during haid are the same for nifaas.
9. If twins are born within a period of six months of each other, then the period of nifaas will be calculated from the birth of the first child. For example, if the second child is born after ten to twenty days or one or two months, nifaas will not be calculated from the second child but from the first.

Rules concerning nifaas and haid

1. The woman who is in haid or nifaas and bathing is *wajib* on her, then it is not permissible for her to enter a musjid, to make *tawaaf* of the *Ka'bah*, to read the Quran or to touch it. However, if the Quran is in a casing, or wrapped in a cloth, or covered with a cloth jacket which is not stitched to the Quran and which can be removed; then in such a case, the Quran could be touched and could also be carried.
2. The person who does not have wudu, even he cannot touch the Quran. However, he could recite it out of memory.
3. Touching a coin, saucer, amulet *(ta'wiz)*, etc. on which some Quranic verse is written is also not permissible for the above mentioned persons. However, if these things are kept in a packet or container, it is permissible to carry that packet or container.
4. It is not permissible to hold or carry the Quran with the sleeve of the *kurta* or the edge of a scarf. However, if it is a cloth that is not attached to the body, it will be permissible to carry it with that cloth.
5. It is permissible to read a word from a verse *(ayat)* or half a verse. However, that half verse should not equal any full verse in length.
6. If the entire *Surah Fatihah* is recited with the intention of *dua*, or if any other *duas* in the Quran are recited with the intention of *dua* and not with the intention of *tilaawat* (recitation); then it will be permissible and there is no sin in this. For example, the *dua*:
"Rabbana aatina fid dunya hasanataw wa fil aakhirati hasanataw wa qinaa adhaaban naar."
and the *dua*:
*" "Rabbana la tu'aakhidhna in naseena aw akhta'naa.*till the end which is towards the end of *Surah Baqarah* or any other *dua* which is in the Quran. It will be permissible to read all such verses with the intention of *dua*.
7. It is also permissible to read *Dua-e-Qunoot*. (the dua which is read in Witr salaat).
8. If a woman is teaching the Quran to girls, then in such a case it will be permissible for her to spell out the words. When she is teaching them to read with fluency, she should not recite the entire verse, but should read one or two words at a time and after every word or two, she should break her breath. She should teach them to read fluently by stopping regularly.
9. It is permissible to read the *kalimah, durood*, to take the name of Allawh, to read *istighfaar* (repentance), or any other remembrance (dhikr) such as:
"La hawla wa la quwwata illa billahi al-aliyyil azeem."
10. In the period of haid, it is *mustahab* for a woman to make wudu at the time of salaat, to sit in a clean place and take the name of Allawh Ta'ala so that she does not forget the habit of offering her salaat, and when she gets pure she is not reluctant to offer her salaat.

11. Ghusl was *wajib* on a woman. But before she could have a bath, she started bleeding (haid started). It is not *wajib* on her to have a bath. On completion of her haid she must have a bath. One bath will suffice for both conditions.

BOOK IV
CLOTHING

1. It is not permissible to adorn boys with bracelets, necklaces, and other types of jewellery. Nor is it permissible to make them wear silk. It is also not permissible to make them wear amulets *(ta'wiz)* that are wrapped in silk, gold or silver. It is not permissible for them to wear clothing that has been dyed with safflower or saffron. In short, whatever is not permissible for men, should not be worn by young boys as well. If the woof is made of yarn and the warp is made of silk, it will be permissible to make them wear such clothing. Similarly, if the fur of velvet is not made of silk, it will be permissible to wear it. Such clothing can be worn by men as well. If the border of the garment is of silk, it will be permissible to make boys wear such clothing as long as the border is not more than four fingers in width.
2. A hat or any other garment which has gold or silver embroidery work done on it will only be permissible for boys if the embroidery is not very dense. If the embroidery is so dense that only the embroidery and not the cloth is visible from a distance, then it is not permissible to make boys wear such garments. Similar is the case with silk embroidery. If it is very dense, it will not be permissible to make boys wear it.
3. There is no difference in remaining naked and wearing very flimsy clothing such as muslin, lace, and other similar fabrics with which lingerie is made. It is mentioned in the Hadith that women who wear such flimsy clothing will be regarded as naked on the day of judgement. It will be more deplorable if the dress and head gear are both made of such flimsy fabric.
4. It is not permissible for women to adopt the dress and appearance of men, nor is it permissible for men to adopt the dress and appearance of women. Rasulullah sallAllawhu alayhi wa sallam has cursed such men and women.
5. It is permissible for women to wear jewellery. However, it is preferable not to wear too much of jewellery. A woman who wears very little jewellery in this world will be given a lot of jewellery in the hereafter. It is not permissible to wear tinkling jewellery such as those that are worn around the ankles. It is not permissible for little girls to wear such jewellery as well. It is also permissible to wear jewellery that is made with anything other than gold or silver. For example, it is permissible to wear jewellery that is made with brass, gilt, tin, etc. However, rings that are made of anything other than gold or silver are not permissible.
6. Women are ordered to cover their bodies from head to toe. It is not permissible for them to expose their bodies to *ghayr mahrams*. However, it is permissible for an old woman to expose her face, palms, and feet below the ankles. It is not permissible for her to expose the rest of her body. At times the head covering falls off slightly and she goes in the presence of *ghayr mahrams* in this way. This is not permissible. Not a single strand of hair should be exposed in the presence of *ghayr mahrams*. In fact, the hair that falls off her head while combing her hair, and the nails which she has clipped should be left in such a place where *ghayr mahrams* will not be able to see them. If a woman is not cautious in this regard, she will be sinful. Similarly, it is not permissible for a woman to allow any part of her body to touch any part of a man's body. This rule applies to men as well.
7. It is not permissible for a young woman to expose her face in the presence of *ghayr mahrams*, nor should she stand in a place where she could be observed. We learn from this, that the custom of exposing the bride's face in public where all the men can observe her is also not permissible. To do so is a major sin.
8. If a woman's face, head, chest, arm or calf gets exposed in front of her *mahram*, there will be no sin on her. However, her stomach, back, and thighs cannot be exposed in front of her *mahram* as well.
9. It is not permissible for a woman to expose her body from her navel till below her knees even before another woman. Some women bath naked in the presence of other women. This is a very shameless and forbidden act. It is also forbidden to force a woman to expose her body and to bathe her on the ceremonies that are held on the sixth day after child birth, and the fortieth day after child birth. Under no condition should she expose her body from her navel till below the knees.
10. If there is a dire need, it will be permissible to expose that part of the body which is necessary to expose. For example, if a woman has a boil on her thigh, it will be permissible for her to expose just that area where the boil is situated. Under no condition should she expose more than that area. This could be done by wearing a very old pants or sheet and cutting that area of the pants where the boil is situated. The doctor can then inspect that area. However, it is not permissible to show that area to anyone other than the doctor. This is irrespective of whether the person is a male or a female. But if this boil or wound is not in the area between the navel and below the knees, it will be permissible to expose it to another woman. In the same way, at the time of some inspection, it will only be permissible to expose that part which is necessary. The same rule applies to a mid-wife. That is, at the time of need it will be permissible to expose the body to her, but it will not be permissible to expose more than what is necessary. During child birth or at the time of taking some medicine, it will not be permissible to expose more than what is necessary. It is not permissible for a woman to be completely naked. The method of doing this is to wrap a sheet around the body and whenever the need arises, the woman could open the sheet for the mid-wife. The thighs and private parts should not be exposed. Apart from the mid-wife, it is not permissible for anyone else to see her body. To be completely naked and to sit or lie down in the presence of all the other women is absolutely *haraam*. Rasulullah sallAllawhu alayhi wa sallam said: "Allawh's curse is on the one who looks at the *satr* of another person, and the one who exposes her *satr* to others." One has to be very cautious with regard to *mas'alas* of this nature.
11. During pregnancy, if the mid-wife wishes to inspect the stomach, it will not be permissible for the woman to expose her body below her navel. She should cover herself with a sheet or any other covering. It is not permissible to unnecessarily expose the area below the navel even to a mid-wife. The custom of exposing this area to the mid-wife when she is carrying out her inspection, and exposing it to one's house members; is not permissible.
12. It is not permissible to touch those parts of the body which one cannot even look at. The parts of a woman's body which cannot be looked at, cannot be touched by others as well. Therefore, it is not permissible for a masseuse (female who massages) to massage the thighs, etc. even if she inserts her hands beneath the clothing whilst massaging. However, if she wears a glove and massages the thighs by inserting her hand beneath the clothing, it will be permissible.
13. It is *wajib* to make *purdah* with the *kaafir* women who come into one's home. This also applies to maids and domestic servants who are not Muslims. The *purdah* that has to be made with them is the same as that which has to be made with *ghayr mahram* males. The exception is that the face, wrists, and feet can be exposed to them. The head should also be covered. Remember this rule very well because the majority of women do not act according to the rules laid down by the *Shariah* in this regard. In other words, do not expose the head, the entire hands and the calves in front of them. It should also be remembered that if the mid-wife is a *kaafir*, then at the time of delivery, it will be permissible to expose the private parts. However, it will not be permissible for her to look at the other parts of the body. (Because there is no need for her to do so)
14. It is permissible for a woman to expose her entire body to her husband. It is also permissible for the husband to expose his entire body to his wife. However, it is not good to do so unnecessarily.
15. Just as it is not permissible for a woman to appear in the presence of a man or to expose her body in front of him, it is also not permissible for a woman to look at a man. Some women are under the misconception that although it is not permissible for men to look at them, it is permissible for them to look at men. This is absolutely wrong. To stand at the door way and look at men, to look at them from an elevated place, to come in the presence of the bride-groom, etc. are all not permissible.
16. It is not permissible to sit or lie down with a *ghayr mahram* in solitude or in private. Even if both man and woman are sitting separately at a distance, it will not be permissible to do so in private.
17. Just as it is not permissible to expose oneself in the presence of a *ghayr mahram* male, it is also not permissible to expose oneself in the presence of one's spiritual guide. Similarly, an adopted son is regarded as a *ghayr mahram*. By adopting him, he does not become one's real son. *Purdah* will have to be made with him just as *purdah* is made with a *ghayr mahram* male. *Purdah* will also have to be observed with all one's *ghayr mahram* relatives. These include, the husband's younger and elder brothers, sister's husband, husband of the husband's sister, and also one's cousins irrespective of whether they are the children of one's maternal or paternal uncles and aunts.

18. It is not permissible for women to come in the presence of hermaphrodites, castrated persons, and even blind persons.
19. Some women offer their hands to bangle-vendors (and jewellers) so that they may pass the bangles through their hands. This is a shameless and prohibited act.

MISCELLANEOUS MASA'IL

1. It is *mustahab* to remove the hair of the pubic region and the armpits once a week. If one does not remove these hairs weekly, one should at least remove them every fortnight. If one cannot even do this, one should remove them before forty days. If a person leaves these hairs for more than forty days, he will be sinning.
2. It is *makruh* for women to call their husbands and parents by name as this shows disrespect. However, certain occasions may demand that they be called by name. In such circumstances it will be permissible to call both the husband and parents by name. Under all conditions and in all circumstances, one should always be mindful of being respectful to one's husband and parents.
3. It is not permissible to burn any living creature, e.g. it is not permissible to smoke bees in order to get rid of them. It is also not permissible to catch bugs, flies, mosquitoes, etc. and to throw them into a fire. However, if there is no other way of getting rid of them, it will be permissible to do so, e.g. at times it is difficult to get rid of bees. In such a case, it will be permissible to smoke them. It will also be permissible to get rid of bed-bugs by pouring boiling water on the bed if there is no other way of getting rid of them.
4. It is not permissible to take bets, e.g. a person says: "If you eat a full kilo of sweets, I will give you R1. But if you cannot do that, you will have to give me R1." In other words, it is not permissible to take two-sided bets. However, one-sided bets are permissible.
5. When two persons are talking in privacy, one should not go and sit near them. It is a major sin to try and listen to their conversation. It is mentioned in a Hadith that on the day of judgement, boiling lead will be poured into the ears of the person who tries to listen to the private conversation of others despite their disapproval. We learn from this that it is a major sin to spy on the bride and bride groom or to try and listen to their private conversation.
6. It is not permissible for the wife to discuss or announce the private affairs and conversations that transpired between herself and her husband. It is mentioned in a Hadith that Allawh Ta'ala becomes extremely angry when a person discusses or mentions all that transpired between him and his wife.
7. It is not permissible to joke with a person to such an extent that he feels insulted or angered by the joke. One should only joke to the extent that the other person laughs and is amused.
8. It is not permissible to wish for death or to curse oneself when afflicted by any problem or calamity.
9. It is not permissible to play dice games, cards, etc. If these are played for money, they will be regarded as gambling and will therefore be absolutely *haraam*.
10. Once boys reach the age of ten, they should not be allowed to sleep or lie down next to their sisters, brothers or mothers. Once girls reach the age of ten, they should not be allowed to sleep or lie down next to their brothers and fathers. However, the son can sleep next to his father and the daughter can sleep next to her mother.
11. When a person sneezes, he should say *Alhamdolillah*. It will be *wajib* on the person who hears him saying *Alhamdolillah* to say *Yarhamu kumullah*. If the latter person does not say this, he will be sinful. Upon hearing this reply, the person who sneezed should say *Yaghfirullahu lanaa wa lakum*. However, it is not *wajib*, but *mustahab* on the person who sneezed to give this reply.
12. After sneezing, a person said *Alhamdolillah* which was heard by several persons. It will not be *wajib* on all of them to give a reply to it. If one of them gives a reply, it will be sufficient. However, if none of them gives a reply, all will be sinful.
13. If a person sneezes continuously, it will be *wajib* to say *Yarhamu kumullah* up to three times and not more.
14. When a person mentions the name of Rasulullah sallAllawhu alayhi wa sallam, hears it or reads it, it becomes *wajib* upon him to send salutations to Rasulullah sallAllawhu alayhi wa sallam. The person will be sinning if he does not do so. But if his name is mentioned several times, it will not be *wajib* to recite the *durood* each time. It will be sufficient to recite it once. But if a person moves from his place and takes his name or hears it again, it will be *wajib* to recite the *durood* again.
15. It is not permissible to shave the head of a child in such a way that a certain portion is entirely bald and another portion is left long. Either shave the entire head bald or leave all the hair unshaven.
16. It is not permissible for women to apply perfumes or any other fragrant creams, lotions, etc. in such a way that *ghayr mahrams* get the smell of the fragrance.
17. It is not permissible to give clothing which is not permissible to wear, e.g. it is not permissible for the husband to purchase clothing that is not permissible for his wife to wear. Similarly, it is not permissible for a tailor or dressmaker to sew clothing which is not permissible for Muslims to wear.
18. It is not permissible to read short stories, novels, novels based on love and beauty which are of a fictitious nature. It is also not permissible to look at books and magazines that have pictures of men and women in shameless clothing or no clothing at all. Books containing love poems should also be abstained from. Books and magazines of this sort should not even be purchased. If they are found in the possession of one's children, they should be burnt.
19. The custom of making *salaam*, shaking hands, embracing each other is also *sunnah* for women. Women should adopt these Islamic customs among themselves.
20. If a person is a guest at someone's house, he should not give any food or anything else to a beggar from his host's house without the permission of the latter.

GLOSSARY

Explanation of Islamic Terms

Arsh: The throne of Allawh Ta'ala.

Banu Isra'eel: Literally means the children of Isra'eel. It refers to the progeny of Hadrat Ya'qub alayhis salaam.

Barakah: Literally means "blessings". It refers to the experiencing of abundance in things which are apparently insignificant or little, both in value and amount.

Burqah: A head covering worn by women.

Dua: Invocation to Allawh, supplication, prayer, request, plea.

Durood: The sending of salutations upon Rasulullah sallAllawhu alayhi wa sallam.

Eid ul-Ad'haa: The 10th of Zil Hijjah. Literally means "the festival of sacrifice". It is referred to as ad'haa because it is on this day that animals are sacrificed in the name of Allawh and for His pleasure alone.

Eid ul-Fitr: The first day of Shawwaal. Literally means "feast of breaking the Ramadaan fast". It is referred to as fitr because it is on this day that the month-long Ramadaan fast comes to an end.

Fard: Literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fard act is a major sin. Rejecting a fard act amounts to kufr.

Ghayr mahram: Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe purdah with all ghayr mahrams.

Haid: Monthly periods or menstruation experienced by a woman.

Hoor: Large-eyed women of paradise promised to the believers.

Ibaadah: Literally means "worship". In Islam it refers to all those acts with which one renders worship to Allawh Ta'ala.

Iddah: In Islamic law it refers to the period of waiting during which a woman may not remarry after being widowed or divorced.

Iftaar: The time of opening one's fast. This time commences immediately after sunset.

Ihraam: Two pieces of unstitched cloth which are donned by the person performing hajj or umrah.

Jumu'ah musjid: Refers to the musjid in which jumu'ah salaat is offered. It is also referred to as a jaame musjid. It is generally the main musjid in a town or city.

Kaafir: Literally means a "disbeliever". In Islam it refers to one who rejects Allawh and does not believe in Muhammad sallAllawhu alayhi wa sallam as the final messenger of Allawh.
Kaffarah: Literally means "penance, atonement, expiation". In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act.
Kalaam-e-majeed: Refers to the Holy Quran.
Kalimah: Refers to the basic tenet of Islam, i.e. bearing witness that there is none worthy of worship except Allawh and that Muhammad is the messenger of Allawh.
Kuffaar: Plural of kaafir.
Kufr: Refers to the state of disbelief.
Kurta: An Urdu word meaning "shirt". However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.
Lungi: A loin cloth worn by men especially in eastern countries. A lungi is wrapped around the waist and extends up to the ankles.
Mahram: Refers to the person with whom marriage is not permissible and with whom strict purdah is not incumbent.
Makruh: That which is disliked or detestable but not forbidden.
Meelad: Literally means "birth, birthday". In this context it refers to the birthday celebrations held in respect for Rasulullah sallAllawhu alayhi wa sallam. In most cases these celebrations are innovations which are accompanied by many other evils.
Miswaak: A thin stick or twig which is used to clean the teeth.
Mt. Uhud: Name of a mountain outside Madinah.
Muharram: The first month of the Islamic calendar.
Mustahab: That which is preferable or desirable.
Nafl: That which is optional.
Nifaas: Refers to the flowing of blood after child-birth.
Purdah: An Urdu word meaning "seclusion". It is an equivalent of the Arabic word "hijaab". Refers to the seclusion of women from strangers. There are different stages of purdah, the highest of which is that the woman should not come out of her home except for a valid Islamic reason.
Qada: Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed due to some reason or the other.
Qiblah: The direction in which one faces when offering salaat.
Qiyaamah: The day of resurrection.
Qurbaani: Literally means "sacrifice". In Islam it refers to the sacrificing of animals solely for the pleasure of Allawh Ta'ala on the day of eid ul-ad'haa and the two days following it.
Rajab: The seventh month of the Islamic calendar.
Rakaat: Literally means "bending of the torso from an upright position". In kitaabus salaat it refers to one unit of salaat which comprises of the standing, bowing, and prostrating postures.
Ramadaan: The ninth month of the Islamic calendar.
Sadaqah: Literally means "charity". This word is also used as an equivalent of zakaat.
Sadaqatul fitr: Refers to the charity that is given on or prior to the day of eid ul-fitr. For further details, refer to the chapter on sadaqatul fitr.
Sajdah: The act of prostrating.
Salaam: Literally means "peace". In salaat it refers to the saying of *"as salaamu alaykum wa rahmatullah"* which denotes the end of the salaat. It is also a way of greeting among Muslims.
Satr: An Urdu word derived from the Arabic "sitr", which means "cover, shield". In the Urdu context it refers to that area of the body which has to be covered. It is also referred to as the "aurah".
Sehri: Refers to the meal partaken before dawn by the person who intends fasting. For further details refer to the chapter on sehri and iftaar.
Sha'baan: The tenth month of the Islamic calendar.
Shirk: Polytheism or ascribing partners to Allawh Ta'ala.
Subah saadiq: Literally means "true dawn". It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the time of fajr salaat commences.
Sub'haanAllawh: Means "glory to Allawh".
Sufis: A term used to refer to mystics or saints. Such persons are also known as the auliyaa of Allawh, i.e. the close friends of Allawh. These are the persons who have dedicated their entire lives in the ibaadah of Allawh Ta'ala.
Surmah: Antimony. A black powdery substance that is applied to the eyes. It is sunnah to apply surmah.
Tasbeeh: Saying "sub'haanAllawh". A rosary that is used to glorify Allawh Ta'ala is also called a tasbeeh.
Umrah: Commonly referred to as the lesser pilgrimage. It is similar to hajj with the exception that many of the rites of hajj are left out and that it could be performed throughout the year.
Wajib: Literally means "obligatory'. In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a wajib without any valid reason makes one a faasiq and entails punishment.
Zikr: The remembrance of Allawh Ta'ala.
Zil Hijjah: The last month of the Islamic calendar.
Zil Qa'dah: The eleventh month of the Islamic calendar.

BOOK V

THE CALL TO SAWLAH

1. If the *adhaan* is being called out for any *salaat*, it is necessary that it be given in the **time** of that *salaat*. If the *adhaan* is given before the commencement of the time, it will not be valid. When the time enters, the *adhaan* will have to be repeated irrespective of whether it was for *fajr salaat* or any other salaat.
2. The *adhaan* and the *iqaamah* have to be in Arabic and in exactly the same words as conveyed to us from Rasulullah sallAllawhu alayhi wa sallam. If the *adhaan* is given in any other language, or in Arabic but in different words; then this will not be valid even if, upon hearing it, people understand it as *adhaan* and the purpose of *adhaan* is fulfilled (i.e. even if people respond to the *adhaan* by coming to offer their *salaat*).
3. It is necessary for the *mu'azzin* to be a male. The *adhaan* of a female is not proper. If a woman gives *adhaan*, it should be repeated. If *salaat* is offered without it being repeated, it will be as if *salaat* was offered without any *adhaan*.
4. It is necessary that the *mu'azzin* be of sound intellect. If a child who has not reached the age of understanding, a lunatic or an intoxicated person gives *adhaan*; it will not be considered.
5. The *sunnah* method of calling out *adhaan* is that the person calling out *adhaan* should be pure from the major and minor impurities. He should go to an elevated place away from the musjid, face the *qiblah*, insert his forefingers into both his ears, and say the following words as loud as possible without overstraining himself: *Allawhu Akbar* four times, *Ash hadu an la ilaaha illa Allawhu* twice, *Ash hadu anna Muhammadar Rasulullah* twice, *Hayya alas salaat* twice, *Hayya alal falaah*

twice, *Allawhu Akbar* twice again, and *La ilaaha illa Allawhu* once. When saying *Hayya alas salaat*, he should turn his face towards the right in such a way that his chest and feet do not turn away from the *qiblah*. When saying *Hayya alal falaah*, he should turn his face towards the left in such a way that his chest and feet do not turn away from the *qiblah*.
In the *fajr adhaan*, after saying *Hayya alal falaah*, he should add the words *as-Salaatu khayrum minan naum* two times.
The total phrases of *adhaan* are therefore fifteen while there are seventeen words for the *adhaan* of *fajr*.
The words of the *adhaan* should not be uttered in a singing tune, nor should they be uttered in such a way that some of the words are said loudly while others are said softly.
After saying *Allawhu Akbar* twice, he should wait to the extent that the person who is listening to the *adhaan* can reply to it. Apart from *Allawhu Akbar*, even for the other words, he should wait for a similar period before continuing with the next words.
6. The method of *iqaamah* is also the same. The difference is that it is preferable to call out the *adhaan* outside the musjid, while the *iqaamah* is called out inside. *Adhaan* is called out in a loud voice while *iqaamah* is called out in a comparatively softer voice. In *iqaamah* one does not say *as-salaatu khairun minan naum*. Instead, for all the five *salaats* one has to say *Qad qaamatis salaat* two times. When saying the *iqaamah* one does not have to insert one's fore-fingers into one's ears. The reason for inserting the fingers into the ears is to raise the voice, and this is not necessary when saying the *iqaamah*. In the *iqaamah*, it is not necessary to turn right and left when saying *Hayya alas salaat* and *Hayya alal falaah*. However, some jurists are in favour of this.

Rules Concerning Adhaan and Iqaamah

1. For every *fard-e-ayn salaat*, it is *sunnat-e-mu'akkadah* for men to call out *adhaan* once. This is irrespective of whether a person is a traveller or not, whether he is reading in congregation or alone, or whether he is reading a *qada salaat* or not. For *jumu'ah salaat*, the *adhaan* should be called out twice.
2. If a *salaat* was missed for a reason in which all the people were involved, then the *adhaan* for that *salaat* should be given aloud. If it was missed for some specific reason, it should be given secretly in a soft voice so that people do not come to know of any missed *salaat* by hearing the *adhaan* aloud. The reason for this is that missing a *salaat* is a sign of negligence and laziness, and to be negligent and lazy in affairs of the *Deen* is a sin. And it is not good to announce or expose one's sins.
If several *salaats* were missed and all are being read at one time, it will be *sunnah* to call out the *adhaan* for the first *salaat* only. As for the other *salaats*, only the *iqaamah* is *sunnah*. However, it is *mustahab* to call out *adhaan* for each *salaat* separately.
3. If a person is travelling and all his companions are present with him, then it will be *mustahab*, and not *sunnat-e-mu'akkadah,* for him to give the *adhaan*.
4. If a person offers his *salaat* at home, whether alone or in congregation, then both the *adhaan* and the *iqaamah* will be *mustahab* for him on condition that the *adhaan* and *iqaamah* of the musjid of that area or town has already been called out. This is so because the *adhaan* and *iqaamah* of the area is sufficient for all the residents of that area.
5. If a person goes to a musjid in which the *adhaan, iqaamah* and *salaat* has already been performed,it will be *makruh* for him to give *adhaan* and *iqaamah* when offering his own *salaat*. However, if that musjid does not have any appointed *imam* or *mu'azzin*, it will not be *makruh,* but preferable.
6. A person is in a place in which all the conditions for *jumu'ah salaat* are found and *jumu'ah* is even performed there. Despite this, he offers *zuhr salaat* instead of *jumu'ah salaat.* It will therefore be *makruh* for him to call out *adhaan* and *iqaamah*. This is irrespective of whether he offers the *zuhr salaat* due to some excuse or not, or whether he offers it before the completion of the *jumu'ah salaat* or after its completion.
7. It is *makruh* for women to call out *adhaan* and *iqaamah* irrespective of whether they are offering their *salaat* in congregation or individually.
8. Apart from *fard-e-ayn salaat, adhaan* for any other *salaat* is not prescribed - irrespective of whether it is a *fard-e-kifaayah salaat*, such as *janaazah salaat*; or a *wajib salaat*, such as *witr salaat,* the *salaats* of *eid*; or whether it is a *nafl salaat*.
9. It is *mustahab* on the person who hears the *adhaan* to reply to it irrespective of whether he is a man or woman, in a state of purity or impurity. Some *ulama* have even said that it is *wajib*. But the preferred opinion is that it is *mustahab*.
Replying to the *adhaan* means that the words which the *mu'azzin* says should be repeated. However, when replying to *Hayya alas salaat* and *Hayya alal falaah*, he should say *La hawla wa la quwwata illa billahil aliyyil azeem*. For *As-salaato khairun minan naum* he should say *Sadaqta wa bararta*.
After the *adhaan* he should send salutations to Rasulullah sallAllawhu alayhi wa sallam and then read the following dua:
!!!

2. The *mu'azzin* has to be of sound mind. The *adhaan* and *iqaamah* of a lunatic, intoxicated person or immature child is *makruh*. Their *adhaan* will have to be repeated and not their *iqaamah*.
3. The *mu'azzin* must know the necessary rules applicable to him and he must also know the times of the different *salaats*. If an ignorant person calls out the *adhaan*, he will not get the same reward as that of a *mu'azzin*.
4. The *mu'azzin* must be pious and religiously-minded and he must be aware of the condition of the people - reminding those who do not attend the congregation. He must do this if he has no fear of anyone causing harm to him.
5. The *mu'azzin* must have a loud voice.

Sunnats related to the adhaan and iqaamah

1. The *adhaan* should be called out at an elevated place outside the musjid. The *iqaamah* should be called out inside the musjid. To call out the *adhaan* inside the musjid is *makruh-e-tanzihi*. However, it is not *makruh* to call out the second *adhaan* of *jumu'ah* inside the musjid in front of the pulpit *(mimbar)*. In fact, this is practised in all Muslim countries.
2. The *adhaan* has to be called out standing. If anyone calls it out while sitting, this will be *makruh* and it will have to be repeated. However, if a traveller is on his mount or a person gives *adhaan* for his own *salaat,* it will not have to be repeated.
3. The *adhaan* has to be called out in a loud voice. However, if a person is calling out *adhaan* for his own *salaat*, he has the choice to say it aloud or softly. Even then, there is more reward in saying it aloud.
4. It is *mustahab* to insert the fore-fingers into the ears at the time of calling out the *adhaan*.
5. The words of the *adhaan* should be said with a pause between them, while the *iqaamah* should be said quickly. In other words, when saying the *takbeers* of the *adhaan*, the *mu'azzin* should pause after every two *takbeers* so that those who are listening to the *adhaan* can repeat the words. Apart from the *takbeers*, he should pause after every sentence and thereafter continue with the next word. If, due to some reason, he does not pause in this way, it will be *mustahab* to repeat the *adhaan*. If the *iqaamah* was called out by pausing, it is not *mustahab* to repeat it.
6. When calling out *adhaan*, it is *sunnah* to turn towards the right and left when saying *Hayya alas salaat* and *Hayya alal falaah*. This is irrespective of whether the *adhaan* is for a *salaat* or for some other reason. However, his chest and feet should not turn away from the *qiblah*.
7. *Adhaan* and *iqaamah* should be called while facing the *qiblah* as long as he is not mounted on an animal. It is *makruh-e-tanzihi* to call out *adhaan* and *iqaamah* while one is not facing the *qiblah*.
8. At the time of calling out the *adhaan* it is necessary for the person to be pure from *hadath-e-akbar* (major impurity) and *mustahab* to be pure from both the major and minor impurities. At the time of calling out the *iqaamah*, it is **necessary** to be pure from both the impurities. If a person calls out *adhaan* while in a state of *hadath-e-akbar*, this will be *makruh-e-tahrimi* and it will be *mustahab* to repeat that *adhaan*. Similarly, if a person calls out *iqaamah* while in a state of major or minor impurity, this will be *makruh-e-tahrimi* but it is **not** *mustahab* to repeat the *iqaamah*.
9. It is sunnah to say the words of the *adhaan* and *iqaamah* in the sequence shown to us. If a person says a latter word first, for example, he says *Ash hado anna Muhammadar Rasulullah* **before** *Ash hado an la ilaaha illa Allawhu*, or he says *Hayya alal falaah* before *Hayya alas salaat*; then in such a case, just the latter word should be repeated. In the first example, after saying *Ash hado an la ilaaha illa Allawhu* he should repeat *Ash hado anna Muhammadan Rasulullah*. In the second example, after saying *Hayya alas salaat*, he should repeat *Hayya alal falaah*. It is not necessary to repeat the entire *adhaan*.
10. While calling out the *adhaan* and *iqaamah*, no other words should be spoken, even if they be a greeting or a reply to a greeting. If a person speaks while calling out *adhaan* or *iqaamah* and he spoke considerably, he should repeat the *adhaan* and not the *iqaamah*.

preference is given to the *muqeem* over the *musafir*. Thereafter, the person who was born as a free person. Thereafter, the person who made *tayammum* for *hadath-e-asghar* is given preference over the person who made *tayammum* for *hadath-e-akbar*. But according to some, the person who made *tayammum* for *hadath-e-akbar* is given preference.

The person in whom two qualities are found is given preference over the person in whom only one quality is found. For example, the person who knows the *masa'il* of salaat and also recites the Quran correctly has preference over the person who only knows the *masa'il* of salaat and cannot read the Quran correctly.

3. If jama'at is made in a house, the person whose house it is has more right of *imaamat* over the others. Thereafter, the person whom he appoints as an imam. However, if the owner of the house is a *jaahil*, and the other persons have knowledge of the *masa'il*, they will have the right of *imaamat*.
4. If there is an *imam* who is appointed in a particular musjid, then in his presence no one else has the right of *imaamat*. However, if he appoints anyone else as the imam, there will be no harm in this.
5. In the presence of the *Qadi*, i.e. the ruler of the Islamic state, no one else has the right of *imaamat*.
6. It is *makruh-e-tahrimi* to make *imaamat* without the happiness of the people. However, if that person is the most qualified person for *imaamat*, i.e. no one else has the qualities of *imaamat* as he possesses, then it will not be *makruh* for him. Instead, whoever is unhappy with his *imaamat* will be in the wrong.
7. It is *makruh-e-tahrimi* to appoint a *faasiq* or a *bid'atee* as an *imam*. However, if (Allawh forbid) there is no one else apart from these people, then it will not be *makruh*. In the same way, if the *bid'atee* or the *faasiq* is a powerful person and they are unable to remove him, or there is a fear of great discord or dissension, even then it will not be *makruh* on the muqtadis.
8. It is *makruh-e-tanzihi* to appoint the following persons as an imam: (a) a slave who is regarded as a slave in Islamic jurisprudence and not the one who is bought at the time of a famine,etc. even if he has been freed, (b) a villager, (c) a blind person who is not conscious of the laws of purity and impurity, (d) a person who cannot see well at night, (e) a *waladuz zina*, i.e. a person who was born out of an illicit relationship. However, if all these persons are possessors of knowledge and virtue, and people do not mind appointing them as imams, then it will not be *makruh*. It is also *makruh-e-tanzihi* to appoint a handsome youth whose beard has not appeared as yet, and also a person who has no intellect.
9. It is *wajib* on all the muqtadis to be in conformity with the imam in all the *fara'id* and *wajibaat* of salaat. However, it is not *wajib* to be in conformity with him in the sunnats. Based on this, if the imam is a follower of the *Shafi'i* school of thought and he raises his hands at the time of going into *ruku* and coming up from *ruku*, then it is not necessary for the *Hanafee* muqtadis to raise their hands. This is because the raising of the hands is sunnah even according to them. Similarly, if the *Shafi'i* imam reads the *qunut* in the *fajr salaat*, it is not necessary for the *Hanafee* muqtadis to do the same. However, since *qunut* is *wajib* in *witr salaat*, and the *Shafi'i* imam will read it **after** standing up from *ruku*, the *Hanafee* muqtadis should also read it after the *ruku*.
10. It is *makruh-e-tahrimi* for the imam to recite very long *Surahs* which are more than the recommended amount, or to stay for very long periods in the *ruku* and *sajdah* postures. Instead, the imam should take into consideration the need, necessities, and weakness of the muqtadis. He should make his *qira'ah* after taking into consideration the condition of the person who is the weakest of all of them. In fact, if there is a great urgency, it will be preferable for him to make his recitation even shorter than the recommended amount. This is so that people do not find any difficulty which could be a cause for a decrease in the jama'at.
11. If there is only one muqtadi who is a male or an immature boy, he should stand in line with or slightly behind the imam to the right of the imam. It is *makruh* to stand on the left hand side of the imam (or directly behind him - in this case).
12. If there is more than one muqtadi, they should stand behind the imam. If there are two muqtadis, it would be *makruh-e-tanzihi* for them to stand on either side of the imam. And if there are more than two muqtadis, it would be *makruh-e-tahrimi* to do so. This is because when there are more than two muqtadis, it is *wajib* for the imam to stand in front.
13. At the time of commencing the jama'at there was only one muqtadi and he stood to the right of the imam. Thereafter, more muqtadis joined the jama'at. The first muqtadi should step back so that all the muqtadis could get together and stand behind the imam. If he does not move back, the other muqtadis should pull him back. But if the muqtadis unintentionally stand to the right and left of the imam and do not pull the first muqtadi back, then in this case the imam should step forward so that all the muqtadis could get together and stand behind him. Similarly, if there is no place to move backwards, it will be the duty of the imam to step

forward. But if the muqtadi is unaware of the *masa'il*, as is generally the case today, then it will not be advisable to move him because it is possible that he may do something which may break his salaat.
14. If the muqtadi is a woman or an immature girl, she should stand behind the imam irrespective of whether there is only one woman or several women.
15. If there are different types of muqtadis, i.e. a few men, a few women and a few children, then it is the duty of the imam to arrange their *saffs* in the following order: firstly he should arrange the *saffs* of the men, thereafter the *saffs* of the immature boys, thereafter the *saffs* of the women, and lastly the *saffs* of the immature girls.
16. It is the duty of the imam to straighten the *saffs*. That is, he should stop the people from standing unevenly, and he should order them to stand straight. They should stand next to each other and should not leave any gaps within the *saff* itself.
17. It is *makruh* for a person to stand alone in a *saff*. Instead, in such a case, he should pull a person back who is standing in the *saff* in front of him and make him stand in line with him. But if there is the possibility that the person will disrupt his salaat or take this unkindly, then he should not do this.
18. It is *makruh* to stand in a new *saff* if there is place in the first *saff*. Once the *saff* is complete, then only should one stand in a new *saff*.
19. It is *makruh-e-tahrimi* for a man to make *imamat* of women in a place where there is no other man or where there is no *mahram* female such as his wife, mother, sister, etc. If there is another man or *mahram* female, it will not be *makruh*.
20. A person is offering the *fard* of *fajr, maghrib* or *esha salaat* alone and he is offering his salaat silently. If a person joins him and follows him while he is in this salaat, then there are two alternatives in this: (i) this person makes this intention in his heart that he is now becoming the imam so that his salaat may be offered with jama'at, (ii) he does not make this intention but continues thinking to himself that although this person has come and stood behind me, I am still offering my salaat alone. In the first case, the moment he makes his intention, it will be *wajib* for him to start reciting in a loud voice. If he had already recited a part of *Surah Faatihah* or any other *Surah* silently, he should start reciting them aloud the moment he makes his intention. This is because it is *wajib* on the imam to make the *qira'at* in a loud voice for the *fajr, maghrib* and *esha salaats*. As for the second case, it is not *wajib* to make the *qira'at* in a loud voice and even the salaat of that muqtadi will remain valid. This is because it is not necessary for the imam to make an intention of *imamat* in order for the salaat to be valid.
21. If the imam or the *munfarid* is offering his salaat at home or in an open field, it is *mustahab* for him to place an object which is equal to one arm or more in length and equal to one finger or more in thickness in front of him either on his right or left side. This object is called a *sutra*. However, if he is offering his salaat in a musjid or in a place where people will not pass in front of him, then there is no need to do this. The *sutra* of the imam will suffice for all the muqtadis. Once the *sutra* has been placed, there is no sin in walking beyond the *sutra*. But if someone walks within the *sutra*, he will be committing a sin.
22. A *laahiq* is that muqtadi who misses a few or all his rakaats after having joined the jama'at, irrespective of whether he has an excuse or not. Example where he has an excuse: he falls asleep in his salaat and thereby misses a few rakaats, or he is unable to make *ruku* and *sajdah* because of the large number of people, or his *wudu* breaks and while he is gone to make his *wudu* he misses a few rakaats. (In *salaatul khauf*, the first group is regarded as the *laahiq*. Similarly, the *muqeem* who follows an imam who is a *musafir* and who is making *qasr*, is regarded as a *laahiq* after the completion of the salaat of the imam). Example where he has no excuse: he goes into *ruku* or *sajdah* before the imam and even comes up before him, on account of which his rakaat is not considered to be valid. With regard to that rakaat, he will be regarded as a *laahiq*. It is *wajib* on the *laahiq* to complete the rakaats which he had missed first. After completing them, he should join the jama'at if it is still in progress, if not, he should offer the balance of his salaat as well.
23. The *laahiq* will also be regarded as a *muqtadi* for the rakaats which he had missed. That is, just as a *muqtadi* does not make *qira'at* but merely stands silently, the *laahiq* will also do this. And just as the *muqtadi* does not make *sajdah-e-sahw* when he makes any mistake, so is the case with the *laahiq*.
24. The *masbuq*, i.e. the one who has missed a few rakaats, should join the imam and offer whatever is left of his salaat with the jama'at. Once the imam completes his salaat, the *masbuq* should stand up and complete the rakaats which he had missed.
25. The *masbuq* has to offer his missed rakaats as a *munfarid* with *qira'at*. And if he makes any mistake in these rakaats, it is also necessary for him to make *sajdah-e-sahw*.
26. The *masbuq* should offer his missed rakaats in the following order: he should first offer those rakaats in which there is *qira'at* and then those which have no *qira'at*. As for the rakaats which he has offered with the imam, he should sit for them accordingly. That is, after counting the rakaats, he should make his first *qa'dah* after the one that is second. He should make his last *qa'dah* after his third rakaat if the salaat is a three rakaat salaat (such as *maghrib*). Examples: a person joined the jama'at for *zuhr salaat* when three rakaats had already been completed. When the imam makes *salaam* at the end of the salaat, this person should stand up and offer the three rakaats which he missed in the following manner: in the first rakaat he should recite *Surah Faatihah*, another *Surah*, make his *ruku* and *sajdahs* and then sit down for his first *qa'dah*. He has to sit down because this rakaat is regarded as his second rakaat after combining it with the rakaat that he had offered with the imam. Thereafter, he should offer his second rakaat and recite *Surah Faatihah* and another *Surah* in it as well. After this second rakaat he should not sit down because this rakaat is regarded as his third rakaat after joining it to the previous two. Thereafter, he should offer his third rakaat without reciting another *Surah* after having recited *Surah Faatihah* because this rakaat was not a rakaat of *qira'at*. After this rakaat, he should sit down because this is his last *qa'dah*.
27. A person is a *laahiq* and a *masbuq* as well. Example, he joined the jama'at after a few rakaats and after joining in, he also misses some rakaats. He should first offer those rakaats which he missed after joining, i.e. in which he was a *laahiq*. However, he should offer these as if he is following the *imam*, i.e. he should not make *qira'at* and he should offer his salaat in the same order as that of the *imam*. Thereafter, if the jama'at is still in progress, he should join it. If not, he should also offer the balance of his salaat after having read those rakaats in which he was a *masbuq*. Example: a person joined the *asr salaat* after one rakaat. Upon joining the jama'at, his *wudu* broke so he went to repeat his *wudu*. In the meantime, the salaat ended. He should first offer those three rakaats which he missed out after having joined the jama'at. Thereafter, he should offer the one rakaat which he had missed before joining the jama'at. He should offer those three rakaats as a *muqtadi*, i.e. he should not make *qira'at* and he should sit down after the first of those three rakaats. This is because this is the second rakaat of the *imam* and he (*imam*) had sat in this rakaat. Thereafter, he should not sit in the second rakaat because this is actually the third rakaat of the *imam*. Thereafter, he should sit down in the third rakaat because this is actually the fourth rakaat of the *imam* and he had sat in this rakaat. Thereafter, he should offer that rakaat which he had missed before joining the jama'at, and he should also sit in this rakaat because it is his fourth rakaat. He also has to make *qira'at* in this rakaat because he is a *masbuq* in this rakaat and a *masbuq* is regarded as a *munfarid* in the rakaats which he missed.
28. It is *sunnah* for the *muqtadis* to follow the *imam* in all the postures without any delay. The *takbeer-e-tahreemah, ruku,* standing after *ruku, sajdahs* - all have to be carried out with the *imam*. In other words, every act has to be carried out simultaneously with every act of the *imam*. However, if the *imam* stands up from the first *qa'dah* before the *muqtadis* could complete their *at-tahiyyaat*, the *muqtadis* should complete their *at-tahiyyaat* first and then stand up. Similarly, if the *imam* makes *salaam* in the last *qa'dah* before the *muqtadis* could complete their *at-tahiyyaat*, they should complete their *at-tahiyyaat* first and then make *salaam*. However, if the *muqtadis* have not read their *tasbeehs* in the *ruku* and *sajdahs*, they should still stand up with the *imam*.

GLOSSARY

Explanation of Islamic Terms

Adaa: Literally means performance, execution or discharge of a duty. "Adaa salaat" refers to a salaat which is offered at its specified time. "Adaa" is the opposite of "qada".

Adhaan: The call to salaat. For further details, refer to the chapter on "Adhaan".

Ahl ul-Kitaab: Literally means "People of the Book". Generally, it refers to the Jews and the Christians.

Arsh: The throne of Allawh Ta'ala.

Asr: Literally means "afternoon". Generally, it refers to the afternoon prayer which is the third of the five daily salaats. It is also referred to as asr salaat or salaatul asr.

Aurah: Literally means "genitals". In Islamic terminology it refers to that area of the body which has to be covered. For men, the aurah is from the navel to below the knees. As for women, their entire bodies are regarded as an aurah.

Barakah: Literally means "blessings". It refers to the experiencing of abundance in things which are apparently insignificant or little, both in value and amount.

Bid'ah: Literally means "innovation". In Islam it refers to introducing new things into religion which have no basis in the Quran or Sunnah, and in addition to this, to regard these new things as acts of ibaadah. A bid'ah is a major sin in Islam.

Dua: Invocation to Allawh, supplication, prayer, request, plea.

Dua-e-qunoot: A special dua that is recited in witr salaat. For further details, refer to the chapter on "Witr Salaat".

Durood: The sending of salutations upon Rasulullah sallAllawhu alayhi wa sallam.

Eid: Literally means "feast, festival". In Islam, it refers to the first day of the month of Shawwaal and the tenth day of the month of Zil Hijjah. Both these days are days of celebration and devotion to Allawh Ta'ala.

Eid-gah: The place where the eid salaat is offered. In Arabic it is referred to as the "musalla".

Eid salaat: The salaat that is offered on the days of eid.

Eid ul-Ad'haa: The tenth of Zil Hijjah. Literally means "the festival of sacrifice". It is referred to as ad'haa because it is on this day that animals are sacrificed in the name of Allawh and for His pleasure alone.

Eid ul-Fitr: The first of Shawwaal. Literally means "feast of breaking the Ramadaan fast". It is referred to as fitr because it is on this day that the month-long Ramadaan fast comes to an end.

Esha: Literally means "evening". Generally, it refers to the evening prayer which is the fifth of the five daily prayers. It is also referred to as esha salaat or salaatul esha.

Faasiq: Literally means "godless, sinful, offender, sinner, adulterer". In Islamic law it refers to the person who does not meet the legal requirements of righteousness.

Fajr: Literally means "dawn". Generally, it refers to the dawn prayer which is the first of the five daily prayers. It is also referred to as fajr salaat or salaatul fajr.

Fara'id: Plural of fard. Fard literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fard act is a major sin. Rejecting a fard act amounts to kufr.

Fard: See fara'id.

Fard-e-ayn: Refers to an act or duty which is incumbent and compulsory on each and every individual.

Fard-e-kifaayah: Refers to an act or duty which is incumbent and compulsory on the community as a whole. If a few members of the community or locality fulfil that act, the entire community will be absolved of that responsibility or duty. And if no one from that community or locality fulfils that responsibility or duty, the entire community will be sinful.

Fatwa: A formal legal opinion or verdict in Islamic law.

Fidyah: Literally means "ransom". In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act.

Ghayb: Literally means "the unseen". In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the unseen are: hell, heaven, angels, etc. A Muslim has to believe that no one has the knowledge of the unseen except Allawh.

Ghayr Mahram: Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe purdah with all ghayr mahrams.

Ghusl: Literally means "bath, wash". In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry.

Hadath: Literally means "impurity". Hadath is of two types; hadath-e-akbar and hadath-e-asghar. Hadath-e-akbar is that impurity which necessitates ghusl. Hadath-e-asghar is that impurity which necessitates wudu.

Hadith: Hadith literally means "speech". In Islam it refers to the sayings and actions of Rasulullah sallAllawhu alayhi wa sallam. Those sayings and actions which have been endorsed or approved by him also fall under the purview of Hadith.

Haid: Monthly periods or menstruation experienced by a woman.

Hajj: Literally means "pilgrimage". In Islam it refers to the annual pilgrimage to Makkah. Hajj is the fifth pillar of Islam.

Hijaab: See Purdah.

Ibaadah: Literally means "worship". In Islam it refers to all those acts of worship with which one renders worship to Allawh Ta'ala.

Imam: Literally means "leader". In kitaabus salaat it refers to the leader of the congregation for salaat.

Imaamat: Refers to the act of being an imam or the entire institution of imaamate which deals with the appointment, rules, regulations, etc. which are related to the imam.

Iqaamah: Refers to the second call to salaat in a musjid indicating the imminent beginning of the salaat with congregation. For further details, refer to the chapter on adhaan and iqaamah.

Iqtidaa: Refers to the act of following the imam in salaat.

Ishaarah: Literally means "gesture". In kitaabus salaat it refers to the offering of salaat through gestures and signals for the person who is unable to offer his salaat in the normal stipulated manner due to sickness or physical handicap.

Istighfaar: The seeking of forgiveness from Allawh Ta'ala.

Istikhaarah: The seeking of good from Allawh Ta'ala. For further details, refer to the chapter on salaatul istikhaarah.

Istinja: Cleansing of one's private parts after having relieved oneself. This is irrespective of whether this cleansing is done with water or lumps of sand.

I'tikaaf: Literally means "to live in seclusion". In Islam, it generally refers to the act of secluding oneself in the musjid in the month of Ramadaan.

Jaahil: Literally means "an ignorant person". Here it refers to one who is ignorant of the knowledge of Islam. This is irrespective of whether it is general knowledge of Islam or knowledge of the rules and regulations of Islam.

Jaame musjid: Refers to a musjid in which the jumu'ah salaat is offered. It is generally the main musjid in a town or city.

Jahannam: Hell. A dweller of hell is called a jahannami.

Jama'at: Literally means "congregation or group". In kitaabus salaat it refers to the act of offering salaat with congregation.

Janaazah salaat: Salaat that is offered over the deceased person. For further details refer to the chapter on janaazah salaat.

Jannah: Heaven or paradise. A dweller of heaven is called a jannati.

Jihaad: Literally means "fight or battle". In Islam, it generally refers to the act of waging a war against the disbelievers as a religious duty.

Jumu'ah salaat: Refers to the mid-day salaat that is offered on Fridays. For further details, refer to the chapter on jumu'ah salaat.

Kaafir: Literally means "a disbeliever". In Islam it refers to one who rejects Allawh and who does not believe in Muhammad sallAllawhu alayhi wa sallam as the final messenger of Allawh.

Kafan: A shroud or winding sheet. It refers to the sheet or shroud that is used to cover the deceased. For further details, refer to the chapter on kafan.

Kaffarah: Literally means "penance, atonement, expiation". In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act.
Khutbah: Literally means "a lecture". In kitaabus salaat it refers to the lecture or sermon that is delivered on Fridays prior to the jumu'ah salaat or the sermon that is delivered on the days of eid after the eid salaat. These khutbahs have to be delivered in the Arabic language.
Kuffaar: Plural of kaafir.
Kuniyyat: Surname or agnomen consisting of abu or umm followed by the name of the son.
Kurta: An Urdu word meaning "shirt". However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.
Laahiq: A laahiq is a muqtadi who misses a few or all his rakaats after having joined the congregation irrespective of whether he has some excuse or not. For further details refer to the chapter "Masa'il connected to the imam and muqtadi" mas'ala no. 22.
Lailatul Qadr: Literally means "the night of power". It refers to the night in which the Quran was revealed. This night generally falls in the last ten odd nights of the month of Ramadaan.
Luqmah: Literally means "a little piece or morsel". In kitaabus salaat it refers to correcting the imam when he commits any mistake while leading the congregation in salaat.
Maghrib: Literally means "evening or sunset". In kitaabus salaat it refers to the time of sunset and the salaat that is offered thereafter. This salaat is known as maghrib salaat or salaatul maghrib.
Mahram: Refers to the person with whom marriage is not permissible and with whom strict purdah is not incumbent.
Makruh: That which is disliked or detestable. Makruh is of two types: makruh-e-tahrimi and makruh-e-tanzihi. Makruh-e-tahrimi is that which has been established by a proof that is not absolute. The one who rejects it is regarded as a faasiq (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. Makruh-e-tanzihi is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.
Manzil: Literally means "a stopping place". In kitaabus salaat it refers to the distance travelled by a musafir.
Masah: The act of passing of wet hands over a particular part of the body.
Mas'ala: Literally means "an issue, problem or question". In Islamic jurisprudence it refers to a rule or regulation. The plural of mas'ala is masaa'il.
Masbuq: A person who joins the jama'at after having missed one or more rakaats. For further details refer to the chapter "Masa'il connected to the imam and muqtadi" mas'ala no. 24.
Ma'zur: Literally means "one who is excused". In Islamic jurisprudence it refers to a person who has certain sickness due to which he is excused or exempted from certain acts. For further details refer to the chapter concerning the ma'zur in Part One of Bahishti Zewar.
Mihraab: Refers to the small oval-shaped area in the front of a musjid which is specially designated for the imam when he leads the congregation in salaat.
Mimbar: Refers to the pulpit on which the imam stands and delivers the khutbah on Fridays and the days of eid.
Mu'azzin: One who calls out the adhaan.
Mudrik: One who joins the congregation without missing any rakaats.
Muhaddith: A scholar of Hadith who has attained high ranks in the different sciences of Hadith.
Mujtahideen: Plural of mujtahid. A mujtahid is one who has the qualities of making ijtihaad (deriving rules and regulations through analogy).
Mukabbir: A person who conveys the takbirs of the imam when the congregation is generally very large and there is no mike system.
Munfarid: A person who offers his salaat alone, i.e. not in congregation.
Muqeem: A person who is not a traveller. He is either at his own home or, if he has travelled, then he has made the intention of staying over at that place for more than fifteen days. For further details refer to the chapter "Salaat on a Journey".
Muqtadi: A person who follows the imam in salaat.
Murtad: Literally means "a renegade". In Islamic terminology it refers to a person who rejects Islam after having been a Muslim.
Musafir: A traveller. For further details refer to the chapter "Salaat on a Journey".
Musalla: Refers to a piece of cloth or carpet on which a person offers his salaat. Musalla is also used in Arabic to refer to a place where the eid salaat is offered.
Musalli: One who is offering salaat.
Mustahab: Literally means "preferable or desirable". Refers to that an which was carried out by Rasulullah sallAllawhu alayhi wa sallam or the Sahabah occasionally. Carrying out these actions entails reward and leaving them out does not entail any punishment.
Muzdalifah: Name of a place outside Makkah. Staying over in Muzdalifah is included among the rites of Hajj.
Nafl: Literally means "optional". According to the jurists it has a similar ruling to that of mustahab.
Najaasat-e-
ghaleezah: Heavy impurity.
Najaasat-e-haqiqi: Visible impurity.
Najaasat-e-hukmi: Ceremonial impurity. In other words, it refers to the state of impurity in which a person may be, e.g. in need of wudu or ghusl.
Nazr: A vow or solemn pledge.
Nifaas: Refers to the flowing of blood after child-birth.
Nikah: Marriage.
Niyyah: Intention.
Nur: Light.
Purdah: An Urdu word meaning "seclusion". It is an equivalent of the Arabic word "hijaab". Refers to the seclusion of women from strangers. There are different stages of purdah, the highest of which is that the woman should not emerge from her home except for a valid Islamic reason.
Qaari: Literally means "one who recites". In Islamic terminology it refers to the person who recites the Quran bearing in mind all the necessary rules of recitation.
Qada: Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed due to some reason or the other.
Qa'dah: Refers to the sitting posture in salaat.
Qada salaat: Refers to fulfilling or completing a salaat which one may have missed for some reason or the other. For further details, refer to the chapter on qada salaat.
Qasm: An oath.
Qiblah: The direction in which one faces when offering salaat.
Qira'at: Literally means "recitation". In kitaabus salaat it refers to the recitation of the Quran in salaat.
Qisaas: Literally means "reprisal or retaliation". In Islamic law it refers to the payment of money in lieu of willful or unintentional murder.
Qiyaamah: The day of resurrection.

Qunut: Refers to the dua that is generally read in the witr salaat, and in the fajr salaat at times of danger and calamities. For further details refer to the chapter on witr salaat.
Qurbaani: Literally means "sacrifice". In Islam it refers to the sacrificing of animals solely for the pleasure of Allawh Ta'ala on the day of eid ul-ad'haa and the two days following it.
Rakaat: Literally means "bending of the torso from an upright position". In kitaabus salaat it refers to one unit of salaat which comprises of the standing, bowing and prostrating postures.
Ramadaan: Refers to the ninth month of the Islamic calendar. It is in this month that the fast is observed. This is the most sacred month of the Islamic calendar.
Rukn: Literally means "basis or basic element". In Islamic jurisprudence it refers to the basic element or elements of any act of ibaadah without which that act will be incomplete.
Saahib-e-tarteeb: Refers to a person who, from the time of maturity, did not miss any salaat, or, if he missed, he made qada of all of them. For further details, refer to the chapter on Qada salaat, mas'ala no.6.
Sadaqah-e-fitr: Refers to the charity that is given on or prior to the day of eid ul-fitr. This sadaqah is wajib on those upon whom zakaat is wajib.
Saff: Literally means "line". In kitaabus salaat it refers to the lines in which the musallis stand when offering their salaat with congregation.
Sahw: Literally means "negligence or forgetfulness". In kitaabus salaat it refers to omitting or forgetting a particular act in salaat.
Sajdah: The act of prostrating. Prostrating to anyone other than Allawh Ta'ala is absolutely haraam in Islam.
Sajdah-e-sahw: Refers to the prostration which becomes incumbent upon forgetting or omitting an act in salaat. For further details refer to the chapter on sajdah-e-sahw.
Sajdah-e-tilaawat: Refers to the prostration which becomes incumbent upon reciting or hearing the verses of prostration of the Quran. For further details refer to the chapter on sajdah-e-tilaawat.
Salaam: Literally means "peace". In kitaabus salaat it refers to the saying of "as salaamu alaykum wa rahmatullah" which denotes the end of the salaat.
Salaat-e-kusuf: Refers to the salaat that is offered at the time of solar eclipse. For further details refer to the chapter on salaat-e-kusuf.
Shawwaal: The tenth month of the Islamic calendar.
Sunnah: Sunnah is that action which Rasulullah sallAllawhu alayhi wa sallam did or sanctioned. Sunnah is of two types: sunnah-e-mu'akkadah and sunnah-e-ghayr mu'akkadah. Sunnah-e-mu'akkadah is that which Rasulullah sallAllawhu alayhi wa sallam continuously carried out. To leave out such a type of sunnah is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.
Sunnah-e-ghayr mu'akkadah is that which Rasulullah sallAllawhu alayhi wa sallam carried out, but also left out at times without any reason. To follow such a type of sunnah entails reward and to leave it out does not necessitate any punishment.
Surah: Refers to a chapter of the Quran. There are 114 surahs in the Quran.
Surah Faatihah: This is the first or opening chapter of the Quran.
Surmah: Antimony. A black powdery substance that is applied to the eyes. It is sunnah to apply this surmah.
Sutra: Literally means "a cover or guard". In kitaabus salaat it refers to an object that a musalli places in front of him so that no one will walk in front of him while he is offering his salaat.
Taabi'ee: A taabi'ee is a Muslim who has met a sahabi and who died in a state of Imaan.
Taahir: Pure.
Ta'awwudh: Literally means "seeking protection". In kitaabus salaat it refers to reciting *a'udhu billahi minash shaytaanir rajeem* before commencing with the qira'at in salaat.
Tahaarat: Purity or the state of purity.
Tahajjud salaat: An optional salaat that is offered in the dark of the night. There is great merit in offering this salaat.
Takbeer: To say *"Allawhu Akbar"* which means Allawh is the Greatest.
Takbeer-e-tahreemah: The first takbeer that one says when commencing with salaat.
Takbeer-e-tashreeq: The takbeer that is recited during the days of eid ul-ad'haa. For further details refer to the chapter on eid salaat.
Taqwa: Piety, righteousness, God-consciousness.
Tasbeeh: Saying *"Sub'haanAllawh"* which means Glory be to Allawh. A rosary that is used to glorify Allawh Ta'ala is also called a tasbeeh.
Taubah: Repentance.
Tauheed: The Oneness of Allawh Ta'ala. The concept of tauheed is the corner stone of Islamic belief.
Tawakkul: Having trust in Allawh Ta'ala, i.e. He alone has full contol over all the affairs of this world and the hereafter.
Tayammum: The act of purifying oneself with pure sand in the absence of water.
Ta'ziyat: Condolence.
Thanaa': Literally means "praise". In kitaabus salaat it refers to a special dua that is recited after the takbeer-e-tahreemah.
Ulama: Plural of aalim. An aalim is a scholar who has attained a considerable amount of Islamic knowledge.
Ummah: Literally means "community or nation". Here it refers to the Muslim community or nation.
Umrah: Commonly referred to as the "lesser pilgrimage". It is similar to Hajj with the exception that many of the rites of Hajj are left out and that it could be performed throughout the year.
Wajib: Literally means "obligatory". In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a wajib without any valid reason makes one a faasiq and entails punishment.
Wajibaat: Plural of wajib.
Waqf: Endowment. In Islamic law it refers to endowing a place or thing in the name of Allawh.
Wasiyyat: Bequest.
Watan-e-iqaamat: Refers to a place where a musafir intends to stop over for fifteen days or more.
Witr salaat: Refers to the salaat that is offered after the esha salaat. This salaat is wajib. For further details refer to the chapter on witr salaat.
Wudu: Literally means "purity or cleanliness". In Islamic terminology it refers to the act of washing oneself before offering salaat.
Zil Hijjah: The last month of the Islamic calendar. It is in this month that the Hajj is performed.
Zimmi: A non-Muslim person living in an Islamic state under the protection of the Islamic state.
Zuhr: Literally means "mid-day". In kitaabus salaat it refers to the mid-day prayer. It is referred to as zuhr salaat or salaatuz zuhr.

BOOK VI

SAWLAH

In the sight of Allawh Ta'ala, *salaat* has a very great distinction. No other act of *ibaadah* is dearer to Allawh than *salaat*. Allawh Ta'ala has made five times *salaat* compulsory on His servants. There is a great reward in offering *salaat* and a great sin in omitting it.

It is mentioned in a Hadith that the one who performs his *wudu* properly and offers his *salaat* with full concentration; then on the day of resurrection Allawh Ta'ala will forgive all his minor sins and grant him paradise. Rasulullah sallAllawhu alayhi wa sallam is reported to have said: "*Salaat* is a pillar of *Deen* - the one who has offered his *salaat* in a proper manner has upheld *Deen*, and the one who has demolished this pillar (i.e. did not offer his *salaat*), has in fact destroyed the *Deen*." Rasulullah sallAllawhu alayhi wa sallam has also said: "The first thing to be reckoned on the day of resurrection will be *salaat*. The hands, feet, and face of those who used to offer their *salaat* regularly will shine like the sun on the day of resurrection. As for those who did not offer their *salaat*, they will be deprived of this blessing." Rasulullah sallAllawhu alayhi wa sallam has further stated: "On the day of resurrection, those who used to offer their *salaat* will rise with the prophets, martyrs, and saints. Those who used to omit their *salaat* will rise with these notorious disbelievers: Pharaoh, Haamaan, and Qaarun."

It is therefore essential to offer *salaat*. By not offering *salaat*, great damage is caused in both this world and in the hereafter. What can be more worse than the person who does not offer his *salaat* to be raised with the disbelievers. The one who does not offer his *salaat* has been regarded as equal to a disbeliever. How serious it is not to offer *salaat*!

However, *salaat* is not *wajib* on the following persons: a lunatic, a young boy and a young girl who have not reached the age of puberty as yet. As for the rest of the Muslims, it is *fard* on them. However, the parents have been commanded that when their children reach the age of seven, they should be made to offer their *salaat*. And when they reach the age of ten, they should be punished and compelled to offer their *salaat*.

Under no condition is it permissible to discard *salaat*. As far as possible, *salaat* should most certainly be offered. However, if a person completely forgot to offer his *salaat* and only remembered after the time of that *salaat* had passed or slept away in such a way that his eyes did not open and he missed his *salaat*; then in such instances there will not be any sin. However, when the person remembers or wakes up from his sleep, it will be *fard* on him to immediately make his *wudu* and offer his missed *salaat*. But if it is a *makruh* time of *salaat*, he should wait for a little while so that the *makruh* time passes. Similarly, there is no sin on those *salaats* that were missed on account of unconsciousness. However, after regaining consciousness, one should immediately offer those *salaats* that one missed.

THE TIMES OF SALAAT

1. Fajr (morning) Salaat

In the last part of the night, at the approach of dawn, some whiteness can be noticed on the length of the horizon towards the east, i.e. from the direction in which the sun rises. After a little while, whiteness can be noticed on the breadth of the horizon. This whiteness begins to spread very rapidly. After a little while, it becomes completely bright. From the time that this broad whiteness becomes visible, the time of *fajr salaat* commences and remains until the rising of the sun. The moment a small portion of the sun appears, the time of *fajr salaat* ends. However, it is preferable to read it in its early time when it is still dark.

2. Zuhr (mid-day) Salaat

On the declining or descending of the zenith, the time of *zuhr salaat* commences. An indication that the zenith is declining is that the shadow of long objects begins to decrease from the west towards the north. When it comes exactly to the north and begins to turn towards the east, then one should know that noon has declined. By standing towards the east, the direction on ones left hand is the north. Another easier method of deduction is that as the sun rises, the shadow of everything begins to decrease. Once this decreasing stops, exactly at this time is mid-day or noon. Thereafter, once the shadow begins to increase, it should be understood that noon has declined and from this time, the time of *zuhr salaat* has commenced. Excluding the extent to which the shadow was at exactly mid-day, till the shadow of everything remains twice its size, the time of *zuhr* will remain. For example, the shadow of a stick which is one arm in length, was equal to four fingers at mid-day. So as long as its shadow does not spread to two arm-lengths and four fingers, *zuhr* time will remain. Once it reaches two arm-lengths and four fingers, *asr* time will commence.

3. Asr (afternoon) Salaat

Based on the previous example, once the shadow reaches two arm-lengths and four fingers, *asr* time will commence. *Asr* time will remain until sunset. However, it is *makruh* to offer *asr salaat* when the colour of the sun changes and the sun's rays change to yellow. If due to some reason one gets delayed, *salaat* in this *makruh* time should be offered and not allowed to be missed out. In future it should not be delayed. Apart from this *asr salaat*, it is not permissible to offer any other *salaat* in this time. No missed *salaats* nor any *nafl salaat* can be offered.

4. Maghrib (evening) Salaat

Once the sun sets, *maghrib* time commences. *Maghrib* time remains as long as the redness on the western horizon remains. However, *maghrib salaat* should not be delayed to the extent that many stars begin to appear in the sky. To delay it till such a time is *makruh*.

5. Esha (night) Salaat

Once the redness on the western horizon disappears, *esha* time commences and remains until dawn. However, after mid-night, *esha salaat* becomes *makruh* and the reward is reduced. Therefore, *esha salaat* should not be delayed till such a time. It is preferable that *esha salaat* be offered before one third of the night passes.

Rules Related to the Times of Salaat

1. In summer, one should not hasten towards reading *zuhr salaat*. It is *mustahab* to offer *zuhr salaat* after the intense heat rays elapse. In winter, it is preferable to offer *zuhr salaat* at the beginning of *zuhr* time.
2. *Asr salaat* should be delayed till such a time that if after the entry of *asr* time one wishes to offer any *nafl salaat*, he can do so, because it is not permissible to offer any *nafl salaat* after having offered *asr salaat* irrespective of whether it is in summer or in winter. However, one should not delay to such an extent that the sun turns yellow and its rays change in colour. It is *mustahab* to hasten towards offering *maghrib salaat* and to offer it immediately after sunset.
3. The person who is in the habit of waking up for *tahajjud salaat* in the latter part of the night and has full confidence of definitely waking up; then it is better for him to offer his *witr salaat* after having offered his *tahajjud salaat*. But if he is not confident of waking up and fears that he will remain asleep; then he should offer his *witr salaat* after his *esha salaat* before going to sleep.
4. It is preferable to delay the *fajr, zuhr and maghrib salaats* on a cloudy day, while it is *mustahab* to offer *asr salaat* a bit early.
5. No *salaat* is valid at the times of sunrise, mid-day and sunset. However, if *asr salaat* has not been offered as yet, then it could be offered even at the time of sunset. In these three times, even *sajdah-e-tilaawat* is *makruh* and not permissible.
6. It is *makruh* to offer any *nafl salaat* after offering *fajr salaat* until sunrise. However, the offering of any qada salaat and sajdah-e-tilaawat before the sun rises is permissible. But once the sun rises, then as long as some light does not appear, even *qada salaat* will not be permissible. Similarly, it is not permissible to offer any *nafl salaat* after the *asr salaat*. However, *qada salaat* and *sajdah-e-tilaawat* is permissible. But once the rays of the sun become weak or faint, then even this is not permissible.
7. At *fajr* time, a person only offered his *fard salaat* out of fear that the sun will rise very soon. So as long as the sun does not rise considerably and does not get quite bright, the *sunnah salaat* should not be offered. Once some light appears, *sunnah salaat* and any other *salaat* may be offered.
8. Once dawn breaks and *fajr* time enters, then apart from the two *rakaats sunnah* and two *rakaats fard* of *fajr salaat*, it is *makruh* to offer any other *nafl salaat*. However, it is permissible to offer any *qada salaat* and to make *sajdah-e-tilaawat*.
9. If the sun rises while one is offering one's *fajr salaat* then this *salaat* will not be valid. When the sun becomes a bit bright, one should make *qada*. But if the sun sets while one is offering *asr salaat*, then this *salaat* will be valid and there will be no need to make *qada* of it.
10. It is *makruh* to sleep before offering *esha salaat*. One should offer ones *salaat* and then sleep. However, if due to some sickness or travelling, one is very tired and tells someone to wake him up at the time of *salaat* and that person promises to wake him up; then in this case it will be permissible to sleep.
11. It is *mustahab* for men to offer *fajr salaat* at a time when the light spreads considerably and there is so much of time left that in the *salaat* itself about forty to fifty verses could be read properly; and after offering the *salaat*, if for some reason one has to repeat the *salaat*, then in the same way he could read forty to fifty

verses again. It is *mustahab* for women to offer *fajr salaat* throughout the year when it is dark. And it is *mustahab* for men and women who are performing *hajj* to offer *fajr salaat* when it is dark when they are in *Muzdalifah*.
12. The time for *jumu'ah salaat* is the same as the time for *zuhr salaat*. The only difference is that it is *mustahab* to delay *zuhr salaat* in summer irrespective of whether it is hot or not. And it is *mustahab* to offer *zuhr salaat* early in winter, while it is *sunnah* to offer *jumu'ah salaat* early throughout the year. This is the opinion of all the *ulama*.
13. The time for the *eid salaats* commences when the sun rises considerably and remains until just before mid-day. The sun rising considerably means that the yellowness of the sun disappears and its light is so bright that one cannot look at it. In establishing this, the jurists have said that it must rise to the extent of one spear. It is *mustahab* to offer the *eid salaats* early. However, the *salaat* of *Eid ul-Fitr* should be delayed slightly after the time commences.
14. When the *imam* gets up from his place to perform the *khutbah* of *jumu'ah*, the *eid salaats* or for *hajj*, etc. then it is *makruh* to offer any *salaat* in these times. It is also *makruh* to offer any *salaat* at the time of the *khutbah* of *nikah* or at the time of the completion of the Quran.
15. It is also *makruh* to offer any *salaat* when the *iqaamah* for a *fard salaat* is being called out. However, if one has not offered the *sunnah* of *fajr salaat* and one is sure or convinced that one will get one *rakaat* with the congregation, then it will not be *makruh* to offer the *sunnah* of *fajr salaat*. And the one who has already commenced with any *sunnah-e-mu'akkadah*, should complete it first.
16. It is *makruh* to offer any *nafl salaat* prior to the *salaats* of *eid* irrespective of whether one offers it at home or at the *eid-gah*. As for offering it after the *eid salaats*, it will only be *makruh* to offer it at the *eid-gah*.

THE PREREQUISITES OF SALAAT

1. Before commencing with salaat, several things are *wajib*. If one does not have *wudu*, then *wudu* should be made. If there is a need to have a bath, then a bath should be taken. If there is any impurity on the body or clothes, it should be purified. The place where salaat is being offered should also be pure. Apart from the face, hands and feet, the entire body from head to toe should be well covered. One should face the *qiblah*. An intention should be made for the salaat which one wishes to offer. The salaat should be offered **after** the entry of that salaat time. All these are prerequisites or conditions for salaat. If any one of these prerequisites are not found, salaat will not be valid.
2. It is not permissible to offer salaat with a very thin, flimsy or lacy scarf.
3. If a quarter of a woman's calf, thigh or arm gets exposed while offering salaat and it remains exposed to the extent that she can read *Sub'haanAllawh* three times; then her salaat will break and she will have to repeat it. But if she covers that part the moment it is exposed, her salaat will still be valid. In the same way, if a quarter of any part that is supposed to be covered when offering salaat gets exposed, then the salaat will not be valid. For example, if a quarter of the ear, head, hair, stomach, back, neck, bosom, chest, etc. gets exposed; then the salaat will not be valid.
4. If the scarf of a girl who has not reached the age of puberty as yet slips off while offering salaat and her head gets exposed, her salaat will still be valid.
5. If there is any impurity on the body or clothing but water cannot be found anywhere, then the salaat should be offered with the impurity.
6. If the entire clothing is impure, or most of it is impure,i.e. less than a quarter of it is pure and the balance of it is impure, then in such a case one could either offer the salaat while wearing those impure clothes or remove those clothes and offer the salaat while naked. However, it is preferable to offer the salaat with the impure clothes. If a quarter or more of the clothes are pure, it will not be permissible to offer the salaat naked. It will be *wajib* to offer the salaat in those impure clothes.
7. If a person offering salaat is wrapped in a sheet which is so large that its impure section does not move about with the standing and sitting movements of the person, then there is no harm in it. Similarly, the thing which a person offering salaat is carrying also has to be pure. This is on the condition that it does not hold on to the person of its own accord. For example, a person offering salaat is carrying a child and that child did not come onto him out of its own accord, then it is a prerequisite that the child be also pure for the validity of salaat. If that child's clothing or body is impure to an extent which does not permit salaat, then in such a case, that person's salaat will not be valid. But if that child sits on him or clings to him of its own accord, then there is no harm in this because the child sat on him of its own accord and of its own will. So this impurity on the child will be attributed to the child and will not be connected to the person offering salaat.
Similarly, if there is such an impurity on the person offering salaat which is still in its actual place of formation and whose traces have not come outside as yet, then there is no harm in this. For example, a dog comes and sits on the person offering salaat and there is no saliva coming out of its mouth - there is no harm in this. This is so because its saliva is inside its body, and that is where it is formed. It is the same as that impurity which is in the stomach of man and for which purity is not a prerequisite.
Similarly, if there is an egg whose yolk has turned into blood and it is on the person offering salaat, there is no harm in this. This is so because its blood is in that very place from where it was formed and its effect has not come out as yet.
On the contrary, if urine has been filled in a bottle and it is on the person offering salaat, then this is not proper even if the bottle is completely sealed. This is so because this urine is not in its actual place of formation.
8. The place on which salaat is being offered has to be pure of all impurities (such as urine, stool, semen, etc.). However, if the impurity is of an excusable amount, there is no harm in this. The "place on which salaat is being offered" refers to that place where the feet are placed and also those places which touch the ground when in *sajdah*, i.e. wherever the knees, hands, forehead and nose are placed.
9. If the place of only one foot is pure and the person lifts his other foot, this will be sufficient.
10. If a person is offering salaat on a piece of cloth, even then the same extent as mentioned above will have to be pure. It is not necessary for the entire piece of cloth to be pure. This is irrespective of whether the cloth is big or small.
11. If a cloth is spread out over an impure place and salaat is offered on it, then it is also a prerequisite that the cloth must not be so thin that whatever is under it can be clearly seen.
12. If the clothing of a person offering salaat touches any impure place which is dry, there is no harm in this.
13. If a person has no clothes at all, he should offer his salaat naked. However, the salaat should be offered at such a place where no one can see him. Furthermore, the salaat should not be offered standing, but sitting; and he should make gestures *(ishaarah)* for the *ruku* and *sajdah*. But if he offers his salaat while standing and even goes down for his *ruku* and *sajdah*, his salaat will still be valid. However, it is preferable to offer the salaat sitting.
14. If a person is excused from wearing clothes because of some reason which has been caused by a human being, he will have to repeat his salaat when this excuse is no more. For example, a person is in prison and the wardens have removed his clothes, an enemy has removed his clothes or an enemy tells him that if you wear your clothes I will kill you - in all the above cases he will have to repeat his salaat. But if it is not because of a human being, he does not have to repeat his salaat. For example, if he has no clothes at all.
15. A person has only one piece of cloth and has the choice of either covering himself or spreading it on the floor and offering salaat on it. He should rather cover himself with it and offer salaat on the impure place if no clean place can be found.
16. A person is travelling and has so little water that if he had to wash off the impurity he will not have sufficient water for *wudu*. And if he had to make *wudu* first, he will not have sufficient water to wash off the impurity. Such a person should utilise the water to wash off the impurity and make *tayammum* for his *wudu*.
17. A person offered *zuhr salaat*. On completing his salaat, he realized that the *zuhr* time had already expired and *asr* time had already entered. He will not have to make *qada* of that salaat. The salaat which he had offered will come under the rule of *qada* and it will be considered to be a *qada salaat*.
18. But if he offered a salaat even before the entry of its time, it will not be valid.
19. It is not necessary to make a verbal intention. If a person thinks in his heart that I am reading the *fard* of *zuhr* for today, or if it is a *sunnah*, then I am reading the *sunnah* of *zuhr*; then this will be sufficient. All those lengthy intentions which are popular among the people are not necessary at all.

20. If one wants to make a verbal intention, it is sufficient to say thus: I am making intention for todays *fard* of *zuhr*, or, I am making intention for the *sunnah* of *zuhr*. To say: I am reading four *rakaats* for *zuhr salaat*, facing the *qiblah*, etc. is not necessary. If one wishes, he could say so, if not, then he does not have to.
21. In his heart a person has the intention of *zuhr salaat*, but when he utters his intention, he mistakenly says *asr salaat*. Even then his salaat will be valid.
22. If he mistakenly says six *rakaats* or three *rakaats* instead of four *rakaats*, his salaat will still be valid.
23. If a person has missed several salaats and decides to make *qada* of them, he should specify the time of the salaat when making his intention. That is, he should make intention in this way: I am offering the *fard* of *fajr salaat*. If it is the *qada* of *zuhr*, then he should say: I am offering the *fard* of *zuhr salaat*. In the same way, he should make the intention of whichever salaat he wishes to make *qada* of. If in his intention he merely said: I am offering *qada salaat*, and did not specify which salaat it is, then this *qada* will not be valid. It will have to be repeated.
24. If salaat of several days has been missed, one should also specify the day and date when making the intention. For example, a person missed the salaats of Saturday, Sunday, Monday and Tuesday. When making his intention it will not be proper for him to merely say that he is making *qada* of *fajr salaat*. Instead he will have to make intention in the following way: I am making *qada* for the *fajr salaat* of Saturday. When *zuhr* time comes, he must say: I am making *qada* for the *zuhr salaat* of Saturday. In this way he should continue making intention. Once he completes making the *qada* of all the salaats of Saturday, he should say: I am making the *qada* for the *fajr salaat* of Sunday. In this way he should offer all his *qada* salaats. If he is making *qada* for several months or years, he should also specify the month and year and say: I am offering the *qada* of *fajr salaat* of a particular day in a particular month and in a particular year. Without saying it in this way, the intention will not be correct.
25. If a person does not remember the date, month or year, he should make his intention as follows: Of all the *fajr salaats* that I have to make *qada* of, I am making *qada* of the first one that I had missed, or, of all the *zuhr salaats* that I have to make *qada* of, I am making *qada* of the first one that I had missed. He should make his intention in this way and continue offering his *qada salaat*. Once the heart is satisfied that *qada* of all the missed salaats has been made, he can stop offering *qada salaat*.
26. For *sunnah, nafl* and *taraweeh* salaats; it will be sufficient to merely say: I am offering salaat. It will be proper even if he does not mention whether it is a *sunnah* or *nafl salaat*. However, caution demands that he makes a specific intention for the *sunnah* of *taraweeh salaat*.
27. It is a prerequisite for the *muqtadi* to make the intention of following the *imam*.
28. As for the *imam*, he has to make intention for his own salaat only and does not have to make an intention for *imaamat*. But if a woman wishes to follow him in salaat, and she is standing in line with the men, and the salaat is **not** a *janaazah, jumu'ah*, or *eid salaat,* then in order for her *iqtidaa* to be correct, he will **have** to make the intention of *imaamat* for her. But if she is not standing in line with the men, or the salaat is a *janaazah, jumu'ah*, or *eid salaat*; then this will not be a prerequisite.
29. The *muqtadi* does not have to specify the *imam* by name, that he is following Zayd or Umar. Instead, it is sufficient for him to say that I am offering salaat behind this *imam*. If he specifies the *imam* by name, and later learns that he was someone else then his salaat will not be valid. For example, a person made intention that he is offering salaat behind Zayd when in actual fact the *imam* is Khalid, then this person's salaat will not be valid.
30.The following intention should be made for the *janaazah salaat*: I am offering this salaat for the pleasure of Allawh Ta'ala and as a *dua* for this deceased person. But if the person does not know whether the deceased is a male or female, it will be sufficient for him to say: For whomever my *imam* is offering this salaat, I am also offering it.
According to some *ulama*, the correct procedure is that apart from *fard* and *wajib salaats*, it is sufficient to make a general intention for all the other salaats. It is not necessary to specify that it is a *sunnah* or *mustahab salaat.* Nor is it necessary to specify that the *sunnah* is for *fajr* time or *zuhr* time, or that this *sunnah* is *tahajjud*, *taraweeh*, *kusuf* or *khusuf*. However, the preferred opinion is that one should make a specific intention.

RULES RELATED TO FACING THE QIBLAH

1. If a person is at a place where he does not know in which direction the *qiblah* is, nor is there anyone whom he could ask, then he should think in his heart. Whichever direction his heart tells him to face, he should turn in that direction. If he offers his salaat without thinking, his salaat will not be valid. However, if, in this case where he did not think, he later learns that the direction in which he had offered his salaat was the correct direction, then his salaat will be valid. If there was a person whom he could ask, but because of *hijaab* and shyness, he did not ask and continued with his salaat, it will not be valid. In such cases, one should not feel shy, but should ask and then offer the salaat.
2. If there was no one who could show him the direction and he offered his salaat according to what his heart told him, and later he learnt that the direction in which he had offered his salaat was wrong; even then his salaat will be valid.
3. If a person was offering his salaat in the wrong direction and in his very salaat he learns that this is the wrong direction and that the correct direction is the other way, he should turn towards the *qiblah* in his very salaat. If after learning the correct direction, he did not turn towards the *qiblah*, his salaat will not be valid.
4. It is permissible for a person to offer salaat inside the *Ka'bah*. The person offering salaat inside the *Ka'bah* has the choice to face in whichever direction he wishes.
5. Both *fard* and *nafl salaats* are permissible in the *Ka'bah*.
6. If the *qiblah* is not known and salaat is being offered in congregation, then the *imam* and those following him - all of them will have to act according to their conviction. If the conviction of a particular *muqtadi* is contrary to that of the *imam*, his salaat will not be valid behind that *imam*. This is so because according to him that *imam* is in error, and it is not permissible to follow someone while considering him to be in error. Therefore, in this case, the *muqtadi* will have to offer his salaat on his own according to his own conviction.

THE METHOD OF OFFERING FARD SALAAT

1. After making the intention for salaat, say *Allawhu Akbar*. While saying *Allawhu Akbar*, raise both the hands upto the shoulders. However, one should not take out the hands out of the headgear or scarf (or *burqah*). Thereafter, the hands should be clasped onto the chest with the palm of the right hand placed on the back of the left hand. Thereafter, the following *dua* should be read:
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14. A person did not sit properly in-between the two *sajdahs*, he merely lifted his head slightly and went down for the second *sajdah*. If he does this, he has in fact made only one *sajdah* and did not complete the two *sajdahs*. His salaat is not valid. But if he lifted his head in such a way that he was near the sitting position, he will be absolved of his duty but it will be worthless. He should therefore repeat his salaat. If he does not do so, he will be sinful.
15. If a person makes *sajdah* on something made out of straw or cotton wool, he should press his head down firmly and make *sajdah*. He should press it down in such a way that he cannot press any further. If he does not press it down firmly but merely places his head lightly, his *sajdah* will not be considered.
16. If a person adds another *Surah* after *Surah Faatihah* in the latter two *rakaats* of a four *rakaat fard salaat*, then no harm will come to the salaat. His salaat will be perfectly correct.
17. If a person does not read *Surah Faatihah* in the latter two *rakaats* but merely reads *Sub'haanAllawh* three times, even then his salaat will be proper. However, it is preferable to recite *Surah Faatihah*. And if he reads nothing at all and merely remains silent, even then there is no harm and the salaat will be proper.
18. It is *wajib* to read a *Surah* after *Surah Faatihah* in the first two *rakaats*. If a person only recites *Surah Faatihah* in the first two *rakaats* or does not even read *Surah Faatihah* but merely reads *Sub'haanAllawh*; then in the latter two *rakaats* he should read a *Surah* after *Surah Faatihah*. If he did this intentionally he will have to repeat his salaat. And if he did this unintentionally, he will have to make *sajdah-e-sahw*.
19. In her salaat, a woman must recite *Surah Faatihah*, another Surah, and all the other *duas* softly and silently. But she should recite them in such a way that her voice reaches her own ears. If she cannot hear her own voice, her salaat will not be valid.
20. One should not set aside or specify a particular *Surah* for a particular salaat. Instead, one should read whatever one wishes. To set aside a particular surah is *makruh*.
21. In the second *rakaat*, one should not recite a *Surah* that is longer than the one that one recited in the first *rakaat*.
22. Women should offer their salaat individually and not in congregation. They should not go to the musjid to offer their salaat in congregation with the men. If a woman offers her salaat in congregation with her husband or any other *mahram,* she should find out the relevant rules in this regard. This occurs very seldom. We have therefore not gone into details in this regard. However, it should be noted that if such an occasion arises, the woman should not stand in line with the man. She should stand behind him. If not, her salaat and even his salaat will not be valid.
23. If one's *wudu* breaks while offering salaat, one should make *wudu* and repeat the salaat.
24. It is *mustahab* to fix the eyes on the spot of *sajdah* when one is standing. In *ruku* the eyes should be fixed on the feet, in *sajdah* on the nose, and when making *salaam* on the shoulders. If one yawns, one should close one's mouth tightly. If it does not stop in any other way, it should be stopped with the back of the hand. If one feels an irritation in the throat, then as far as possible, one should try to stop the cough or subdue it.

A few rules related to Fard Salaat

1. The *"alif"* of *aameen* should be lengthened and read. Thereafter, any *Surah* of the Quran should be read.

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2. If a person is travelling or he has some other necessity to fulfil, then after reading *Surah Faatihah*, he has the choice of reading any other *Surah*. But if he is not travelling or has no other necessity to fulfil, then in *fajr* and *zuhr salaat*, he should recite any *Surah* from *Surah Hujurat* till *Surah Burooj*. The *Surah* of the first *rakaat* of *fajr* should be longer than that of the second *rakaat*. As for the rest of the salaats, the *Surahs* of both the rakaats should be more or less equal. If they are longer or shorter by one or two verses, there is no harm in this. In *asr* and *esha salaats*, any *Surah* from *Surah Tariq* till *Surah Lam Yakun* could be recited. In *maghrib salaat*, from *Surah Zilzal* till the end of the Quran.
3. Whilst standing up from *ruku*, the *imam* should only say *Sami Allawhu liman hamidah* and the *muqtadi* should only say *Rabbana lakal hamd*. The person offering salaat on his own should read both. While saying the *takbeer*, the person should place his hands on his knees and then go into *sajdah*. The termination of his *takbeer* and the beginning of his *sajdah* should be done simultaneously. In other words, the moment he reaches the *sajdah* posture, his *takbeer* should end.
4. When going into *sajdah*, the knees should first touch the ground. Thereafter, the hands, nose, and forehead. The face should be in-between both the hands and the fingers should be together pointing towards the *qiblah*. The toes should be upright pointing towards the *qiblah*. The stomach should be away from the thighs and the arms away from the sides. The stomach should be so high from the ground that a small kid (young goat) could pass through.
5. In the first two *rakaats* of *fajr, maghrib,* and *esha*; the *imam* should recite *Surah Faatihah*, any other *Surah*, *Sami Allawhu liman hamidah*, and all the other *takbeers* in a loud voice. The one offering salaat on his own has the choice of reciting the Quran aloud or softly while *Sami Allawhu liman hamidah* and all the other *takbeers* should be read softly.

As for *zuhr* and *asr*, the *imam* should only read *Sami Allawhu liman hamidah* and all the *takbeers* in a loud voice. The one offering salaat on his own should read everything softly.

As for the *muqtadi*, he should always say the *takbeers*, etc. softly - irrespective of what salaat it is.

6. On completing the salaat, both the hands should be raised upto the chest and *dua* to Allawh Ta'ala should be made for oneself. And if he is an *imam*, he should make *dua* for all those following him as well. On completing the *dua*, both hands should be passed over the face. The *muqtadis* could make their individual *duas* or, if they can hear the *dua* of the *imam*, they could say *aameen* to it.
7. One should not make very lengthy *duas* after those salaats that are followed by *sunnah salaats*, eg. *zuhr, maghrib* and *esha*. The person should make a brief *dua* and occupy himself with the *sunnah salaats*. One could lengthen the *duas* for as long as one wishes for those salaats that are not followed by *sunnah salaats*, such as the *fajr* and *asr salaats*. If the person is the *imam*, he should turn towards his right or left, facing the *muqtadis*. Thereafter, he should make the *dua* on condition that there is no *masbuq* facing him.
8. It is preferable to read the following after the *fard salaat*:

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6. In *ruku*, men should keep their elbows away from their sides while women should keep them close to their sides.
7. In *sajdah*, men should keep their stomachs away from their thighs and their arms away from their sides while women have to keep all these parts close together.
8. In *sajdah*, men should raise their elbows above the ground while women should place them on the ground.
9. In *sajdah*, men should keep the toes upright while women should not do this.
10. In the sitting posture, men should sit on their left leg and the fingers of the right leg should be upright. Women have to sit on their left buttock and both their legs should point towards the right hand side in such a way that the right thigh comes over the left thigh and the right calf over the left calf.
11. Women do not have the choice of offering their salaat aloud under any circumstances. They should always offer all their salaats in a soft voice.

Acts that Nullify Salaat

1. If a person speaks in salaat intentionally or unintentionally, his salaat will be nullified.
2. If a person utters the following sounds in salaat, his salaat will be nullified: for example he says: aah, ooh, oof, etc. or he cries out aloud. However, if his heart is overcome by emotion out of thinking of *jannah* or *jahannam* and he utters these sounds, then his salaat will not break.
3. By clearing one's throat unnecessarily whereby even half a letter is uttered, salaat will break. However, it is permissible to do this when one is compelled to do so - salaat will not break.
4. A person sneezes in salaat. After sneezing he says *Alhamdulillah*. His salaat will not break, but it is preferable not to say anything. But if someone else sneezed and this person said *YarhamukAllawh* while he was in salaat, his salaat will break.
5. Continuously looking into the Quran and reading nullifies the salaat. (A glance or two will not break the salaat)
6. Salaat will break if a person turns to such an extent that his chest turns away from the *qiblah*.
7. If a person replies to someone's *salaam* by saying *Wa alaykumus salaam*, his salaat will break.
8. If a woman plaits her hair while offering salaat, her salaat will break.
9. Eating or drinking anything in salaat will break the salaat. So much so that if a person picks up a sesame seed or a small piece of betel leaf, and eats it, his salaat will break. However, if a food particle was stuck in-between his teeth and he swallowed it, his salaat will break if that particle was larger or equal to a gram seed. If it was less than a gram seed, his salaat will not break.
10. If a betel leaf is placed in the mouth and its juice goes down the throat, salaat will break.
11. A person ate something sweet. He then rinsed his mouth and commenced offering his salaat. However, some taste of that sweet thing is still in the mouth and goes down the throat together with his saliva. In this case, his salaat will be in order.
12. While in salaat, a person hears some good news and therefore says *Alhamdo lillah*. Alternatively, he hears of the death of someone, so he says: *Inna lillahi wa inna ilayhi raaji'un*. In both cases his salaat will break.
13. A child or something fell down. At the time of its falling the person uttered *Bismillah*. His salaat will break.
14. While a woman was offering salaat, a child came and drank milk from her. Her salaat will break. However, if the milk did not come out, her salaat will not break.
15. At the time of saying *Allawhu Akbar*, the person lengthened the *alif* of Allawh and said *"AaAllawh"* or *Allawhu "Aaakbar"*, or lengthened the *baa* of *Akbar* and said *"Akbaaar"* - in all these cases his salaat will break.
16. While offering salaat, a person's eyes fell on a letter or a book. He did not read it verbally but merely understood its meaning with his heart - his salaat will still be valid. However, if he reads it verbally, his salaat will break.
17. If a person, dog, cat, goat or any other animal walks across the person who is offering salaat, his salaat will not break. But the person who walked across will be committing a sin. One should therefore offer ones salaat at such a place where no one walks in front and people do not have any difficulty in walking about. But if a person cannot find such a secluded spot, he should fix a stick in front of him which is at least one arm's length and equal to a finger in thickness. The person should then stand behind that stick. The stick should not be directly in front of him but should be slightly to the right or left of his eyes. If a person does not fix a stick, he could place anything else which is similar to it, such as a stool. In doing so, it will be permissible to walk across (beyond the stick) and there will be no sin.
18. If, due to some necessity, a person steps slightly forward or backwards without his chest turning away from the *qiblah*, his salaat will be valid. But if he moves beyond the place of *sajdah*, his salaat will break.

Acts that are Makruh in Salaat

1. *Makruh* is that act with which salaat does not break but the reward diminishes and it is sinful.
2. It is *makruh* to play with one's clothing, body, jewellery, or to remove pebbles. However, if one cannot make *sajdah* because of the pebbles, he could move them once or twice with his hands.
3. It is *makruh* to do the following in salaat: to crack one's fingers, to rest one's hands on one's hips, to turn one's head and look to the left or right. However, if one looks at something by glancing sideways without turning one's head, then this is not *makruh*. However, to do this without any real need is also not good.
4. It is *makruh* to sit in salaat in the following ways: to sit on one's heels, to squat, to sit like a dog. However, if a person cannot sit in the prescribed way because of some sickness or pain, then he can sit in whichever position that is comfortable to him. In this case, nothing will be *makruh*.
5. It is *makruh* to raise one's hands in reply to a *salaam* or to reply to a *salaam* by moving one's hands. And if one gives a verbal reply, salaat will break - as has been mentioned before.
6. It is *makruh* to gather one's clothes in order to prevent them from getting dirty with soil.
7. It is *makruh* to offer salaat at a place where one fears that someone will cause one to laugh while in salaat, one's attention will be diverted or one will make a mistake in salaat.
8. If someone is sitting in front and talking or occupied in some other work, then it is not *makruh* to offer salaat facing that person's back. But if the person who is sitting down is discomforted by this, and gets agitated by this interruption, then in such a case salaat should not be offered behind such people. If that person is talking so loudly that the person fears forgetting something in his salaat, then it will be *makruh* to offer salaat near him. It is *makruh* to offer salaat facing someone who is also facing you.
9. If there is a Quran or sword suspended in front of the person offering salaat, there is no harm in this.
10. Salaat is permissible on a floor on which there are pictures. However, it is *makruh* to make *sajdah* on the picture itself. It is also *makruh* to have a *musAllawh* which has pictures (of animate objects) on it. It is a major sin to have pictures in the house.
11. If the picture is above one's head, i.e. on the ceiling or canopy, in front of the person, on his right or left, then his salaat will be *makruh*. But it will not be *makruh* if it is under his feet. If the picture is so small that if the person keeps it on the floor and stands up, he will not be able to see it clearly, or if the head of the picture is cut off, or the head is erased, then there is no harm in this. Salaat will not become *makruh* with a picture of this sort, no matter where it is kept.
12. It is *makruh* to offer salaat with clothing that has pictures on it.
13. It is not *makruh* to have a picture of a tree, house or any other inanimate object.
14. While in salaat, it is *makruh* to count any verse or anything else with one's fingers. However, there is no harm in counting by pressing one's fingers down lightly.
15. It is *makruh* to make the second *rakaat* longer than the first *rakaat*.
16. It is *makruh* to specify or set aside a particular *Surah* for a particular salaat in such a way that he recites that *Surah* only and never ever reads any other surah.
17. It is *makruh* to place a scarf or any other clothing over the shoulders and offer salaat.

18. It is *makruh* to offer salaat with clothes that are very dirty and soiled. But this will be permissible if he has no other clothes.
19. It is *makruh* to offer salaat with a coin, etc. in the mouth. And if the thing is such that it prevents one from reciting the Quran in salaat, then the person's salaat will break.
20. It is *makruh* to offer salaat when one has the urge to go and relieve oneself.
21. If person is very hungry and the food is already prepared, he should partake of his meal first and then offer his salaat. It is *makruh* to offer salaat without eating. But if there is very little time left, he should offer his salaat first.
22. It is not good to close one's eyes and offer salaat. But if by closing his eyes, a person is able to concentrate better, then there is no harm in doing this.
23. It is *makruh* to spit or clean one's nose unnecessarily in salaat. But if there is a need to do this, it will be permissible. For example, a person coughs and phlegm comes into his mouth - it will be permissible for him to spit on his left hand side or wipe it into a cloth. However, he should not spit on his right hand side or towards the *qiblah*.
24. If a bug bites a person while offering salaat, he should catch it and throw it aside. It is not good to kill it while in salaat. But if it has not bitten one as yet, one should not even catch it because it is *makruh* to do so.
25. When offering a *fard salaat*, it is *makruh* to lean against a wall or anything else unnecessarily.
26. A person did not complete the *Surah* that he was reciting - there were a few words still left to be read. Without completing these few words, he rushed into *ruku* and completed the *Surah* in his *ruku*. In such a case, his salaat will become *makruh*.
27. If the spot of *sajdah* is higher than his feet, for example a person makes *sajdah* on the porch, we will have to check how much higher it is. If it is more than a span, the salaat will not be proper. But if it is equal to a span or less than that, the salaat will be valid. However, it is *makruh* to do so unnecessarily.
28. It is *makruh-e-tahrimi* to offer salaat while wearing clothes in a disorderly manner. That is, to wear them in a way that is contrary to the norm or contrary to the way in which cultured people dress. For example, one covers oneself with a sheet but does not throw both the corners over one's shoulders. Alternatively, he is wearing a *kurta* but his hands are not in the sleeves. In doing so, the salaat becomes *makruh*.
29. It is *makruh* to offer salaat bare-headed. However, if one does this with the intention of humility or submissiveness, there is no harm in this.
30. If a person's hat or turban falls off while in salaat, it is preferable to pick it up and wear it. But if wearing it will require a lot of movement, it should not be picked up.
31. It is *makruh-e-tahrimi* for men to place their elbows on the ground when in *sajdah*.
32. It is *makruh-e-tanzihi* for the *imam* to stand in the *mihraab*. But if he stands out of the *mihraab* and makes his *sajdah* in the *mihraab*, this will not be *makruh*.
33. It is *makruh-e-tanzihi* for the *imam* to stand alone unnecessarily on an elevated place which is equal to or higher than one arm's length. But if there are a few *muqtadis* with the *imam*, it will not be *makruh*. And if there is only one *muqtadi* with the *imam*, it will be *makruh*. Some scholars have said that if it is less than one arm's length and the *imam* is distinguishable merely by glancing at him, it will also be *makruh*.
34. It is *makruh-e-tanzihi* for all the *muqtadis* to be higher than the *imam* unnecessarily. However, if there is some need, for example, there are many people and the place is not sufficient, then in such a case it will not be *makruh*. It is also permissible for some *muqtadis* to be on the same level as the *imam*, and for others to be on a higher place.
35. It is *makruh-e-tahrimi* for the *muqtadi* to start any act prior to the *imam*.
36. It is *makruh-e-tahrimi* for the *muqtadi* to read any *dua*, verse from the Quran or even *Surah Faatihah* while the *imam* is standing and busy with recitation.

Conditions which Permit the Breaking of Salaat

1. A person is offering his salaat and the train on which his belongings or family is, is about to leave. In such a case, it will be permissible for him to break his salaat.
2. A snake appears in front of a person. Out of fear for it, it will be permissible for him to break his salaat.
3. At night, a fowl was left open and a cat came to attack it. Out of fear of the consequences, it will be permissible to break the salaat.
4. While in salaat, someone picked up one's shoes and he fears that if he does not break his salaat his shoes will get stolen. It will be permissible for him to break his salaat.
5. A person is in salaat and the pot which costs about R1 - R2 begins to boil. So it will be permissible to break the salaat and move the pot. In other words, if there is a fear of losing anything which costs even R1 - R2, it will be permissible to break the salaat and save that thing.
6. If a person has a very urgent need to go and relieve himself, he should break his salaat, relieve himself and repeat his salaat.
7. A blind man or woman is walking and there is a well ahead and there is a fear that he or she will fall into it. In such a case, it will be *fard* to break the salaat and go and save them. If he did not break his salaat, and that person fell and died, he will be sinful.
8. A child's or anyone else's clothes caught on fire and they started to burn. It will also be *fard* to break the salaat.
9. A person's parents or grand-parents are in some sort of difficulty and they call for him while he is offering his *fard* salaat. It will be *wajib* to break the *fard* salaat. For example, one of his parents is sick and he went to the toilet. While going to the toilet or returning from it, he slipped and fell. He should break his salaat and go and pick him up. But if there is someone else who could pick him up, he should not unnecessarily break his salaat.
10. If he did not fall as yet, but fears that he will fall and he called out for him, even then he should break his salaat.
11. If he called him without any real reason, it is not permissible for him to break the *fard* salaat.
12. If the person is offering a *nafl* or *sunnah salaat* and his parents or grand-parents do not know what salaat he is offering and they call for him, even then it will be permissible to break the salaat and answer to their call. This is irrespective of whether they call the person because of a need or for no apparent reason. It will be a sin not to break the salaat and respond to their call. But if they know that the person is in salaat, and yet they call him, he should not break his salaat. But if they call him out of a need and there is a fear of some harm, he should break his salaat.

A few Masa'il Related to Fard and Wajib Salaats

1. The *mudrik* does not have to make any *qira'at*. The *qira'at* of the *imam* is sufficient for all the *muqtadis*. According to the *Hanafee* school of thought, it is *makruh* for the *muqtadis* to make *qira'at* behind the *imam*.
2. It is *fard* on the *masbuq* to make *qira'at* for the rakaats which he missed.
3. In other words, the *muqtadi* should not make *qira'at* in the presence of the *imam*. However, the *masbuq* has to make *qira'at* because the *imam* is not present for the rakaats which he missed.
4. The spot on which *sajdah* will be made should not be higher than half metre than the spot at which the feet are placed. If *sajdah* is made at a spot that is higher than half metre, this will not be permissible. However, if there is a need to do this, it will be permissible. For example, the congregation is very large and the people are standing so close to each other that it is not possible to make *sajdah* on the ground. It will be permissible to make *sajdah* on the backs of those offering salaat. This is on condition that the person on whose back *sajdah* is being made is also offering the same salaat as the person making the *sajdah*.
5. It is *wajib* to offer six extra *takbeers* apart from the normal *takbeers* in the *eid salaats*.
6. It is *wajib* for the *imam* to make *qira'at* in a loud voice in the following salaats: both the rakaats of *fajr*, the first two rakaats of *maghrib* and *esha* irrespective of whether it is a *qada* or an *adaa salaat*, *jumu'ah, eid, taraweeh*, and the *witr* of *Ramadaan*.
7. The *munfarid* has the choice of reciting the two rakaats of *fajr* and the first two rakaats of *maghrib* and *esha*, in a loud or soft voice. In order to differentiate between loud and soft, the jurists have written that "loud" will mean that someone else can hear the recitation, and "soft" will mean that only the person reciting can hear his own voice.
8. It is *wajib* on the *imam* and the *munfarid* to make the *qira'at* softly in all the rakaats of *zuhr* and *asr*, and the latter rakaats of *maghrib* and *esha*.

9. The *nafl salaats* that are offered during the day should be offered softly. As for those at night, one has a choice between reciting loudly or softly.
10. If a *munfarid* offers *qada salaat* of *fajr, maghrib*, and *esha* during the day, it will also be *wajib* to make the *qira'at* softly in them. But if he makes *qada* of them at night, he has a choice.
11. If a person forgets to recite another *Surah* after the *Surah Faatihah* in the first two rakaats of *maghrib* or *esha*, he will have to recite it in the third and fourth rakaats after *Surah Faatihah*. It will be *wajib* to make the *qira'at* loudly in these rakaats as well. At the end of the salaat, *sajdah-e-sahw* will also be *wajib*.

Acts which Invalidate Salaat

1. To give *luqmah* to anyone other than the *imam* while one is in salaat makes that salaat invalid. To give *luqmah* means to correct someone who has made a mistake in reciting the Quran. Note: Since there is a difference of opinion among the jurists with regard to the *masa'il* of *luqmah*, some ulama have written special books on this subject. We are therefore mentioning a few details over here.
2. If the *muqtadi* gives a *luqmah* to his *imam*, his salaat will not become invalid. This is irrespective of whether the *imam* has recited the specified amount or not. The "specified amount" in this context refers to that amount of *qira'at* which is the recommended amount. But in this case, it will be better for the *imam* to go into *ruku*, as will be mentioned in the next *mas'ala*.
3. If the *imam* has recited the specified amount, he should go into *ruku* and should not force the *muqtadis* to give him *luqmah*. (To do so is *makruh*) The *muqtadis* should also note that as long as there is no genuine need, they should not give *luqmah* to the *imam*. (To do so is also *makruh*) Here "genuine need" means that the *imam* wishes to continue forward despite making a mistake, or that he does not go into *ruku*, or that he keeps silent and remains standing. Even if they correct him without any "genuine need", the salaat will not become invalid - as has been mentioned in the previous *mas'alas*.
4. If a person gives *luqmah* to another person who is in salaat and the person who gave the *luqmah* was **not** his *muqtadi* - irrespective of whether he was offering any salaat or not - then if the person accepts the *luqmah* then his salaat will become invalid. However, if the person remembers on his own, either at the same time when the *luqmah* was given or prior to that, or he was not influenced by the *luqmah* from the back, but reads from his memory, then the salaat of the one to whom *luqmah* was given will not become invalid.
5. If a person who is offering salaat gives *luqmah* to someone who is not his *imam*, irrespective of whether the latter is offering salaat or not, then the former's salaat will become invalid.
6. If the *muqtadi* gives *luqmah* to the *imam* by hearing the recitation of someone else or by looking into the Quran, his salaat will become invalid. And if the *imam* accepts this *luqmah*, his salaat will also become invalid. If after looking into the Quran or by hearing the recitation of someone else, the *muqtadi* remembers the verse and gives the *luqmah* based on his memory, then the salaat will not become invalid.
7. Similarly, if a person is offering his salaat and recites one verse after looking into the Quran, his salaat will still become invalid. And if he had known this verse before looking into the Quran, his salaat will not become invalid. Alternatively, he did not remember this verse previously, but looked at less than the complete verse, then too his salaat will not become invalid.
8. If a woman stands near a man in such a way that any part of her body comes in line with any part of the body of the man, then the salaat will become invalid. So much so that when she goes into *sajdah* and her head comes in line with his feet, even then the salaat will become invalid. However, for the salaat to become invalid, the following conditions have to be found:

i) The woman is mature (irrespective of whether she is young or old), or she is immature but old enough for sexual intercourse. If a very young immature girl is in line with a man in salaat, the salaat will not become invalid.
ii) Both, man and woman, have to be in salaat. If any one of them is not in salaat and they come in line, the salaat will not become invalid.
iii) There must be no barrier between the two. If there is a curtain between the two, a *sutra*, or there is such a gap between the two that one person can stand there without any difficulty, the salaat will not become invalid.
iv) All the prerequisites for the salaat to be valid have to be found in the woman. If a woman is a lunatic, in the state of menstruation or *nifaas*, then her coming in line with the man will not make the salaat invalid because she herself will not be considered to be in salaat.
v) The salaat must not be a *janaazah salaat*. Being in line with a man in *janaazah salaat* will not invalidate the salaat.
vi) Being in line has to be to the extent of one *rukn* of salaat. If it is any less, the salaat will not become invalid. For example, they stand in line for such a short period of time that the *ruku* or anything else cannot be made, and thereafter she goes away. This little while will not invalidate the salaat.
vii) The *takbeer-e-tahreemah* of both is the same. That is, this woman is a *muqtadi* of that man, or this man and woman are the *muqtadis* of a third person.
viii) At the time of commencing the salaat, the *imam* had made the intention of *imamat* for the woman or made this intention in the midst of his salaat when she joined the jama'at. If the *imam* did not make an intention of *imamat* for her, the salaat will not become invalid. Instead, only **her** salaat will not be valid.

9. If the *imam's wudu* breaks and he leaves the musjid without appointing anyone as his deputy, the salaat of all the *muqtadis* will become invalid.
10. The *imam* appointed such a person as his deputy who does not possess the requirements to be an *imam*. For example, he appointed a lunatic, an immature child or a woman. In this case, everyone's salaat will become invalid.
11. If a woman kisses her husband while he is in salaat then his salaat will not become invalid. However, if at the time of being kissed, the man is overtaken by passion, then his salaat will become invalid. If a woman is in her salaat and a man kisses her, then her salaat will become invalid irrespective of whether he kissed her with desire or not, and irrespective of whether she was overcome by passion or not.
12. If a person tries to pass in front of a *musalli*, it is permissible for the *musalli* to push him aside or to stop him from this act. This is on condition that this act of stopping him does not involve a lot of movement. If it involves a lot of movement, his salaat will become invalid.

The Experiencing of Impurity in Salaat

If a person experiences *hadath* in his salaat, his salaat will become invalid if he experienced *hadath-e-akbar*, whereby *ghusl* becomes *wajib*. If he experiences *hadath-e-asghar*, it will either be two things: this *hadath-e-asghar* will either be *ikhtiyaari* or *ghair ikhtiyaari*. *Ikhtiyaari* means it was caused or brought about by the will of man. *Ghayr ikhtiyaari* means that it was not caused or not brought about by the will of man.

If it is *ikhtiyaari,* the salaat will become invalid. For example, a person laughs loudly in his salaat, he hurts his body and thereby draws out blood, he forces himself to pass wind, a person walks on the roof and by walking there a stone or anything else falls down on the head of a *musalli* and he starts to bleed - in all these cases the salaat will become invalid. This is because all these actions are carried out through the will of man.

If it is *ghayr ikhtiyaari*, then there are two conditions in this. It is either something that occurs very rarely, such as madness, unconsciousness or the death of the *imam,*or something that occurs often, such as passing of wind, urinating, passing stool or the emission of pre-coital fluid, etc. If it is something that occurs very rarely, the salaat will become invalid. And if it is something that occurs often, the salaat will not be invalidated. Instead, after having made his *wudu*, the person has the choice and the permission to either continue his salaat from where his *wudu* had broken or to repeat the entire salaat. However, it is better to repeat the entire salaat. There are certain prerequisites in the case where he wishes to continue his salaat from where his *wudu* had broken:

i) he should not offer any *rukn* in the state of *hadath*.
ii) he should not offer any *rukn* while walking, for example, while he is going towards or returning from *wudu*, he should not recite the Quran because recitation of the Quran is a *rukn* of salaat.
iii) he should not do any act which negates salaat nor should he do anything which is possible to refrain from.
iv) once he experiences any *hadath*, he should not delay in stopping any *rukn* without any valid excuse. Instead he should immediately go to make his *wudu*. However, if there is a valid excuse, there is no harm in delaying. For example, there are many *saffs* and he is standing in the first *saff* and it is difficult to break through the *saffs*.

1. If a *munfarid* experiences *hadath*, it is permissible for him to make *wudu* immediately, and he should complete his *wudu* as quickly as possible. But this should be done with due consideration to all the *sunnahs* and *mustahabs* of *wudu*. In the meanwhile, he should not engage in any conversation. If water is available nearby, he should not go to any place that is further away. In short, he should not do anything more than what is necessary. On completing his *wudu*, he could continue with his salaat at that very place of *wudu*, and this is preferable; or he could go back to his original place. It is preferable to break his first salaat by making *salaam* for it, and after completing his *wudu*, to repeat his entire salaat.
2. If the *imam* experiences hadath, he should immediately go to make his *wudu* even if he is in the last *qa'dah*. It is preferable for him to choose the one whom he feels to be most suitable for *imamat* from among the *muqtadis*. It is better to make the *mudrik* his deputy. It is also permissible to make the *masbuq* his deputy. He should indicate to the *masbuq* as to the number of rakaats he still has to perform. He should do this by means of his fingers: if he has one rakaat left, he should lift one finger, and if two rakaats, two fingers. If he has to make a *ruku*, he should place his hand on his knees. If he has to make a *sajdah*, he should place his hand on his forehead. If it is *qira'at*, he should place his hand on his mouth. If it is *sajdah-e-tilaawat*, he should place his hand on his forehead and mouth. If it is *sajdah-e-sahw*, then on his chest. All this is if the *masbuq* understands. If he does not understand, he should not make him his deputy. Once the *imam* has repeated his *wudu*, he should join the jama'at and become a follower of his deputy, that is if the jama'at is still in progress. If he did not go and join the jama'at, but instead stood and followed his deputy from the very place where he made his *wudu,* then this will only be permissible if there is no barrier between them, or if he is not very far away from the jama'at. If this is not the case, it will not be permissible to follow his deputy from the place of *wudu*. However, if the jama'at is already over, he can complete his salaat wherever he wishes; either at the place of *wudu* or at his original place.
3. If water is available inside the actual musjid, then it is **not necessary** to appoint anyone as his deputy. He has the choice to either appoint or not to appoint. If he does not appoint a deputy, he should go and make his *wudu* and come back and lead the jama'at. In the meantime, the *muqtadis* should wait for him.
4. Once a person appoints a deputy, he no more remains an *imam* but becomes a *muqtadi* of his deputy. Therefore, if the jama'at is over, the *imam* should complete his salaat as a *laahiq*. If the *imam* does not appoint anyone as his deputy, but the *muqtadis* appoint someone from among them or one of the *muqtadis* steps forward of his own accord and goes and stands in the place of the *imam* and makes the intention of *imamat,* then all this is permissible on condition that the original *imam* has not gone out of the musjid as yet. And if the salaat is not performed in the musjid, then on condition that he has not stepped beyond the *saffs* or beyond the *sutra*. If he has already stepped out of these boundaries, the salaat will become invalid. Now, another person cannot become an *imam*.
5. If a *muqtadi* experiences *hadath*, he should also immediately go to repeat his *wudu*. On completing his *wudu*, he should join the jama'at if it is still in progress. If not, he should complete his salaat on his own. If the jama'at is still in progress, he should go and stand in his original place. However, if there is nothing between him and the *imam* which can prevent him from following the *imam*, then it will also be permissible for him to stand at the place of *wudu* and follow the *imam* from there. If the jama'at is over, he has the choice of going to his original place and offering his salaat, or of offering it at the place of *wudu*. This latter option is preferable.
6. If the *imam* appointed a *masbuq* as his deputy, he should perform the balance of the rakaats for the *imam* and thereafter appoint a *mudrik* so that this *mudrik* could make the *salaam* and the *masbuq* could offer the rakaats which he had missed.
7. If a person becomes a lunatic, experiences *hadath-e-akbar*, experiences *hadath-e-asghar* unintentionally or becomes unconscious; and any of the above occurs after having sat in the last *qa'dah* to the extent of *at-tahiyyaat* - then his salaat will become invalid and he will have to repeat his salaat.
8. Because these *masa'il* are complicated, and because of a lack of knowledge - the possibility of mistakes is inevitable. It is therefore better not to continue the salaat. Instead, one should break the salaat by making *salaam* and repeat the entire salaat.

WITR SALAAT

1. Witr salaat is *wajib*. The status of *wajib* is very close to that of *fard*. To leave out a *wajib* is a major sin. If a *wajib* is missed out, one should make *qada* of it as soon as possible.
2. Witr salaat comprises of three rakaats. After offering two rakaats, one should sit down and read the *at-tahiyyaat*. The *durood* should not be read. Instead, one should immediately stand up after the *at-tahiyyaat*. One should then read the *Surah Faatihah* and another *Surah*. Thereafter, one should say *Allawhu Akbar* and raise one's hands upto one's ears (and upto the shoulders if it is a woman). The hands should be clasped again, and thereafter, the *dua-e-qunoot* should be recited. Thereafer, he should go into *ruku*, complete the third rakaat, sit down for *at-tahiyyaat*, *durood*, and a *dua* and then make the *salaam*.
3. The *dua-e-qunoot* is as follows:
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4. After the *Surah Faatihah*, another *Surah* should also be recited in all the three rakaats of witr salaat as has been mentioned above.
5. If a person forgets to recite *dua-e-qunoot* in the third rakaat, and remembers it when he goes into *ruku*, he should not recite it now. Instead, he should make *sajdah-e-sahw* at the end of his salaat. If a person reads the *dua-e-qunoot* after standing up from *ruku*, even then his salaat will be valid, but it is preferable not to do so. In any case, it will still be *wajib* on him to make *sajdah-e-sahw*.
6. If a person forgetfully reads *dua-e-qunoot* in the first or second rakaat, this is not considered. He will still have to recite it in the third rakaat and also make *sajdah-e-sahw*.
7. If a person does not know the *dua-e-qunoot*, he should recite the following *dua*:
!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!
or the following dua three times:
!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!
or the following dua three times:
!!!!!!!!!!!!!!!!!!!

When he offers these five qada salaats, he should offer them in the same order as he had missed them, i.e. the one that he missed first should be offered first and the one that he missed second should be offered second, and so on. For example, if a person misses the salaats of an entire day: *fajr, zuhr, asr, maghrib* and *esha*. When he is offering his qada, he should offer it in the same order. If he does not offer *fajr* first, but *zuhr* or *asr* or any other salaat, then this will not be proper. He will have to repeat it.

7. If a person has to make qada of six salaats or more, he can offer any other salaat without having offered the six qada salaats. And when he offers these six salaats, he does not have to offer them in the order that he missed them. He can offer them in any order that he wishes. It is no longer *wajib* to offer them in order.

8. Several months or several years have passed and the person has not offered those six or more salaats. However, thereafter he always offered his salaats on time and did not allow himself to miss any salaat. After all these months or years, he now misses one salaat. Even in this case it will be permissible to read all other salaats without making qada of those that he missed. When offering these salaats, he does not have to follow any set order.

9. A person had to offer six or more qada salaats and therefore did not have to offer them in the order that he missed them. However, he offered these salaats by reading one or two at a time and thereby completed all of them. No salaat is left which he has to make qada of. If he now misses out one to five salaats again, he will have to make qada of them in the order that he missed and it will not be permissible for him to offer any other salaat without offering these qada salaats first. But if he misses out six salaats or more again, he will once again be excused from offering them in the order that he missed them. He will also be able to offer other salaats without having offered his qada salaats first.

10. A person had many qada salaats to offer. He commenced offering them and gradually completed all of them with the exception of four or five. It is not *wajib* to offer these four or five salaats in order. He has the choice of offering them as he wishes. It is also permissible for him to offer other salaats without having offered these qada salaats.

11. A person missed out *witr salaat* and does not have any other qada salaat to offer. It is therefore not permissible for him to offer the *fajr salaat* without having offered the qada of *witr salaat* first. If he knows that he has to make qada of the *witr salaat* first and still offers the *fajr salaat*, he will have to offer the qada salaat of *witr* and repeat the *fajr salaat*.

12. A person offered only his *esha salaat* and slept away. He then awoke for *tahajjud*, made *wudu* and offered his *tahajjud* and *witr salaats*. In the morning he remembered that he had forgetfully offered his *esha salaat* without *wudu*. He will now have to make qada of the *esha salaat* only, and not the *witr salaat*.

13. Qada is only made for the *fard* and *witr salaats.* There is no qada for the *sunnah salaats*. However, if a person misses out his *fajr salaat* and makes qada of it before mid-day, he should also make qada of the *sunnah* of *fajr salaat*. And if he makes the qada after mid-day, he should only make qada of the *fard salaat*.

14. If there was very little time left for *fajr* and he therefore only read the *fard salaat*, it is preferable to offer the *sunnah salaat* after the sun has risen considerably. But he has to read it before mid-day.

15. A person who rarely used to offer his salaats made *taubah*. It will now be *wajib* for him to make qada of all the salaats which he had missed throughout his life. By making *taubah*, one is not excused from offering salaats. However, by making *taubah*, he is forgiven from the sin which he committed by missing out the salaats. Now, if he does not make qada of these missed salaats, the sin will return to him.

16. A person had missed several salaats and did not get the opportunity to make qada of them as yet. At the time of death, it will be *wajib* for him to make a *wasiyyat* to pay *fidyah* for all the missed salaats. He will be sinning if he does not do this. The *masa'il* related to giving *fidyah* for missed salaats will be explained in Part Three in the chapter dealing with *fidyah* for missed fasts - Insha Allawh.

17. If several people have missed a particular salaat, they should make qada of it with jama'at. If it is a salaat in which *qira'at* is normally made aloud, then when making qada, it should also be recited aloud. If it is normally made softly, it should also be made softly when making qada.

18. If an immature child offers his *esha salaat* and sleeps away, and after the break of dawn he notices traces of semen which indicates that he had a wet dream, then the preferred opinion is that he should repeat his *esha salaat*. And if he wakes up before the break of dawn and notices traces of semen, then all the *ulama* say that he will have to make qada of the *esha salaat*.

SUNNAH AND NAFL SALAAT

1. At *fajr* time, it is sunnah to offer two rakaats of salaat before the *fard salaat*. These two rakaats have been emphasized greatly in the Hadith and should not be left out at any time. If on some day, it gets extremely late and very little time is left for the salaat, then at such a time of necessity; one should only offer the two rakaats of *fard salaat*. However, when the sun rises considerably, then one should make qada of the two rakaats of sunnah.

2. At *zuhr* time, one should first offer four rakaats of sunnah, then the four rakaats of *fard* and again two rakaats of sunnah. These six rakaats of sunnah are also necessary. There is great importance in offering them and it is a great sin to leave them without any valid reason.

3. At *asr* time, one should first offer four rakaats of sunnah and then the four rakaats of *fard*. However, the sunnah of *asr* time is not emphasized. If a person does not offer this sunnah, he will not be sinning. But the person who offers them will be greatly rewarded.

4. At *maghrib* time, one should first offer the three rakaats of *fard* and thereafter two rakaats of sunnah. These two rakaats are also necessary. Not offering them will amount to sinning.

5. At *esha* time, it is better and *mustahab* to first offer four rakaats of sunnah. Thereafter, the four rakaats of *fard* and again two rakaats of sunnah. If one wishes, he could also offer two rakaats of nafl thereafter. According to this, there are six rakaats of sunnah. If a person does not offer all these rakaats, then he should first offer the four rakaats of *fard*, and then two rakaats of sunnah, and thereafter he should offer his *witr salaat*. These two rakaats of sunnah after the *fard salaat* are necessary. Not offering them will amount to sinning.

6. In the month of *Ramadaan*, the *taraweeh salaat* is also sunnah. It has also been emphasized. Leaving them out and not offering them is a sin. Many women leave out the *taraweeh salaat* - they should never do this. Twenty rakaats of *taraweeh* have to be offered after the *fard* and sunnah of *esha salaat*. These could be offered either by making intention for two rakaats at a time or for four rakaats at a time. However, it is preferable to offer two rakaats at a time. The *witr salaat* should be offered after completing these twenty rakaats. Note: Those sunnahs that are necessary to offer are called *sunnat-e-mu'akkadah*. There are twelve such sunnah rakaats in a day: two rakaats of *fajr*, four rakaats before *zuhr* and two rakaats after, two rakaats after *maghrib* and two rakaats after *esha*. In *Ramadaan*, the *taraweeh* is also *sunnat-e-mu'akkadah*. Some *ulama* have also regarded *tahajjud* to be *sunnat-e-mu'akkadah*.

7. These are the salaats that have been stipulated by the *Shariah*. If anyone wishes to offer more than these, then he can offer as much as he wishes and whenever he wishes. However, he has to bear in mind that he should not offer any salaat in those times when it is *makruh* to do so. Whatever salaats apart from fard and sunnah that he may offer, are known as nafl. The more nafl salaats a person offers, the more reward he will receive - there is no limit to this. There were such great servants of Allawh in the past, who used to offer nafl salaat throughout the night and never used to sleep.

8. There are a few nafl salaats the performance of which is greatly rewarded. It is therefore better to offer these nafl salaats as opposed to the other nafl salaats. Due to a little effort, one is greatly rewarded. These nafl salaats are: *tahiyyatul wudu, ishraaq, chaasht, awwaabeen, tahajjud*, and *salaatut tasbih*.

9. *Tahiyyatul wudu* is that after a person makes *wudu*, he must offer two rakaats of salaat. Great virtue with regard to this salaat has been mentioned in the Hadith. However, it should not be offered at those times when nafl salaat is *makruh*.

10. *Ishraaq salaat* is offered in the following way: after the *fajr salaat* one should not get up from his *musAllawh*. Instead, he should sit in the same place and occupy himself in reading *durood shareef*, or the *kalimah*, or the remembrance of Allawh Ta'ala. He should not involve himself in any worldly talk, nor in any worldly activity. When the sun rises considerably, he should offer two or four rakaats of salaat. In doing so, he will get the reward of one *hajj* and one *umrah*. If a person gets occupied in some worldly activity after the *fajr salaat*, and after sunrise he offers *ishraaq salaat*; this will also be permissible. However, the reward will be less.

11. Thereafer, once the sun rises quite high, and it gets quite hot; one should offer at least two rakaats of salaat. If he wishes, he could offer more. That is, four, eight, or twelve rakaats. This is known as *chaasht salaat*. There is a lot of reward in offering this salaat.

12. After offering the fard and sunnahs of *maghrib salaat*, one should offer at least six rakaats and at the most, twenty rakaats of nafl salaat. This is called *awwaabeen*.
13.There is great virtue in getting up in the middle of the night and offering salaat. This is called *tahajjud salaat*. This salaat is most acceptable in the sight of Allawh, and one gets the most reward for it. The minimum for *tahajjud salaat* is four rakaats and the maximum is twelve rakaats. If not, even two rakaats will suffice. If one does not have the courage to offer it later, then he could offer it after *esha*. However, he will not receive the same reward. Apart from *tahajjud*, one could offer as many nafl salaats as he wishes at night.
14. When one is offering nafl salaat during the day, then he should make intention of offering two rakaats at a time; or if he wishes, four rakaats at time. It is *makruh* to offer more than four rakaats of nafl at a time (with one salaam) during the day. As for nafl salaat at night, it is permissible to make intention for six or even eight rakaats at a time. To make intention for more than this at night is also *makruh*.
15. If a person makes intention for four rakaats (of nafl), then when he sits down after the second rakaat, he has the choice of reading *durood* and a *dua* after the *at-tahiyyaat* and then standing up for the third rakaat and commencing with *Surah Faatihah* after reciting the *thanaa'* and the *ta'awwudh*. Alternatively, he could stand up after reciting the *at-tahiyyaat* only and thereafter commencing with *Surah Faatihah* in the third rakaat. He should then sit down in the fourth rakaat and recite the *at-tahiyyaat*, all the other *duas*, and then make the *salaam*.
If he made intention for eight rakaats and wishes to offer all eight rakaats with one *salaam*, then he still has the same two options as mentioned above. He could recite the *at-tahiyyaat, durood shareef* and a *dua*, and stand up and thereafter recite the *thanaa'*; or he could stand up after reciting *at-tahiyyaat* and commence with *Surah Faatihah*. He has the choice of doing the same thing for the sixth rakaat as well and thereafter sitting for the eighth rakaat and reciting everything that is necessary therein. In the same way, he has the choice of doing both things in every two rakaats.
16. It is *wajib* to recite a *Surah* after *Surah Faatihah* in **every** rakaat of a sunnah or nafl salaat. If a person intentionally leaves out a *Surah*, he will be committing a sin. But if he forgets to recite a *Surah*, he will have to make *sajdah-e-sahw*. The *masa'il* related to *sajdah-e-sahw* will be explained in a later chapter.
17. Once a person commences with a nafl salaat, it now becomes *wajib* upon him to complete it. If he breaks it, he will be sinning and he will also have to make *qada* of it. However, every two rakaats of a nafl salaat are considered separate. If a person makes intention of offering four or six rakaats, then it will only be *wajib* on him to complete two rakaats. All four rakaats will not become *wajib*. So if a person makes intention of four rakaats of nafl salaat and then makes *salaam* after two rakaats, there will be no sin on him.
18. If a person made intention of four rakaats of nafl salaat and thereafter broke it before he could offer even two rakaats, he will only have to make *qada* of two rakaats.
19. If he made intention of four rakaats and already completed two rakaats and broke his salaat in the third or fourth rakaat, then the following rules will apply: if he had sat down after the second rakaat and recited the *at-tahiyyaat*, etc., he will only have to make *qada* of two rakaats. And if he did not sit in the second rakaat and stood up either forgetfully or intentionally without reciting the *at-tahiyyaat*, then he will have to make *qada* of all the four rakaats.
20. If a person breaks the four rakaats sunnah of *zuhr salaat*, then he will have to make *qada* of all four rakaats irrespective of whether he sat down after the second rakaat for *at-tahiyyaat* or not.
21. It is permissible to offer nafl salaat while sitting. However, by sitting down, he will only get half the reward. It is better to stand and offer the salaat. The nafl salaats after the *witr salaat* are also included in this rule. However, if a person cannot stand up because of some sickness, then he will receive the full reward. As for *fard* and sunnah salaats, as long as a person does not have a valid excuse, it will not be permissible to sit and offer them.
22. A person commenced offering a nafl salaat while standing, but he sat down in the very first or second rakaat. This is permissible.
23. A person stood up and offered his nafl salaat. However, because of some weakness, he got tired. So it will be permissible to lean against a pole or wall and get support from it. This is not *makruh*.

SAJDAH-E-SAHW

1. If any one or several of the *wajib* acts of salaat is left out forgetfully, it becomes *wajib* to make sajdah-e-sahw. By making sajdah-e-sahw, the salaat becomes proper. If one does not make sajdah-e-sahw, the salaat will have to be repeated.
2. If one forgetfully leaves out a *fard* act of salaat, the salaat will not become proper by making sajdah-e-sahw. It will have to be repeated.
3. The method of making sajdah-e-sahw is that in the last rakaat the person should recite the *at-tahiyyaat* only and thereafter make *salaam* towards the right only and thereafter make two *sajdahs*. He should then repeat the *at-tahiyyaat* and thereafter recite the *durood, dua*, make *salaam* to both sides and thereby complete his salaat.
4. If a person forgetfully makes sajdah-e-sahw before making *salaam*, even then it will be considered and the salaat will be proper.
5. If a person forgetfully makes two *rukus* or three *sajdahs*, it is *wajib* to make sajdah-e-sahw.
6. While in salaat, a person forgot to recite *Surah Faatihah* and only recited another *Surah*, or he first recited a *Surah* and then recited *Surah Faatihah* - sajdah-e-sahw will become wajib.
7. A person forgets to recite another *Surah* (after *Surah Faatihah*) in the first two rakaats of a *fard salaat*. He should therefore recite another *Surah* in the second two rakaats and also make sajdah-e-sahw. If he forgets to recite another *Surah* in one of the first two rakaats, he should recite it in one of the latter two rakaats and also make sajdah-e-sahw. If he forgets to recite another *Surah* in the latter two rakaats as well, i.e. he forgets to recite another *Surah* in the first two as well as in the latter two rakaats, and only remembers at the time of reciting the *at-tahiyyaat* that he did not recite another *Surah* in one or two rakaats, the salaat will still become proper if he makes sajdah-e-sahw.
8. To recite another *Surah* (after *Surah Faatihah*) in all the rakaats of *sunnah* and *nafl salaat* is *wajib*. If a person forgets to recite another *Surah* in any of the rakaats, he will have to make sajdah-e-sahw.
9. After reciting *Surah Faatihah*, a person began thinking as to which *Surah* he should recite. His thinking took so long that in that time *Sub'haanAllawh* could be recited three times. Even then sajdah-e-sahw will become *wajib*.
10. In the last rakaat, after reciting *at-tahiyyaat* and *durood shareef*, a person had a doubt as to whether he offered three or four rakaats. While thinking about this, he kept silent and took so long to make the *salaam* that in that time he could have recited *Sub'haanAllawh* three times, and after that he remembered that he offered all four rakaats - even in this case it will be *wajib* to make sajdah-e-sahw.
11. A person recited *Surah Faatihah* and another *Surah*, but thereafter he unintentionally began thinking of something. He took so long to go into *ruku* that in that time he could have recited *Sub'haanAllawh* three times. Even then, sajdah-e-sahw will become *wajib*.
12. Similarly, sajdah-e-sahw will become *wajib* in the following instances: while he was busy with his recitation he stopped and began thinking of something, he sat in the second or fourth rakaat for *at-tahiyyaat* and did not commence reciting it immediately. Instead, he sat and started thinking of something, when he stood up from the *ruku*, he stood silently and started thinking of something, when he sat down in-between the two *sajdahs*, he started thinking of something. In order words, if a person unintentionally delays in executing a particular posture or gets delayed due to thinking of something, then sajdah-e-sahw becomes *wajib*.
13. In a three or four rakaat *fard salaat* (irrespective of whether it is a salaat that he is offering for that time, making *qada* of a salaat which he missed, or it is a *witr salaat* or the first four rakaats of *sunnah* of *zuhr salaat*) when the person sat for the *at-tahiyyaat* in the second rakaat, he unintentionally recited *at-tahiyyaat* two times. Even then sajdah-e-sahw will become *wajib*. And after the *at-tahiyyaat* if he recited the following from the *durood*:
!!
or if he recited more than that and only thereafter he remembered that he was supposed to stand up for the third rakaat, even then sajdah-e-sahw will become *wajib*. But if he recited less than this, sajdah-e-sahw will not become *wajib*.

14. With regards to *nafl salaat* (or even a salaat which is offered after the fulfilment of a particular wish) it is permissible to recite the *durood* after the *at-tahiyyaat* when sitting for the second rakaat. By reciting the *durood* in a *nafl salaat*, sajdah-e-sahw does not become *wajib*. However, if *at-tahiyyaat* is recited twice, sajdah-e-sahw will become *wajib* even in a *nafl salaat*.
15. A person sat down for *at-tahiyyaat* but mistakenly recited something else, or he recited *Surah Faatihah*. Sajdah-e-sahw will become *wajib*.
16. Upon commencing with his salaat, a person recited *dua-e-qunoot* instead of reciting the *thanaa'*. Sajdah-e-sahw will not become *wajib*. Similarly, if he recited *at-tahiyyaat* or something else instead of *Surah Faatihah* in the third or fourt rakaat of a *fard salaat*, sajdah-e-sahw will not be *wajib*.
17. In a three or four rakaat salaat, a person forgot to sit down after the second rakaat. Instead, he stood up directly for the third rakaat. While standing up, if he is closer to the sitting posture, he should sit down and recite the *at-tahiyyaat* and thereafter complete his salaat and there is no need to make sajdah-e-sahw. But if he is closer to the standing posture, he should not sit down. Instead, he should continue with his salaat without sitting down. He should only sit down at the end. In this case, sajdah-e-sahw will become *wajib*. If after standing up, he still went back and sat down; he will be committing a sin and even in this case he will still have to make sajdah-e-sahw.
18. If a person forgets to sit down after the fourth rakaat, then if he is closer to the sitting posture, he must sit down, recite the *at-tahiyyaat, durood*, etc. and make his *salaam*. There is no need to make sajdah-e-sahw. And if he stood up completely, even then he should go back and sit down. In fact, even if he has recited *Surah Faatihah*, another *Surah*, and went into ruku, he should still sit down, read the *at-tahiyyaat* and then make sajdah-e-sahw. But if he still did not remember after the *ruku* and made the *sajdahs* for the fifth rakaat, he should repeat his *fard salaat*. This salaat will now be regarded as a *nafl salaat* and he will have to offer one more rakaat and thereby complete six rakaats. There is no need to make sajdah-e-sahw. If he did not add one more rakaat, or made *salaam* after the fifth rakaat, four rakaats will be *nafl* and the one rakaat will not even be considered.
19. If a person sits down for the fourth rakaat, recites *at-tahiyyaat* and thereafter stands up, he should sit down when he remembers as long as it is before making the next *sajdahs*. The moment he sits down, he should not recite *at-tahiyyaat*. Instead, he should immediately make sajdah-e-sahw. But if he makes the *sajdahs* for the fifth rakaat and only remembers thereafter, he should add one more rakaat and complete six rakaats. The first four rakaats will be for his *fard* and the other two will be regarded as *nafl*. He will also have to make sajdah-e-sahw. If he makes sajdah-e-sahw and then *salaam* in the fifth rakaat, he has committed a sin. In this case, the first four rakaats will be of *fard*, and the remaining one will not be considered.
20. If a person is offering four rakaats of *nafl salaat* and he forgets to sit down after the second rakaat, then as long as he remembers before making the *sajdahs* for the third rakaat, he should sit down. If he has already made the *sajdahs* for the third rakaat, his salaat will still be valid. But sajdah-e-sahw will be *wajib* in both cases.
21. A person is in doubt as to whether he offered three or four rakaats. If this doubt was coincidental, i.e. he does not normally have this doubt, then he will have to repeat his salaat. But if these sort of doubts occur quite often, he should ponder in his heart and see what the heart's inclination is. If it is more towards three rakaats, he should offer one more rakaat and sajdah-e-sahw will not be *wajib*. But if he feels that he offered four rakaats, he should not add another rakaat nor should he make sajdah-e-sahw. If he still cannot make up his mind after pondering over the matter, then he should regard it as if he offered three rakaats and add one more rakaat. But in this case, he should also sit down after the third rakaat and recite the *at-tahiyyaat*. He should then stand up and offer the fourth rakaat and also make sajdah-e-sahw.
22. If he has a doubt as to whether it is the first or second rakaat, the above rule will also apply. That is, if the doubt was coincidental, he should repeat his salaat. But if such doubts occur quite often, he should act according to that which his heart tells him. But if he is still not sure, he should regard it as one rakaat. However, he has to sit down after the first rakaat and recite the *at-tahiyyaat*, because it is possible that this is actually his second rakaat. On completing his second rakaat, he should sit down again. He should also recite another *Surah* after *Surah Faatihah* in this second rakaat. On completing his third rakaat, he should sit down again because it is possible that this is actually his fourth rakaat. After the fourth rakaat he should sit down again, make sajdah-e-sahw and then make *salaam*.
23. If he has a doubt as to whether it is the second or third rakaat, the same rule will apply. If he cannot make up his mind, he should sit down after the second rakaat and thereafter offer the third rakaat. On completing the third rakaat, he should sit down again and recite *at-tahiyyaat* because it is possible that this is his fourth rakaat. He should then offer the fourth rakaat, make sajdah-e-sahw and then complete his salaat.
24. If the doubt occurrs after having completed his salaat, that is, he is not sure as to whether he offered three or four rakaats. Then this doubt is not even considered - the salaat is valid. But if he clearly remembers that he only offered three rakaats, he should stand up and offer one more rakaat and also make sajdah-e-sahw. However, if on completing his salaat, he started speaking or did something else with which salaat breaks, he will have to repeat his salaat. Similarly, if this doubt creeps in after having recited *at-tahiyyaat*, the same rule will apply. That is, as long as he does not remember clearly, he should not worry about it. However, it will be good to repeat the salaat as a precaution so that the uneasiness of the heart is removed and no doubt remains.
25. If several things occur in salaat, whereby sajdah-e-sahw becomes *wajib*, then one sajdah-e-sahw will suffice for all the mistakes. Sajdah-e-sahw is not made twice in one salaat.
26. After making sajdah-e-sahw, a person commits another mistake which makes sajdah-e-sahw *wajib*. The first sajdah-e-sahw will suffice and it will not be necessary to make another one.
27. A person made a mistake in his salaat whereby sajdah-e-sahw had become *wajib* on him. But he forgot to make sajdah-e-sahw and made *salaam* on both sides. However, he remained sitting in that place without turning his chest away from the *qiblah*, neither did he talk nor did he do anything whereby salaat breaks. He should make sajdah-e-sahw at that time. In fact, if he remained sitting in that position and engaged himself in reciting the *kalimah, durood* or any other *zikr*, even then there is no harm in this. Once he makes his sajdah-e-sahw, his salaat will be valid.
28. Sajdah-e-sahw was *wajib* on a person but he intentionally made his *salaam* on both sides and made this intention that he will not make sajdah-e-sahw. Despite this, as long as he does not do anything which makes the salaat invalid, the choice to make sajdah-e-sahw will remain.
29. In a three or four rakaat salaat, a person unintentionally made *salaam* after the second rakaat. He should immediately stand up, complete his salaat and make sajdah-e-sahw. However, if after making *salaam*, he did something which invalidates salaat, he will have to repeat his salaat.
30. A person forgetfully recited *dua-e-qunoot* in the first or second rakaat of *witr salaat*. This will not be considered. He should recite the *qunoot* in the third rakaat again and also make sajdah-e-sahw.
31. While offering *witr salaat*, a person had a doubt as to whether it is the second or third rakaat. He cannot even make up his mind as to which of the two is more correct. He should recite *dua-e-qunoot* in that rakaat and after sitting down for the *at-tahiyyaat* he should stand up and offer one more rakaat. He should recite *dua-e-qunoot* in this rakaat as well. In the end he should also make sajdah-e-sahw.
32. Instead of reciting *dua-e-qunoot* in the *witr salaat*, the person read *thanaa'*. Later when he remembered, he recited the *qunoot*. Sajdah-e-sahw will not be *wajib*.
33. A person forgot to recite *dua-e-qunoot* in *witr salaat*. Instead, he went into *ruku* after reciting a *Surah*. Sajdah-e-sahw will be *wajib*.
34. After reciting *Surah Faatihah*, a person recited two or three *Surahs*. There is no harm in this and sajdah-e-sahw will not be *wajib*.
35. In the latter rakaats of a *fard salaat*, a person recited another *Surah* after *Surah Faatihah* in one or both the rakaats. Sajdah-e-sahw will not be *wajib*.
36. Sajdah-e-sahw is **not** *wajib* in the following instances: he forgets to recite the *thanaa'* in the beginning, he forgets to recite the *tasbeeh* in *ruku*, he forgets to recite the *tasbeeh* in *sajdah*, he forgets to recite:
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when standing up from *ruku*, at the time of saying *takbeer-e-tahreemah* he forgets to raise his hands to his ears (or to the shoulders for women), at the end of his salaat he made *salaam* without reciting the *durood* and a *dua*. In all the above cases, sajdah-e-sahw is not *wajib*.

37. In the latter one or two rakaats of a *fard salaat*, he forgot to recite *Surah Faatihah* and went into *ruku* after standing silently- even then sajdah-e-sahw will not be *wajib*.
38. If a person **intentionally** committs those errors which make sajdah-e-sahw *wajib*, then sajdah-e-sahw will not become *wajib*. Instead, he will have to repeat the salaat. Even if he makes the sajdah-e-sahw, the salaat will still not be valid. If a person forgets those things which are not *fard* nor *wajib* in salaat, his salaat will remain valid and he will not have to make sajdah-e-sahw.
39. If a salaat which has to be offered silently is offered in a loud voice, sajdah-e-sahw will have to be made irrespective of whether the person is a *munfarid* or an *imam*. If an *imam* performs a salaat which has to be offered aloud, silently, then he will have to make sajdah-e-sahw. But if very little *qira'at* is made in a loud voice in a silent salaat, which is not sufficient for the salaat to be valid, then sajdah-e-sahw will not be *wajib*. For example, just one or two words come out aloud, or an *imam* recites one or two words silently in a salaat that is offered aloud, then sajdah-e-sahw will not be *wajib*.

SALAAT OF THE SICK

1. Under no condition should salaat be left out. As long as a person has the strength to stand up and offer his salaat, he should stand up. If he cannot stand, he should sit down and offer his salaat. He should make his *ruku* while sitting. After the *ruku*, he should go down for the two *sajdahs*. He should make the *ruku* in such a way that his forehead comes in line with his knees.
2. If he is unable to make *ruku* and *sajdah* as well, he should make them by gestures *(ishaarah)* and he should bow down a little further for the *sajdahs*.
3. It is not good to keep a pillow or any other high object in order to make *sajdah* on it. If a person is unable to make *sajdah,* he should make it through *ishaarah* - there is no need to make *sajdah* on a pillow.
4. If a person has the strength to stand up and offer his salaat but there is a lot of difficulty in doing this, or he fears that his sickness will get worse, it is still permissible for him to sit down and offer his salaat.
5. A person can stand up, but is unable to go into *ruku* and *sajdah*. If he wishes, he could stand up and thereafter make his *ruku* and *sajdahs* through *ishaarah*. Alternatively, he could sit down and make his *ruku* and *sajdahs* through *ishaarah*. However, it is better to sit down and offer his salaat.
6. If a person does not have the strength to sit, he should lie down with a pillow or large cushion behind him in such a way that his head is raised quite high - in fact, close to the sitting position. His legs should be stretched towards the *qiblah*. If he has some strength, he should not stretch them, instead, he should raise his knees. He should then offer his salaat by making *ishaarah* and the *ishaarah* for the *sajdahs* should be more lower. If he cannot lie down by having a pillow or cushion behind him in such a way that his head and chest can face the *qiblah*, he should stretch his legs towards the *qiblah* and lie flat on his back. However, he should place a pillow under his head so that at least his face could be in the direction of the *qiblah* and not facing the sky. He should then offer his salaat through *ishaarah*, and the *ishaarah* for the *sajdahs* should be slightly more than the *ishaarah* for the *ruku*.
7. If a person does not lie flat on his back, but instead lies on his left or right side while facing towards the *qiblah* and makes *ruku* and *sajdah* with the *ishaarah* of his head, then this is also permissible. However, it is better to lie flat on the back.
8. If a person does not have the strength to even make *ishaarah* with his head, he should not offer salaat. If this condition remains for more than twenty four hours, he will be completely excused from offering salaat and will not have to make *qada* after recovering from his sickness. But if this condition did not last for more than twenty four hours and he regained the strength to offer his salaat with *ishaarah*, then he should make *qada* with *ishaarah*. He should not have this in mind that when he recovers completely, only then will he make his *qada*. If he passes away (without having made *qada*), he will die as a sinner.
9. Similarly, if a normal healthy person becomes unconscious and remains in this state for less than twenty four hours, it will be *wajib* on him to make *qada* of the salaats that he missed. But if he remained unconscious for more than twenty four hours, he will not have to make *qada*.
10. When a person commenced his salaat, he was normal and healthy. However, while in salaat, one of his nerves got pinched and he was unable to stand up. He should therefore sit down and offer the remainder of his salaat, and if he can, he should also make *ruku* and *sajdah*. But if he cannot, then he should make them with *ishaarah* of his head. But if his condition is such that he does not even have the strength to sit down, he should lie down and complete the remainder of his salaat.
11. Because of some sickness, a person offered part of his salaat sitting down and also made the *ruku* in the place of *ruku* and the *sajdah* in the place of *sajdah*. Thereafter, he recovered in that very salaat. He should therefore stand up and complete the remainder of his salaat.
12. A person did not have the strength to make *ruku* and *sajdah* because of some sickness and therefore made *ishaarah* with his head. In the course of his salaat he felt better and was able to make *ruku* and *sajdah* - this salaat will become invalid. He should not complete it. Instead, he should repeat this salaat.
13. A person became paralysed and fell so ill that he is unable to make *istinja* with water. He should wipe himself with a cloth or lumps of sand and offer his salaat in this way. If he cannot make *tayammum* himself, someone else should make it for him. If he does not have the strength to even wipe himself with a piece of cloth or lumps of sand, he should offer his salaat in this very state and should not allow himself to miss any salaat. It is not permissible for anyone else to look at his body or to touch it - not his father, mother, son nor daughter. However, it is permissible for the husband to look at his wife's body, and the wife to look at her husband's body. Apart from these two, it is not permissible for anyone else.
14. A person missed a few salaats while he was sound and healthy. He then fell ill. He should make *qada* of these salaats while he is sick, in whichever way he can. He should not wait and think that he will make *qada* of them when he is able to stand, or when he begins to sit, or when he is able to make *ruku* and *sajdah*. These are all thoughts influenced by *shaytaan*. Piety demands that *qada* be made immediately and not delayed.
15. If the bed of a sick person is impure and it will cause the sick person much difficulty if it were to be changed, it will be permissible to offer salaat on that very bed.
16. A doctor carried out an eye operation upon a person and prohibited him from moving about. He should continue offering his salaat while lying down.
17. If a sick person made *ruku* and *sajdah* with *ishaarah* and thereafter felt better in that very salaat and is now able to make *ruku* and *sajdah*, then that salaat of his will become invalid. It will be *wajib* on him to repeat that salaat. But if he had not made *ishaarah* for *ruku* and *sajdah* as yet and already felt better, then that salaat of his will be valid and he can continue with it.
18. If a person gets tired because of the *qira'at* being very lengthy and finds it difficult to stand, it will **not** be *makruh* to lean against a wall, tree or pillar. Weak and old people find this necessary especially in *taraweeh salaat*.

SALAAT ON A JOURNEY

1. If a person travels for a few kilometres, no rule of the *Shariah* changes because of this journey. According to the *Shariah*, he will not be regarded as a *musafir*. He will have to do everything in the same way that he would have done at home. He will have to offer four rakaats for those salaats that are of four rakaats. If he is wearing leather socks, he can only make *masah* for twenty four hours and thereafter *masah* will not be permissible.
2. The person who sets out with the intention of travelling three *manzils* is regarded as a musafir in the *Shariah*. The moment he comes out of the boundaries of his town or city, he is a musafir according to the *Shariah*. As long as he moves around within the boundaries of his town or city, he will not be a musafir. If the railway station is within the boundaries of the town, it will fall under the rule of the town. If it is out of the boundaries, then upon reaching it, the person will be regarded as a musafir.
3. Three *manzils* means that most people who on foot, normally reach that place in three days. Presently, this is estimated at being approximately 77 kilometres.
4. If a place is so far that when it is calculated according to the pace of a man or camel it is three *manzils*, but when calculated according to a hand-driven cart or a horse and cart, one could reach there in two days. Or, if one travels by train, one would reach there in a short space of time - then in all these cases the person will still be regarded as a musafir.
5. If a person is termed a musafir according to the *Shariah*, he has to offer two rakaats each for the *zuhr, asr* and *esha salaats*. As for the *sunnah salaats*, the rule is that if he is in a hurry, then apart from the *sunnah* of *fajr salaat*, it will be permissible for him to leave them out completely. There will be no sin in leaving them

out. If he is not in a hurry and does not fear his companions leaving him behind, he should not leave the *sunnahs* out and should offer them completely. It is not permissible to reduce the number of rakaats (for sunnah salaats).
6. There is no reduction in the *fajr, maghrib* and *witr salaats* as well. He has to offer them completely as he normally does.
7. More than two rakaats should not be offered for the *fard* of *zuhr, asr* and *esha salaats*. To offer four rakaats is a sin just as it is a sin to offer six rakaats for the *fard* of *zuhr salaat*.
8. If a person mistakenly offers four rakaats, and he had sat down after the second rakaat and recited the *at-tahiyyaat*, then the first two rakaats will be regarded as *fard* and the other two rakaats as *nafl.* He will also have to make *sajdah-e-sahw*. But if he did not sit after the second rakaat, all four rakaats will become *nafl* and he will have to repeat his *fard salaat*.
9. If a person stopped at a place during the course of his journey, he will remain a musafir if he made the intention of staying at that place for less than fifteen days. He will have to continue offering two rakaats for the four rakaat salaats. But if he made the intention of staying there for fifteen days or more, he will no longer be a musafir. Thereafter if he changes his intention and decides to leave before fifteen days, even then he will not become a musafir and will have to offer all his salaats completely. When he leaves that place, he will become a musafir only if that place where he intends to go to is at a distance of about 77 kilometres. If that place is less than 77 kilometres away, he will not be a musafir.
10. A person left home with the intention of travelling 77 kilometres, but before leaving he also made this intention that he will stop over at a particular place for 15 days. He will not be regarded as a musafir. He will have to offer complete salaat throughout his journey. If on reaching that place he did not stay there for 15 days, he will still not be a musafir.
11. A person intends travelling 77 kilometres but his house falls within this distance - even then he will not be a musafir.
12. A woman left with the intention of travelling approximately 92 kilometres. However, the first half of the journey passed while she was in her *haid*. Even then she will not be a musafir. She will have to have a bath and offer the full four rakaats. However, if she became pure from her *haid* and there is still a distance of 77 kilometres or more to cover, or, when she left home she was pure and got her *haid* in the course of the journey, then she will be a musafir and will have to offer her salaat as a musafir.
13. While offering his salaat, a person made the intention of staying for 15 days. He will no longer remain a musafir and will have to offer this very salaat completely.
14. A person stopped at a particular place for two or three days, but due to certain circumstances he does not leave that place. Every day he makes the intention of leaving the following day or the next day, but does not leave. In this way, he stays at that place for fifteen days, twenty days, a month or even more than that. But he never made the intention of staying there for fifteen days. He will remain a musafir irrespective of how many days he stays there.
15. A person left with the intention of travelling 77 kilometres but after travelling some distance, he changes his mind for some reason or the other and decides to return home. From the moment he makes the intention of returning, he will no longer be a musafir.
16. A woman is travelling with her husband. In the course of the journey, she will stop when he stops and will not stop for a longer period than that without him. In such a case, the intention of the husband will be taken into consideration. If the husband intends stopping at a place for 15 days, the wife will not be a musafir as well irrespective of whether she makes the intention of stopping or not. And if the husband intends staying for less than 15 days, she will also be a musafir.
17. A person travelled 77 kilometres and reached his home. He will not be a musafir irrespective of how long he stays there. If it is not his house and he made an intention of staying there for 15 days or more, then too he will not be a musafir. He will have to offer all his salaats completely. And if it is not his house nor does he intend staying there for 15 days, he will be a musafir even after reaching that place. He will have to offer two rakaats for all the four-rakaat *fard salaats*.
18. A person intends to stop over at several places during the course of his journey: 10 days here, 5 days there, 12 days at another place - but does not have the intention of stopping over anywhere for 15 days - he will still remain a musafir.
19. A person shifted from his home town and became a resident of another place and he has nothing to do with the first place. So now his former home town and any other place will be the same. If that former place of his falls on any journey of his and he intends staying there for a few days, he will remain a musafir. He will have to offer all his salaats as a musafir.
20. A person missed a few salaats of his while on a journey. Upon reaching home he will have to offer only two rakaats when making *qada* of *zuhr, asr* and *esha salaats*. If he misses any salaat such as *zuhr* before embarking on a journey, and makes *qada* of it while on his journey, he will have to offer the full four rakaats.
21. After her wedding, a woman began living solely with her in-laws. So now her actual home will be that of her in-laws. If she travels 77 kilometres and goes to her parents home and does not intend staying there for more than 15 days, she will be a musafir. She will have to offer her salaats and keep her fasts according to the rules laid down for a musafir. But if she did not intend staying with her in-laws forever, then that place which was her former home will still be regarded as her original home.
22. A ship is sailing and salaat time has entered. Salaat will have to be offered in that moving ship. If one feels dizzy by standing, one should sit and offer one's salaat.
23. The same rule applies to a moving train. That is, it is permissible to offer salaat in a moving train. If he feels dizzy by standing or fears that he will fall, he can sit and offer his salaat.
24. While offering salaat, the train turned and the direction of the *qiblah* also changed. The person will also have to turn in his salaat and face the *qiblah*.
25. If a woman wishes to travel 77 kilometres or more, then as long as she does not have a *mahram* from among the males or her husband, it will not be permissible for her to travel. It is a major sin to travel without a *mahram*. It is not good to even travel less than 77 kilometres without a *mahram*. Prohibition in regard to this has also been mentioned in the Hadith.
26. It is also not permissible to travel with that *mahram* who does not fear Allawh and His Rasul sallAllawhu alayhi wa sallam and does not conform to the *Shariah*.
27. A woman is travelling on a carriage or ox-wagon and salaat time enters. She should get off and offer her salaat in a secluded place. Similarly, if she cannot make her *wudu* on the carriage, she should get off and make her *wudu* in a concealed place. If she does not have her head-covering *(burqah)* with her, she should wrap herself properly with a sheet or something and then get off and offer her salaat. To make very strict *purdah* whereby she misses her salaat, is *haraam*. The ruling of the *Shariah* should be given preference to everything. Even in *purdah*, the limit which has been specified by the *Shariah* has to be maintained. To go beyond the limit of the *Shariah* and to transgress the laws of Allawh is a sign of stupidity and immaturity. However, to be unnecessarily negligent in the matter of *purdah* is also shameful and sinful.
28. If she is so sick that she has to sit and offer her salaat, even then it will not be permissible to offer salaat in a moving ox-wagon. If the ox-wagon is at a standstill, but it is resting on the shoulders of the oxen - even then it will not be permissible to offer salaat on it. The oxen will have to be removed and then salaat offered. The same rule applies to a carriage, i.e. as long as the horse is not separated from the carriage, salaat in it will not be permissible.
29. If a person is excused from standing and offering salaat, it is permissible for him to offer it sitting down even while he is in a carry couch or palanquin. But this will only be permissible if the carry couch or palanquin is placed on the ground. It will not be permissible to offer salaat if it is still resting on the shoulders of those carrying it.
30. If a person fears for his life or possessions by getting off a camel or ox, his salaat will be valid without getting off.
31. A person makes an intention of staying for 15 days at two different places, and the distance between the two places is such that the *adhaan* of one place cannot be heard at the other place. For example, he intends staying for 10 days in Makkah and 5 days in Mina which is approximately 5 kilometres from Makkah. In such a case he will be a musafir.

32. If in the above mentioned *mas'ala* he intends spending the night at one place and the day at the other place, then that place where he spends the night will be regarded as his *watan-e-iqaamat*. It will not be permissible for him to shorten his salaat over here. As for the place where he intends spending the day, if it is at a distance of 77 kilometres from the first place, then by going there he will be a musafir. If it is less than that distance, he will not be a musafir.
33. If in the above mentioned *mas'ala*, both places are so close that each others *adhaan* can be heard, then both places will be regarded as one place. He will become a *muqeem* in both places by intending to stay there for 15 days.
34. A *muqeem* can follow an *imam* who is a musafir under any condition, irrespective of whether it is a salaat for that time or for a *qada* salaat. When the musafir *imam* completes his salaat, the *muqeem muqtadi* should stand up and complete his salaat. He should not make any *qira'at*, instead, he should remain silent. This is because he is regarded as a *laahiq*. Since this *muqtadi* is following this *imam*, the first *qa'dah* will also be *fard* on him. Once the musafir *imam* makes his *salaam*, it is *mustahab* for him to inform his followers that he is a musafir. And even better than this is to inform them before commencing with the salaat.
35. A musafir can also follow an *imam* who is a *muqeem* as long as it is within the time of that salaat. If the time has expired, then he can follow him for the *fajr* and *maghrib salaats* and not for the *zuhr, asr*, and *esha salaats*. This is because if the musafir will follow a *muqeem*, he will also follow the *imam* and offer the full four rakaats. And the first *qa'dah* of the *imam* will not be *fard* while his will be *fard*. In this way, the person offering *fard salaat* will actually be following one who is not offering a *fard salaat*. And this is not permissible.
36. If a musafir decides to become a *muqeem* while he is in his salaat, he will have to offer it completely and it will not be permissible for him to shorten his salaat. This is irrespective of whether he makes this intention in the beginning, middle or at the end - as long as it is made before making *sajdah-e-sahw* or the *salaam*. If he made this intention after *sajdah-e-sahw* or the *salaam*, this salaat will not be offered completely. If he makes this intention after the expiry of the time or while he is a *laahiq*, this intention of his will have no effect on this salaat. And if this salaat is going to be a four rakaat salaat, he will have to shorten it. Examples: (1) A musafir commenced *zuhr salaat*. After offering one rakaat, the time for that salaat expired. Thereafter he made the intention of becoming a *muqeem*. This intention will not have any effect on his salaat and he will have to shorten his salaat. (2) A certain musafir was a *muqtadi* of another musafir and became a *laahiq*. He then began offering the rakaats which he had missed. He then made the intention of becoming a *muqeem*. This intention of his will have no effect on this salaat of his. If this salaat is a four rakaat salaat, he will have to shorten it and offer only two rakaats.

SALAATUL KUSOOF AND KHUSOOF

1. At the time of solar eclipse (kusoof) two rakaats of salaat are *sunnah*.
2. Salaatul kusoof has to be offered with jama'at on the condition that it is led by the *imam* of *jumu'ah salaat*, the ruler of that time or his deputy. According to one narration, it is permissible for the *imam* of every musjid to perform this salaat in his musjid.
3. There is no *adhaan* or *iqaamah* for *salaatul kusoof*. But in order to gather the people, this announcement can be made: *"as-Salaatu jaami'atun"* i.e. the salaat is about to commence with jama'at.
4. It is *sunnah* to recite lengthy *Surahs* such as *Surah Baqarah* in salaatul kusoof, and also to lengthen the *ruku* and *sajdahs*. The *qira'at* should be made silently.
5. After the salaat, the *imam* should occupy himself in *dua* and the *muqtadis* should continue saying *aameen* to his *duas*. This *dua* should continue until the eclipse disappears. However, if in this state, the sun sets or the time of a certain salaat enters, the *dua* should be stopped and the salaat should be offered.
6. Two rakaats of salaat are also *sunnah* at the time of lunar eclipse (khusoof). However, jama'at is not *sunnah* for this salaat. The people should offer this salaat at their homes individually. It is not preferable to go to the musjid.
7. In the same way, if some fear or calamity is experienced, it is preferable to offer salaat. For example: there is a severe hurricane, an earthquake, lightning, thunder storms, a lot of snow falls, very heavy rain falls, a certain disease such as cholera becomes rife or there is a fear of a certain enemy. However, whatever salaat that is offered in this time should not be offered with jama'at. Each person should offer his salaat at home individually. When Rasulullah sallAllawhu alayhi wa sallam experienced any difficulty or sorrow, he used to occupy himself in salaat.
8. Apart from these salaats that have been mentioned, the more optional salaats a person engages in, the more reward he will receive and he will reach higher stages. Especially salaats in those times for which certain virtue has been mentioned in the Hadith. And also in which Rasulullah sallAllawhu alayhi wa sallam has urged us to engage in some *ibaadah* or the other. For example, in the last ten nights of *Ramadaan* and the fifteenth of *Sha'baan*. Many virtues and a lot of reward has been mentioned in the Hadith for engaging in *ibaadah* in these days and nights. We have avoided going into details so that this chapter does not get too lengthy.

SALAATUL ISTISQAA'

When there is a need for water and there are no rains, then at such a time it is *sunnah* to make *dua* and ask Allawh Ta'ala for rains. The *mustahab* method of making *dua* for rains is as follows: all the Muslims should get together with their children, elderly people and animals, and walk towards the jungle in a very helpless and humble way, while at the same time wearing very simple clothing. They should renew their repentence, fulfil the rights of those upon whom certain rights are due, and should not bring along any *kaafir* friend of theirs. They should then offer two rakaats of salaat with jama'at without any *adhaan* or *iqaamah*. The *imam* should recite the salaat in a loud voice. He should then deliver two khutbahs just as they are delivered on Eid day. The *imam* should then stand up facing the *qiblah* and raise his hands and make *dua* to Allawh Ta'ala for rains. All those present should also make *dua*. This should be done for three consecutive days and not more than that because this has not been established in the *Shariah*. If the rains begin to fall before they can go out to the jungle, or after offering this salaat for one day - even then the three days should be completed. It is *mustahab* to fast on these three days. It is also *mustahab* to give something in charity before going.

SALAATUT TARAWEEH

1. It is preferable to offer the *witr salaat* after the taraweeh salaat. However, it is permissible to offer it before the taraweeh salaat.
2. After four rakaats of taraweeh, it is *mustahab* to sit down to the extent that it took to offer the four rakaats. However, if sitting for so long will inconvenience the people and there is a fear that the congregation will decrease, then they should sit for a shorter period. In sitting down, one has the choice of offering *nafl salaat* on his own, reading some *tasbeehs*, or if he wishes, he could remain sitting silently.
3. A person completes offering his taraweeh salaat after having offered the *esha salaat.* After completing both these salaats he realizes that something in his *esha salaat* occurred which made this salaat invalid. After repeating his *esha salaat*, he will also have to repeat the taraweeh salaat.
4. If the *esha salaat* was not offered with jama'at, the taraweeh salaat should also not be offered with jama'at. This is because the taraweeh salaat is subordinate to the *esha salaat*. However, if a group of people offer their *esha* with jama'at and thereafter offer their taraweeh with jama'at, then it will be permissible for a person who has not offered his *esha* with jama'at to join this group in their taraweeh salaat. This is so because he will be regarded as subordinate to these people whose jama'at is valid.
5. If a person enters the musjid at a time when the *esha salaat* is over, he should first offer his *esha salaat* and then join the taraweeh salaat. And if in the meanwhile he misses a few rakaats of taraweeh, he should complete them after offering the *witr salaat*. He should offer the *witr salaat* with the jama'at.
6. It is *sunnah-e-mu'akkadah* to recite the entire Quran in the order that it is arranged in the taraweeh salaat in the month of *Ramadaan*. This should not be left out due to the laziness and negligence of the people. However, if there is the fear that by reciting the entire Quran the people will stop coming for salaat, and there will be no jama'at left, or that this will be extremely unpleasant for them; then it will be better to recite as much as they can bear. If they wish they could recite the ten *Surahs* from *Surah al-Feel* till the end. In each rakaat one *Surah* should be recited. When ten rakaats are completed, the same ten *Surahs* should be recited in the next ten rakaats. Alternatively, one could recite any other *Surah* which one desires.
7. More than one Quran should not be recited until the desire of the people is not known.
8. It is permissible to recite the entire Quran in one night on condition that the people are extremely anxious to do this and it will not be difficult for them. If it will be difficult for them and they will be displeased with this, it will be *makruh* to recite the entire Quran in one night.

9. *Bismillahir Rahmaanir Raheem* should be recited loudly for any one *Surah* in the taraweeh salaat. This is because *Bismillah* is also a verse of the Quran even though it is not a part of any *Surah*. If *Bismillah* is not recited, one verse will be short for the completion of the Quran. If it is recited silently, the Quran of the *muqtadis* will not be complete.
10. It is *sunnah* to offer taraweeh salaat in the entire month of *Ramadaan* even if the Quran is completed before the end of the month. For example, if the entire Quran is completed in 15 days, it will be *sunnah-e-mu'akkadah* to continue offering taraweeh for the rest of the month.
11. Reciting *Surah Ikhlaas* three times in the taraweeh salaat as is the custom today, is *makruh*.

SALAATUL KHAUF

When the Muslims are confronted with an enemy, whether it is man or a wild animal, and in such a situation all the Muslims or even a part of them cannot get together and offer their salaat with jama'at, and they do not even get the opportunity of getting off the animals on which they are riding - then all of them should offer their salaat individually while sitting on their animals. In this case, even facing the *qiblah* is not a prerequisite. However, if two people are seated on one animal, they can offer their salaat with jama'at.
If they cannot even do this, they will be regarded as excused *(ma'zur)*. They should not offer their salaat now. Once they are at ease and have peace of mind, they should make *qada* of their missed salaat. If it is possible for only a few of them to offer salaat with jama'at, in such a case they should not leave out the jama'at. In this case, salaat should be offered in the following way: all the Muslims should be divided into two groups. One group will remain fighting the enemy while the second group will commence it's salaat with the *imam*. If it is a three or four rakaat salaat, such as *zuhr, asr, maghrib, esha*, and these people are not *musafirs,* then once the *imam* completes two rakaats and stands up for the third rakaat, this first group should go away. If these people are *musafirs*, or it is a two rakaat salaat such as *fajr, jumu'ah, eid*, or the *zuhr, asr* and *esha* of a *musafir*; then this first group should go away after the first rakaat. The second group should come and join the *imam* for the balance of the salaat. The *imam* should wait for the arrival of this second group. Once the *imam* completes the balance of the salaat, he should make *salaam* and this second group should go to fight the enemy without making *salaam*. The first group should then return and complete it's salaat **without** making *qira'at*. They should then make *salaam*. This is because this first group is regarded as a *laahiq*. This group should then go to fight the enemy. The second group should return and complete its salaat **with** *qira'at* and then make *salaam*. This is so because this group is regarded as a *masbuq*.
1. When these groups go to confront the enemy in their state of salaat or return to complete their salaat, then this going and coming has to be done on foot. If this is done by mounting an animal, their salaat will become invalid. This is because it is regarded as *amal-e-katheer*, i.e. excessive movement (which invalidates salaat).
2. The second group's offering the balance of the salaat with the *imam*, the first group's returning and completing it's salaat, and thereafter the second group's returning and completing it's salaat - all this is *mustahab* and preferable. It is also permissible for the first group to offer it's salaat and go away. Thereafter, the second group comes and offers the remainder of the salaat with the *imam* and thereafter completes it's salaat on it's own. Only after completing it's salaat, it will go towards the enemy. When this second group reaches there, the first group will complete it's salaat over there and does not have to return to the place where it had offered the first half of it's salaat.
3. This method of offering salaat will only apply if all the people wish to offer their salaat behind **one** *imam*, e.g. a person is very pious and all the people wish to offer their salaat behind him. If this is not the case, it is preferable for one group to offer it's entire salaat behind one *imam* and thereafter to go to confront the enemy. Thereafter, the second group will appoint it's own *imam* and offer the entire salaat behind him.
4. If there is the fear that the enemy is very close and it will reach here very soon, and in thinking so they offered their salaat as mentioned in the beginning. Later they realized that this fear of theirs was unfounded. In such a case the salaat of the *imam* will be valid. The *muqtadis* will have to repeat their salaat. This is because this type of salaat has been stipulated at the time of extreme necessity. So much so that contrary to sound reasoning, even *amal-e-katheer* has been permitted. Without any extreme necessity, this sort of *amal-e-katheer* makes the salaat invalid.
5. If the fighting is a forbidden type of fighting, then to offer the salaat in this method is not permissible, e.g. a few renegades rise up against the ruler of the Islamic state or someone fights with another person for a forbidden worldly reason. For such people this *amal-e-katheer* will not be permitted.
6. If they commenced their salaat without facing the *qiblah*, and in the meanwhile the enemy flees, they should immediately turn towards the *qiblah*. If not, the salaat will not be valid.
7. If they commenced their salaat while facing the *qiblah*, and in this state the enemy arrives, it will be permissible to immediately turn towards the enemy. In this case, facing the *qiblah* will no longer be a prerequisite.
8. If a person is swimming in the sea and the time of salaat is about to expire, then if it is possible, he should stop moving his hands and legs for a little while and offer his salaat with *ishaarah*.

SALAATUL ISTIKHAARAH

1.When a person intends doing something, he should seek advice from Allawh Ta'ala. This seeking of advice is called *istikhaarah* (asking for proper guidance from Allawh Ta'ala). This has been greatly recommended in the Hadith. Rasulullah sallAllawhu alayhi wa sallam said: "Not seeking advice and proper guidance from Allawh Ta'ala is a great misfortune and cause of bad luck." If a person intends sending a proposal somewhere, marrying someone, travelling somewhere or intends doing anything else, and he does not do these things without making *istikhaarah*, then *Insha Allawh* he will not regret doing what he did.
2. The method of offering *istikhaarah salaat* is as follows: first two rakaats of *nafl salaat* should be offered. Thereafter, the following *dua* should be made with full concentration:
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when he reaches the underlined words, he should think of the thing for which he is making *istikhaarah*. Thereafter, he should sleep on a pure and clean bed with his face towards the *qiblah* in a state of *wudu*. Once he wakes up from his sleep, then whatever comes out strongly in his mind will be best for him. He should act according to that which comes to his mind.
3. If he has not made up his mind after the first day, and some doubt still persists, he should do the same the following day. In this way, he could continue doing this for seven days. *Insha Allawh*, he will come to know of the advantage or disadvantage of that matter.
4. If a person intends going for *hajj*, he should not make *istikhaarah* as to whether he should go or not. Instead, he should make *istikhaarah* to decide as to whether he should go on a particular day or not.

SALAATUT TAUBAH

If a person does something contrary to the *Shariah*, he should offer two rakaats of *nafl salaat* and thereafter repent to Allawh Ta'ala with full devotion and humility. He should also express his regret for committing that sin. He should seek forgiveness from Allawh Ta'ala and make a firm intention that he will not commit that sin in the future. Through the virtue and bounty of Allawh Ta'ala, that sin will be forgiven.

TAHIYYATUL MUSJID

1. This salaat is *sunnah* for the one who enters the musjid.
2. The purpose of this salaat is to show respect to the musjid which in reality is respect to Allawh Ta'ala. This is because showing respect to a place only comes after taking the owner of that place into consideration. So in doing this, showing respect to anyone or anything other than Allawh Ta'ala is not intended. After entering the musjid and before sitting down, two rakaats should be offered. This is on condition that it is not at any *makruh* time.
3. If it is at a *makruh* time, the following *dua* should be read four times:
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Thereafter, *durood* should be recited.
The intention for this salaat is as follows:

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Translation: "I intend offering two rakaats of *tahiyyatul musjid*."
4. It is not necessary to offer two rakaats. There is no harm in offering four rakaats as well. If a person offers a *fard* or *sunnah salaat* immediately after entering the musjid, then that *fard* or *sunnah salaat* will take the place of tahiyyatul musjid. That is, he will receive the reward of tahiyyatul musjid even if he did not make the intention for tahiyyatul musjid.
5. A person enters the musjid and sits down. Thereafter he offers tahiyyatul musjid, there is no harm in this. However, it is preferable to offer this salaat before sitting down. Hadith: Rasulullah sallAllawhu alayhi wa sallam said: "When anyone of you enters the musjid he should not sit down until he offers two rakaats salaat."
6. If a person happens to enter the musjid several times, it will be sufficient for him to offer tahiyyatul musjid once only. He could either offer it at the beginning or at the end.

NAFL SALAAT BEFORE EMBARKING ON A JOURNEY

1. When a person intends leaving his home in order to undertake a journey, it is *mustahab* for him to offer two rakaats of nafl salaat before leaving home. When he returns from his journey, it is *mustahab* for him to go to the musjid first. He should offer two rakaats of nafl salaat in the musjid and then go to his house.
Hadith: Rasulullah sallAllawhu alayhi wa sallam said: "A person does not leave behind at home anything better than the two rakaats which he offers before embarking on a journey." It is related in another Hadith that when Rasulullah sallAllawhu alayhi wa sallam used to return from a journey, he used to go to the musjid first and offer two rakaats of nafl salaat.
2. It is also *mustahab* for a *musafir* to offer two rakaats of nafl salaat when he intends staying over at any place during the course of his journey. These two rakaats should be offered before he can sit down.

SALAATUL-QATL

When a Muslim is about to be killed, it is *mustahab* for him to offer two rakaats of salaat and make *dua* to Allawh Ta'ala and ask Him to forgive him his sins. This is so that this salaat and *dua* of his will be his last act in this world.
Hadith: Once Rasulullah sallAllawhu alayhi wa sallam had sent a few *qaaris* from among his companions to a certain place in order to teach the Quran. During the course of the journey, the *kuffaar* of Makkah captured them. Apart from Hadrat Khubayb radiAllawhu anhu, they killed all the other companions at that very spot. They took Hadrat Khubayb radiAllawhu anhu to Makkah in a great procession and they martyred him with great pomp and ceremony. When he was about to be martyred, he asked them for permission and offered two rakaats of salaat. Since then, this salaat became *mustahab*.

SALAATUT TASBEEH

1. Great virtue has been mentioned for salaatut tasbeeh in the Hadith. One is rewarded abundantly on offering this salaat. Rasulullah sallAllawhu alayhi wa sallam had taught this salaat to his uncle, Hadrat Abbas radiAllawhu anhu, and said to him that by offering this salaat, all your future, past, minor and major sins will be forgiven. He also said to him that if it is possible, he should try to offer this salaat daily. If it cannot be offered daily, then once a week, if not, then once a month, if not, then once a year. And if even this is not possible, then at least once in a lifetime. The method of offering this salaat is as follows: intention should be made for four rakaats of salaat. After reciting the *thanaa', Surah Faatihah* and another *Surah*, the person should recite the following dua fifteen times **before** going into *ruku*:
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6. If all of them are outside with the *imam* on one side and the *muqtadis* around the Ka'bah from all sides, as it occurs today, this will be permissible. However, the condition for this is that no one else should be closer to the Ka'bah than the *imam* on the side where he is standing. This is because in this case he will be regarded as being ahead of the *imam*, and this makes following an *imam* invalid. However, if the *muqtadis* at the other sides are closer to the Ka'bah than the *imam*, there is no harm in this. It can be understood through the following illustration:

a,b,c,d is the ka'bah. e is the imam who is standing 2m away from the ka'bah. f and g are the muqtadis who are standing 1m away from the ka'bah. However f is standing on the same side as e who is the imam and g is standing on the opposite side. The salaat of f will not be valid while that of g will be valid.

BOOK VII

THE VIRTUES OF SAWLAH IN CONGREGATION

1. Offering salaat with jama'at is *wajib* according to some *ulama*, and *sunnat-e-mu'akkadah* according to others. This will be discussed in more detail, Insha Allawh.
2. To offer salaat with jama'at means that at least two people must get together and offer their salaat in such a way that one person leads the salaat and the other person follows him. The person who leads the salaat is called the *imam*, and the person who follows him is called the *muqtadi*.
3. If even one person joins the *imam*, jama'at becomes valid. This is irrespective of whether the person is a man, woman, slave, free person, mature person or a child who has reached the age of understanding. However, for the *jumu'ah* and *eid salaats*, there has to be at least three persons apart from the *imam*.
4. In order for the jama'at to be valid, it is not necessary for the salaat to be a *fard salaat*. Even if it is a *nafl salaat* and two people get together and offer it with jama'at, it will be valid. This is irrespective of whether both the *imam* and the *muqtadi* are offering *nafl salaat*, or only the *muqtadi* is offering *nafl salaat* and the *imam* is offering *fard salaat*. However, it is *makruh* to make a habit of offering *nafl salaat* with jama'at or for more than three people to offer *nafl salaat* with jama'at.

The Virtues and Importance of Jama'at

So many *Sahih Ahadeeth* have been narrated with regards to the virtues and importance of jama'at that if all of them had to be collected at one place, a large voluminous book would get filled. After examining all these Ahadeeth, one aspect is very apparent, i.e. jama'at is a very important prerequisite for the perfection of salaat. Rasulullah sallAllawhu alayhi wa sallam never ever discarded jama'at. So much so that when he fell ill and did not have the strength to walk on his own, he came to the musjid with the assistance of two people and offered his salaat with jama'at. He used to become extremely angry on the person who did not offer his salaat with jama'at and desired to mete out severe punishment on the abandoning of jama'at. Without doubt, very great importance has been attached to offering salaat with jama'at in the *Shariah* of Muhammad sallAllawhu alayhi wa sallam. And it ought to have been like this. The high status of salaat demanded that whatever was going to complement it should also be given full importance.

We will now quote a verse which some commentators and jurists have used as a proof on the establishment of jama'at. Thereafter, we shall quote a few Ahadeeth. The verse reads as follows:

Translation: "And bow down (in prayer) with those who bow down." (i.e. with jama'at).

There is an explicit order to offer salaat with jama'at in this verse. But because a few commentators have taken "bow down" *(ruku)* to mean "humility" *(khudu)*, therefore the *fardiyyat* (compulsion) of salaat with jama'at cannot be established (from this verse).

Ahadeeth on the Virtues and Importance of Jama'at

1. Ibn Umar radiAllawhu anhu narrates from Rasulullah sallAllawhu alayhi wa sallam on the virtue of offering salaat with jama'at as being 27 times more rewarding than offering it alone.
2. Rasulullah sallAllawhu alayhi wa sallam said: "It is better to offer salaat with another person than to offer it alone. And it is even better to offer it with two people. And the bigger the jama'at, the more beloved it is in the sight of Allawh."
3. Anas bin Maalik radiAllawhu anhu narrates that the Banu Salimah who used to live quite far from the *Musjid un-Nabawi* decided to shift from their original place and come and settle down somewhere near Rasulullah sallAllawhu alayhi wa sallam. On hearing about this, Rasulullah sallAllawhu alayhi wa sallam asked them saying: "What! Don't you regard your footsteps which touch the ground as being worthy of reward?" From this we can deduce that the further one lives from the musjid, and still comes walking to it, the more reward he will receive.
4. Rasulullah sallAllawhu alayhi wa sallam said: "Whatever time that is spent waiting for salaat will be regarded as though the person was actually in salaat."
5. One night Rasulullah sallAllawhu alayhi wa sallam addressed those companions of his who were present for the esha jama'at saying: "People are offering their salaat and going away to sleep, while whatever time you are spending in waiting for salaat is being calculated as if you are already in salaat."
6. Buraydah Aslami radiAllawhu anhu narrates that once Rasulullah sallAllawhu alayhi wa sallam said: "Glad tidings to those who go to the musjids in the dark of the night in order to attend the jama'at, that they will be bestowed with full light on the day of resurrection."
7. Uthmaan radiAllawhu anhu narrates that Rasulullah sallAllawhu alayhi wa sallam said: "The person who offers *esha salaat* with jama'at will get the reward of spending half the night in *ibaadah*. And the one who offers the *esha* and *fajr salaats* with jama'at will get the reward of spending the whole night in *ibaadah*."
8. Abu Hurayrah radiAllawhu anhu reports that once Rasulullah sallAllawhu alayhi wa sallam said: "It crossed my mind that I order someone to gather some firewood, thereafter the *adhaan* be called out and I order someone to perform the salaat while I go to the houses of those people who do not attend the jama'at and I set fire to their houses."
9. Another narration reads as follows: "Were it not for the little children and women, I would have occupied myself with the *esha salaat* and ordered the servants to go to the houses and set them alight together with them and their possessions." (Muslim)

The wisdom behind mentioning *esha salaat* is that it is the time for sleeping and generally most of the people are at home at that time. After quoting this Hadith, Imam Tirmidhi rahmatullahi alayh says that a similar Hadith has been narrated by Ibn Mas'ud, Abu Darda, Ibn Abbas, and Jaabir radiAllawhu anhum. All these people were among the respected companions of Rasulullah sallAllawhu alayhi wa sallam.

10. Abu Darda radiAllawhu anhu reports that Rasulullah sallAllawhu alayhi wa sallam said: "Even if there are only three persons in a particular locality or jungle and they do not offer salaat with jama'at, then *shaytaan* will most certainly overpower them. O Abu Darda! Regard jama'at as being incumbent upon you. Remember, the wolves attack that sheep which has strayed away from the main flock."
11. Ibn Abbas radiAllawhu anhu narrates that Rasulullah sallAllawhu alayhi wa sallam said: "The person who hears the *adhaan* and still does not attend the jama'at without any valid excuse, then the salaat which he offers alone is not accepted." The Sahabah asked as to what that excuse was, upon which Rasulullah sallAllawhu alayhi wa sallam replied that it was fear or sickness. In this Hadith fear and sickness have not been explained. In other Ahadeeth some explanation of fear and sickness has been given.
12. Mihjan radiAllawhu anhu narrates: "Once I was with Rasulullah sallAllawhu alayhi wa sallam when we heard the *adhaan*. Rasulullah sallallhu alayhi wa sallam commenced with his salaat while I went and sat down in my place. After completing his salaat, Rasulullah sallAllawhu alayhi wa sallam asked me: "O Mihjan! Why didn't you offer your salaat with jama'at? Are you not a Muslim?" I replied saying: "O Rasulullah sallAllawhu alayhi wa sallam! I am indeed a Muslim, but I had already offered my salaat at home." Rasulullah sallAllawhu alayhi wa sallam said: "When you come to the musjid and see that the jama'at has commenced, join the people and offer your salaat even if you have already offered your salaat."

Ponder over this Hadith and see how Rasulullah sallAllawhu alayhi wa sallam reprimanded his selected companion, Mihjan radiAllawhu anhu, and asked him: "Are you not a Muslim?"

Sayings of the Sahabah on the Virtues and Importance of Jama'at

A few Ahadeeth have been mentioned to serve as an example. We will now mention the sayings of the companions of Rasulullah sallAllawhu alayhi wa sallam in order to illustrate the importance they attached to the offering of salaat with jama'at, and how they regarded the abandoning of jama'at. Why should they not regard it like this? Who can be more cautious in obeying and seeking the pleasure of Rasulullah sallAllawhu alayhi wa sallam than them?

1. Aswad says that once he was in the company of Hadrat A'ishah radiAllawhu anha when the discussion turned towards the virtues and importance of salaat. In order to substantiate what she was saying, she quoted an incident from the *marad ul-maut* (the last sickness before death) of Rasulullah sallAllawhu alayhi wa sallam. One day, the time of salaat entered and the *adhaan* was called out. Rasulullah sallAllawhu alayhi wa sallam said that Abu Bakr radiAllawhu anhu should be told to perform the salaat. I said to him that Abu Bakr is a very soft-hearted person. When he stands to perform the salaat in your place, he will become incapable and will not be able to perform the salaat. However, Rasulullah sallAllawhu alayhi wa sallam repeated the same command, so I gave him the same reply. Upon this, Rasulullah sallAllawhu alayhi wa sallam said: "You are saying the same things which the women of Egypt used to say to Hadrat Yusuf alayhis salaam. Tell Abu Bakr that he should perform the salaat." Anyway, Abu Bakr went out to perform the salaat. In the meantime, Rasulullah sallAllawhu alayhi wa sallam felt some relief from his sickness, so he went towards the musjid with the assistance of two people. I can still picture the scene when Rasulullah sallAllawhu alayhi wa sallam was going with his feet dragging on the floor. That is, he did not even have the strength to lift his feet. Abu Bakr had already commenced performing the salaat and wanted to move back. But Rasulullah sallAllawhu alayhi wa sallam stopped him and made him perform the salaat.

2. Once Hadrat Umar radiAllawhu anhu noticed that Sulayman bin Abi Haythama was not present for the *fajr salaat*. So he went to his house and asked his mother as to why he did not see Sulayman for *fajr* today. She replied that he had been offering salaat throughout the night and fell asleep at the time of *fajr*. Upon hearing this, Hadrat Umar radiAllawhu anhu replied: "I prefer offering *fajr salaat* with jama'at than spending the entire night in *ibaadah*. (Muwatta Imam Malik) Shaikh Abdul Haqq Muhaddith Dehlawi rahmatullahi alayhi has written that it is clear from this Hadith that there is more reward in offering *fajr salaat* with jama'at than *tahajjud salaat*. It is for this reason that the *ulama* have written that if spending the night in *ibaadah* will cause some harm or shortcoming in the *fajr salaat*, it will be preferable to leave out spending the night in *ibaadah*. (Ash'atul Lama'aat)

3. Hadrat Ibn Mas'ud radiAllawhu anhu says: "We witnessed ourselves - the Sahabah - that none would leave out offering salaat with jama'at except an open hypocrite or that person who is sick. But even the sick used to come for jama'at with the assistance of two people. Without doubt, Rasulullah sallAllawhu alayhi wa sallam showed us the different paths of guidance. And among them is the offering of salaat in those musjids where the *adhaan* is called out, i.e. where salaat is offered with jama'at. Another advice that he gave us is that whoever wishes to meet Allawh Ta'ala on the day of resurrection as a Muslim should make a duty of offering his five times salaat regularly in those places where *adhaan* is called out, i.e. in those places where salaat is offered with jama'at. Without doubt, Allawh Ta'ala has shown the different paths of guidance to your prophet. And this salaat is also among these paths. If you offer your salaat in your homes, as is the habit of the hypocrites, you will most certainly be missing out on the *Sunnah* of your prophet. And if you leave out the *Sunnah* of your prophet, you will most certainly be led astray. When a person makes a complete *wudu* and leaves his home for the musjid, then for every step that he takes he gets one reward, his rank is elevated, and one sin is forgiven. We have noticed that no one except the hypocrite stays away from the jama'at. Our state was such that when we used to fall ill, we used to be taken to attend the jama'at with the assistance of two people and made to stand in the *saff*" (line in which every one stands to offer salaat).

4. Once a person walked out of the musjid without offering his salaat after the *adhaan* had been called out. Upon this, Hadrat Abu Hurayrah radiAllawhu anhu said: "This person has disobeyed Abul Qaasim (Muhammad) sallAllawhu alayhi wa sallam and disregarded his noble order." (Sahih Muslim) Just ponder over what Hadrat Abu Hurayrah radiAllawhu anhu said in regard to the person who abandoned the jama'at. After hearing this, can any Muslim still have the audacity of leaving the jama'at without any valid excuse? Can any believing person bear disobeying Hadrat Abul Qasim (Muhammad) sallAllawhu alayhi wa sallam?

5. Hadrat Umme Darda radiAllawhu anha says: "Once Hadrat Abu Darda radiAllawhu anhu came to me in an extremely angry state. So I asked him: 'Why are you so angry today?' He replied: "I swear by Allawh that I do not see anything wrong in the *ummah* of Muhammad sallAllawhu alayhi wa sallam except that they should offer their salaat with jama'at.' In other words, they have even started leaving this out."

6. Many companions of Rasulullah sallAllawhu alayhi wa sallam report that he said: "The person who hears the *adhaan* and yet does not attend the jama'at, his salaat will not be accepted." After quoting this Hadith, Imam Tirmidhi says that some *ulama* have stated that this ruling is for emphasis. The purpose of this is that it is not permissible to leave out the jama'at without any valid excuse.

7. Once, Mujahid said to Ibn Abbas radiAllawhu anhu: "What do you have to say in regard to that person who fasts the entire day and offers salaat throughout the night but does not attend *jumu'ah* nor the jama'at?" He replied: "He will enter hell." (Tirmidhi) In explaining this Hadith, Imam Tirmidhi says that this rule will apply if a person leaves out *jumu'ah* and jama'at out of total disregard for them. But if we regard the entry into hell for a few days, then the above explanation will not be necessary.

8. It was the practice of our pious predecessors that if anyone did not come for the jama'at, they used to boycott him for seven days. (Ihya ul-Uloom)

Opinions of the Ulama with regard to the Importance of Jama'at

We have quoted a few sayings of the Sahabah, which in reality portray the words of Rasulullah sallAllawhu alayhi wa sallam. Now let us look at the *ulama* and *mujtahideen* and see what they have to say in regard to jama'at and how they understood these Ahadeeth.

1. The *Zaahiriyyah* and a few followers of Imam Ahmad bin Hanbal rahmatullahi alayh say that jama'at is a prerequisite in order for the salaat to be valid. Without jama'at, the salaat is not valid.

2. The correct opinion of Imam Ahmad is that jama'at is *fard-e-ayn* even though it is not a prerequisite for salaat. This is also the opinion of a few followers of Imam Shafi'i rahmatullahi alayh.

3. Some of the followers of Imam Shafi'i are of the opinion that jama'at is *fard-e-kifaayah*. This is also the opinion of Imam Tahaawi rahamatullahi alayhi, a high ranking jurist and *muhaddith* of the Hanafis.

4. Most of the Hanafi scholars are of the opinion that jama'at is *wajib*. Ibn Humaam, Halabi, the author of Bahrur Raa'iq, and others are also of this opinion.

5. Some Hanafi scholars say that jama'at is *sunnat-e-mu'akkadah* but it falls under *wajib*. So, in reality, there is no contradiction between these two opinions of the Hanafis.

6. Our jurists have written that if the people of a city abandon jama'at and do not establish this noble institution even after instructing them to do so, it will be permissible to wage war against them.

7. It is written in Quniyah and other books that it is *wajib* on the *imam* of the time to punish the person who leaves out jama'at without any valid excuse, and that his neighbour will be sinful if he does not reprimand him on this action of his.

8. If a person delays his going to the musjid until the commencement of the *iqaamah*, he will be committing a sin. This is so because if he is going to go to the musjid only after hearing the *iqaamah*, there is the danger of him missing a few *rakaats* if not the entire salaat. It has been reported from Imam Muhammad rahamutAllawhi alayh that it is permissible to rush to the musjid in order to get the *jumu'ah salaat* and the jama'at. This is on condition that he will not be overburdened.

9. The one who leaves out the jama'at is most certainly committing a sin and his testimony (in an Islamic court) will not be accepted. This is on condition that he left it out without any valid excuse, and due to sheer laziness.

10. If a person is fully occupied in learning or teaching matters of the *Deen* and does not attend the jama'at, this will not be regarded as a valid excuse and his testimony (in an Islamic court) will not be accepted.

The Benefits and Wisdom of Jama'at

The *ulama* have written considerably on this subject. But as far as I know, there isn't a more comprehensive and eloquent article than that which has been written by Hadrat Maulana Shah Wali Ullah rahmatullahi alayh. Although it would have been preferable for me to quote his article word for word, for the sake of brevity, I will merely give a summary of what he has written.

1. There is nothing more beneficial or profitable than making a particular form of *ibaadah* into a second nature to the extent that that *ibaadah* becomes a necessity and it becomes impossible to leave it just as it is almost impossible to give up a particular habit. And there is no form of *ibaadah* greater than salaat which could be accorded such importance.
2. In matters of religion, we find all sorts of people - the learned as well as the ignorant. There is therefore great wisdom in this that everyone gets together and fulfils this *ibaadah* in the presence of each other. If someone makes a particular mistake, another person is there to correct him. It is as if this *ibaadah* of Allawh Ta'ala is a jewel and all the inspectors are examining it: if there is any defect in it, they point it out, and if there is any merit or excellence in it, they appreciate it. So this is an excellent means for the perfection of salaat.
3. The position of those who do not offer their salaat will also come into the open. In this way, one has the opportunity of advising them.
4. The gathering of a few Muslims who render an *ibaadah* to Allawh Ta'ala and beseech Him has a special effect for the descending of mercy and acceptance in the sight of Allawh.
5. The aim and object of Allawh Ta'ala with regards to this *ummah* is that the *kalimah* must supercede everything and that *kufr* must be subdued, and that no religion must be able to overpower Islam. This can only be possible if certain steps are adopted whereby all the Muslims - the masses, the learned, the travellers, the inhabitants of places, the young, and the old - get together for a particular *ibaadah* which is great and famous, thereby exhibiting the grandeur and power of Islam. Because of all these merits and qualities, the entire attention of the *Shariah* directed itself towards the jama'at, encouraged it, and laid down strict prohibitions on discarding it.
6. Another benefit of the jama'at is that all the Muslims will be fully aware of each others conditions and circumstances, and will be able to share each others difficulties and problems. In this way, religious brotherhood and love which is based on *Imaan* will be fully exhibited and consolidated. This is one of the great objects of the *Shariah* and its significance and virtue has been mentioned repeatedly in the Quran and Hadith. It is indeed sad that the discarding of jama'at has become a norm in our times. Let alone the ignorant masses, many learned people are also caught in this evil web. It is extremely sad that these people read the Ahadeeth and even understand their meanings, but the importance of jama'at does not have any effect on their hearts which are harder than stone. What answer will these people give when they will stand in front of Allawh Ta'ala and all the appeals with regards to salaat will be presented before everything else, and investigations will commence with those who discarded salaat entirely or partly?

Conditions which make Jama'at Wajib

1. To be a male - jama'at is not *wajib* on women.
2. To be mature - jama'at is not *wajib* on children who have not reached the age of puberty.
3. To be a free person - jama'at is not *wajib* on a slave.
4. One must be in one's senses - jama'at is not *wajib* on a person who is intoxicated, unconscious, or a lunatic.
5. To be free from all excuses - in the presence of these excuses, jama'at is not *wajib*. However, it will be better if he offers his salaat with jama'at despite having an excuse. If he does not offer with jama'at, he will be deprived of the reward. The excuses for leaving out jama'at are fourteen:

a) The absence of sufficient clothing with which one could cover one's *aurah* (private area).
b) An abundance of mud on the road leading to the musjid which would make walking extremely difficult.. Once Imam Abu Yusuf rahmatullahi alayh asked Imam Abu Hanifah rahmatullahi alayh on his view regarding attending jama'at if there is a lot of mud, etc. on the road. He replied that he does not like the idea of abandoning the jama'at.
c) At the time of a heavy downpour. Imam Muhammad rahmatullahi alayh has written in his Muwatta that although it is permissible not to attend the jama'at in such a case, it will be preferable to go and offer the salaat with jama'at.
d) When it is extremely cold and one fears that by going out towards the musjid, one will fall ill or that the sickness will worsen.
e) There is a fear of his wealth and possessions getting stolen by going to the musjid.
f) There is a fear of meeting an enemy by going to the musjid.
g) By going to the musjid there is a fear of meeting his creditor and he fears some harm from him. This is on the condition that he is unable to fulfil his debt. If he is able to fulfil his debt, he will be regarded as an oppressor and it will not be permissible for him to discard the jama'at.
h) The night is very dark and the road cannot be seen. However, if Allawh Ta'ala has blessed him with those things with which he could see the road, he should not leave out the jama'at.
i) It is the time of night and there is a very severe sand-storm.
j) He is taking care of a sick person and fears that if he goes for the jama'at, some harm may befall the sick person or that he might feel uneasy.
k) The food has been prepared or is on the verge of being prepared and he is so hungry that he fears that he will not be able to concentrate in his salaat.
l) He has an urgent need to go and relieve himself.
m) He intends to embark on a journey and fears that if he goes to offer his salaat with jama'at, he will get delayed and that the caravan will leave him. Travelling by train can also be based on this *mas'ala* with the exception that when one caravan departs, the following one leaves after many days. While several trains depart in one day - if a person misses one train he can always take the next one. However, if there is an urgency, then there will be no harm in taking the first train. Urgency or any other valid reason is excusable in our *Shariah*.
n) He is afflicted with such a sickness whereby he cannot walk, or he is blind, crippled or one of his legs have been amputated. However, the blind person who can walk to the musjid without any difficulty should not leave out the jama'at.

Prerequisites for the Validity of Jama'at

1. Islam - the jama'at of a *kaafir* is not valid.
2. To be in one's senses - the jama'at of an intoxicated, unconscious or lunatic person is not valid.
3. In addition to making the intention of salaat, the *muqtadi* must also make the intention of following the *imam*. In other words, he must have this intention in his heart that he is offering a particular salaat behind this *imam*. The *masaa'il* related to intention have already been mentioned.
4. The place of the *imam* and the *muqtadi* must be the same. This is irrespective of whether being in one place is in reality, such as offering salaat together in one musjid or in one house; or in principle. For example, the *imam* stands on one end of a bridge over a river and the *muqtadis* stand behind him with the *saffs* reaching the opposite end going beyond the bridge. Although there is a river intervening between the *muqtadis* of the opposite end and the *imam*, resulting in the place not being the same in reality, but because the *saffs* inbetween are continuous, therefore their (the *imam's* and the *muqtadis* of the opposite end) places will therefor be regarded as the same in principle and the jama'at will be valid.

Masaa'il related to number 4:

a) If the *muqtadi* is standing on the roof of the musjid and the *imam* is standing inside the musjid, this will be permissible. This is because the roof of the musjid is considered to be part of the musjid and both places will be regarded as one. Similarly, if someone's roof is attached to the musjid and there is no barrier between the two, then that place will also be regarded as being part of the musjid. It will be permissible to stand on that roof and follow the imam who is in that musjid.
b) If a musjid or house is extremely large or one is in a jungle and there is such an open space between the *imam* and *muqtadi* wherein two *saffs* could stand - then both these places, i.e. where the *imam* is and where the *muqtadi* is standing, will be regarded as two separate places and it will not be permissible to follow the *imam*.
c) Similarly, if there is a river between the *imam* and the *muqtadi* and it is so large that a ship can sail on it, or there is such a large pond which the *Shariah* has ruled as being pure (in other words, the pond measures approximately ten square feet), or there is a public road on which an ox-wagon could pass - and there are no *saffs* in between, then these places will not be regarded as one and it will not be permissible to follow the *imam*.

d) Similarly, if there is such a river or such a road between two *saffs*, it will not be permissible for that *saff* which is on the other side to follow the *imam*.
e) It is not permissible for the one who is on foot to follow the person who is mounted. Nor is it permissible for a mounted person to follow another mounted person. This is so because both their places are not the same. However, if both of them are mounted on one animal, jama'at will be permissible.
5. The salaat of the *imam* and the *muqtadi* must be the same. If the salaat of the *muqtadi* is different from the salaat of the *imam*, it will not be permissible for him to follow the imam. For example, the *imam* is performing *zuhr salaat* and the *muqtadi* makes intention for *asr salaat*. Alternatively, the *imam* is performing *qada* for the *zuhr* of yesterday and the *muqtadi* makes intention for the *zuhr* of today. However, it will be permissible if both make the intention of *qada* for the *zuhr* of yesterday or both make the intention of *qada* for the *zuhr* of today. If the *imam* is performing a *fard salaat* and the *muqtadi* makes intention for *nafl salaat*, his following the *imam* will be valid because the salaat of the *imam* is "stronger". If the *muqtadi* wishes to offer *taraweeh salaat* and the *imam* is offering *nafl salaat*, it will not be permissible to follow him because the *imam's* salaat is "weaker".
6. The salaat of the *imam* has to be valid. If the salaat of the *imam* becomes invalid, the salaat of all the *muqtadis* will also become invalid. This is irrespective of whether the invalidity becomes known while in salaat or after the completion of the salaat. An example of this is that there was *najaasat-e-ghaleezah* on the *imam's* clothing which was in excess of a fifty-cent coin and he came to know of this after completing his salaat or while he was in salaat. Another example is that the *imam* did not have *wudu* and he only realized this after completing his salaat or while he was in salaat.
If the salaat of the *imam* becomes invalid due to some reason and the *muqtadis* do not come to know of this, it is necessary on the *imam* that as far as possible he should inform the *muqtadis* so that they could repeat their salaat. This is irrespective of whether he informs them by sending a message to them or by writing letters to them.
7. The *muqtadi* should not stand in front of the *imam*. He could stand in line with the *imam* or behind him. If the *muqtadi* stands in front of the *imam*, his following the *imam* will not be correct. Standing in front of the *imam* will be considered when the heels of the *muqtadi* are ahead of the heels of the *imam*. If the heels are not ahead, but the toes are ahead due to the *muqtadi's* feet being bigger or his toes being longer, then this will not be regarded as being in front of the *imam*. In this case, his following the *imam* will be correct.
8. The *muqtadi* must have a knowledge of the movements of the *imam*. Movements such as the bowing, standing, prostrating and sitting postures. This knowledge could either be based on looking at the *imam*, listening to his voice, the voice of a *mukabbir* (person who conveys the *takbirs* of the imam when the congregation is generally very large and there is no mike system) or by looking at another *muqtadi*. If the *muqtadi* does not have knowledge of the movements of the *imam*, either because of a barrier between them or for some other reason, then his following the *imam* will not be correct. However, if there is a barrier such as a curtain or wall, but the *muqtadi* has knowledge of the movements of the *imam,* then following the *imam* will be correct.
If it is not known as to whether the *imam* is a *musafir* or not, but due to certain indications the *muqtadi* feels that he is not a *musafir* - on condition that he is in the city or town and he offers his salaat as a *musafir*, i.e. if it is a four *rakaat* salaat, he makes *salaam* after two *rakaats*, and the *muqtadi* suspects that this *salaam* of the *imam* is for *sahw* - then in this case, this *muqtadi* must complete his four *rakaats* and thereafter it will be *wajib* on him to find out about the state of the *imam* as to whether he made *salaam* because of *sahw* or because he was a *musafir*. If after finding out, he learnt that he was a *musafir*, his salaat will be valid. But if it was for *sahw*, the *muqtadi* will have to repeat his salaat. If the *muqtadi* did not make any inquiries but offered his salaat in that doubt and went away, then even in this case he will have to repeat his salaat.
If the *muqtadi* feels that the *imam* is not a *musafir*, and he is not performing his salaat in the city or town but out of it, and he performs the four *rakaat salaat* as a *musafir* - and the *muqtadi* suspects that the *imam* made *salaam* for *sahw*, then even in this case he should offer his full four *rakaats* and it will be better for him to inquire about the state of the *imam*. If he does not make any inquiries, his salaat will **not** become invalid. This is because the fact that the *imam* is outside the city or town shows that he is obviously a *musafir*. As for the *muqtadi's* suspicion that he made *salaam* for *sahw*, this is not something that is obvious or apparent. Therefore, in this case it will not be necessary to make any inquiries.
Similarly, if the *imam* performs a four *rakaat salaat* in the city, town or in any jungle, etc. and the *muqtadi* suspects that he is a *musafir* - but the *imam* performs the full four *rakaats*, it will not be *wajib* on the *muqtadi* to make any inquiries. As for the *fajr* and *maghrib salaats*, under no circumstances will it be necessary to inquire as to whether the *imam* is a *musafir* or not. This is because the *musafir* and the *muqeem* are equal for these two salaats.
To put it briefly, it will only be necessary to make inquiries in one instance. That is, when the *imam* is in the city, town or some other place, and performs only two *rakaats* for a four *rakaat salaat* and the *muqtadi* suspects that he made *salaam* for *sahw*.
9. The *muqtadi* has to be with the *imam* in all the postures except the *qira'at*. This is irrespective of whether he carries them out with the *imam*, after the *imam* or before the *imam* - as long as the *imam* is with him till the end of that posture. Example of the first instance: he makes *ruku, sajdah,* etc. **with** the *imam*. Example of the second instance: the *imam* makes *ruku* and stands up. Thereafter the *muqtadi* makes *ruku*. Example of the third instance: he goes into *ruku* before the *imam*, but stays for so long in *ruku* that he even gets the *ruku* of the *imam*.
If the *muqtadi* is not with the *imam* in any particular posture, for example, the *imam* makes *ruku* and the *muqtadi* does not make, or the *imam* makes two *sajdahs* and the *muqtadi* only makes one, or he goes into a particular posture before the *imam* and does not get the *imam* till the end of that posture - for example, he goes into *ruku* before the *imam* and stands up before the *imam* can even go into *ruku* - then in all these cases, his following the *imam* will not be valid.
10. The state of the *muqtadi* must be inferior or equal to that of the *imam*. Examples are as follows:
a) The one who is able to stand can follow the person who is unable to stand and offer his salaat. In the *Shariah*, the sitting of one who is excused is equal to standing.
b) The one who has made *wudu* or *ghusl* can follow the one who has made *tayammum* irrespective of whether this *tayammum* was made for *wudu* or for *ghusl*. This is because the rule concerning *tayammum, wudu*, and *ghusl* is equal in *tahaarat*. One is not inferior or superior to the other.
c) The one who has washed his limbs can follow the one who has made *masah* irrespective of whether he made *masah* on his leather socks or on his bandage. This is because the one who washes and the one who makes *masah* are equal in purity. No one is higher than the other.
d) The one who is a *ma'zur* can follow another person who is also a *ma'zur* on the condition that both are *ma'zur* for the same reason. For example, both have the sickness of continuous dripping of urine or both have the sickness of continuous passing of wind.
e) An *ummi* can follow another person who is also an *ummi* on condition that there is no one who is a *qari* among the *muqtadis*.
f) Women and immature children can follow an *imam* who is mature and a male.
g) A woman can offer salaat behind another woman.
h) An immature male or immature female can follow an immature male.
i) A person who offers a *nafl salaat* can read behind one who is offering a *wajib salaat*. For example, a person has already offered his *zuhr salaat* and he goes and follows another person who is offering his *zuhr salaat*. Or, for example, a person has already offered his *eid salaat* and he goes and joins the jama'at again.
j) It is permissible for a person offering *nafl salaat* to follow another person who is also offering a *nafl salaat*.
k) A person who is offering a salaat of *qasm* (oath) can also follow one who is offering a *nafl salaat*. This is because the salaat of *qasm* is also regarded as a *nafl salaat*. For example, a person takes an oath that he will offer two rakaats of salaat and thereafter he goes and offers two rakaats of salaat behind a person who is offering a *nafl salaat*. His salaat will be valid and he would have fulfilled his oath.
l) It is permissible for the person who is offering the salaat of *nazr* (vow) to follow another person who is also offering the salaat of *nazr* on condition that the *nazr* of both is the same. For example, a person made a *nazr* and another person says that he is making the same *nazr* that the other person made. But if this is not the case and one person made a separate *nazr* for two rakaats for example, and the other person made some other *nazr*, then none of them can follow the other.
In brief, if the *muqtadi* is "inferior" or equal to the *imam*, his following the *imam* will be valid. We will now mention those instances when the *muqtadi* is "superior" to the *imam*, either with certainty or on the possibility that he is "superior" - whereby his following the *imam* will not be valid.

a) It is not permissible to follow an immature person irrespective of whether the person following is a male or a female.
b) It is not permissible to follow a female irrespective of whether the person following is a mature or immature male.
c) A hermaphrodite cannot offer salaat behind another hermaphrodite. A hermaphrodite is one in whom the male and female characteristics are so conflicting that it is difficult to say with certainty whether he is a man or a woman. This type of creation is very rare and infrequent.
d) A woman who does not remember the period of her *haid* cannot follow another woman who is like her. In both these instances, there is the possibility that the *muqtadi* is "superior" to the *imam*. It will therefore not be permissible to follow them. In the first instance, it is possible that the *imam* who is a hermaphrodite could be a female; and the hermaphrodite who is the *muqtadi* could be a male. Similarly, in the second case, it is possible that the woman who is the *imam* is in her period of *haid* while the one who is the *muqtadi* could be in her period of purity.
e) A hermaphrodite cannot follow a woman because there is a possibility of the hermaphrodite being a man.
f) A person who is conscious and in his senses cannot follow the person who is a lunatic, intoxicated, unconscious or mentally deranged.
f) A person who is *taahir* cannot follow one who is a *ma'zur*, eg. the person who has the sickness of continuous dripping of urine, etc.
g) A person who is *ma'zur* on account of one sickness cannot follow the one who is *ma'zur* on account of two sicknesses. For example, a person who passes wind continuously cannot follow the person who passes wind continuously and who also has the sickness of continuous dripping of urine.
h) A person who is *ma'zur* because of a particular type of sickness cannot follow the one who is *ma'zur* because of another type of sickness. For example, a person who has the sickness of continuous dripping of urine cannot follow one who has the sickness of continuous bleeding of the nose.
i) A *qari* cannot follow an *ummi*. In this context, a *qari* refers to that person who can read a certain amount from the Quran whereby salaat will be regarded as valid, and an *ummi* is one who cannot even do this.
j) It is not permissible for an *ummi* to follow another person who is also an *ummi* while there is another *muqtadi* who is a *qari*. This is because the salaat of the *ummi imam* will become invalid, since it was possible to make that *qari* the *imam* and his recitation would have been sufficient for all the *muqtadis*. But now that the *ummi imam's* salaat has become invalid, all the other *muqtadis* salaat will also become invalid and among them was that *ummi muqtadi* as well.
k) It is not permissible for an *ummi* to follow a person who is dumb. This is because although the *ummi* cannot recite, he can still get the opportunity to learn while the dumb person does not have the power to even do this.
l) A person who has covered the necessary portions of his body cannot follow one who is naked.
m) A person who is able to go into *ruku* and *sajdah* cannot follow one who cannot execute these postures. It is also not permissible to follow one who cannot go into *sajdah* only.
n) It is not permissible for the one who is offering a *fard salaat* to follow the person who is offering a *nafl salaat*.
o) A person who is offering a salaat of *nazr* cannot follow the person who is offering a *nafl salaat*. This is because the *nazr salaat* is *wajib*.
p) A person who is offering a salaat of *nazr* cannot follow the person who is offering a salaat of *qasm*. For example, if a person takes a *qasm* that he will offer four *rakaats* of salaat today and another person had made a *nazr* for four *rakaats.* If the person who made the *nazr* follows this person, his salaat will not be valid because the salaat of *nazr* is *wajib* while that of *qasm* is *nafl*. This is because it is not *wajib* to fulfil the *qasm*. It is also possible for him to give *kaffarah* and not offer the salaat.
q) A person who can pronounce the letters clearly and correctly cannot follow the person who cannot pronounce the letters clearly. For example, he pronounces the *"seen"* as *"thaa"* or the *"raa"* as *"ghayn"* or any other similar mispronunciation. However, if he mispronounces one or two words in the entire recitation, it will be permissible to follow him.
11. The *imam* must not be a *munfarid* as a compulsion *(wajibul infiraad)*. In other words, it is not permissible to follow a person who **has** to be a *munfarid* at that particular time. For example, the person who misses one or two *rakaats* of the congregation has to stand up and complete the *rakaats* which he missed. It is necessary for him to do this alone. So if another person goes and follows this person, his following him will not be valid.
12. The *imam* must not be a *muqtadi* of another person. In other words, a person who is a *muqtadi* himself should not be made an *imam*. This is irrespective of whether he is a *muqtadi* in reality, such as a *mudrik*; or he is a *muqtadi* in principle, such as a *laahiq*. The *laahiq* is regarded as a *muqtadi* in those *rakaats* which he did not offer with the *imam*. Therefore, if anyone follows a *mudrik* or *laahiq*, his following will not be permissible. Similarly, it will not be permissible for a *masbuq* to follow a *laahiq* or vice versa.
If any of these twelve conditions are not found in a *muqtadi*, then his following will not be permissible. And when the *muqtadi's* following is not valid, then the salaat in which he followed someone will also not be valid.

The Rules of Jama'at

1. Jama'at is a prerequisite for the salaats of *jumu'ah* and the two *eids*. In other words, these salaats are not valid when offered alone.
2. Jama'at is *wajib* for the five daily salaats as long as there is no valid excuse. It is *sunnat-e-mu'akkadah* for the *taraweeh salaat* even if one complete Quran has already been recited with jama'at. It is also *sunnat-e-mu'akkadah* for *salaat-e-kusuf*. It is *mustahab* for the *witr salaat* in *Ramadaan*. Apart from *Ramadaan*, *witr salaat* with jama'at is *makruh-e-tanzihi* at any other time. This is if it is offered regularly. If it is not offered regularly and occasionally a few persons get together and offer it with jama'at, then it will not be *makruh*. If *salaat-e-kusuf* and all the other *nafl salaats* are offered with the importance that is given to the jama'at of the *fard salaats*, i.e. by giving *adhaan, iqaamah* or by gathering the people through any other way - then it will be *makruh-e-tahrimi*. However, if a few people get together and offer a *nafl salaat* in jama'at without giving *adhaan* or *iqaamah* and without calling the people, then there will be no harm in this. But even then, this should not be done regularly.
3. In the same way, it is also *makruh-e-tahrimi* to make a second jama'at for the *fard salaats* with these four conditions:
i) The musjid is a *mahalli* musjid and it is not on the main road. A mahalli musjid is a musjid in which the *imam* and *musallis* are appointed.
ii) The first jama'at was offered with a loud *adhaan* and *iqaamah*.
iii) The first jama'at was offered by those people who stay in that residential area and who have some influence over the day to day affairs of that musjid.
iv) The second jama'at is offered in the same position and with the same care and attention as the first jama'at was offered.
This fourth condition is according to Imam Abu Yusuf rahmatullahi alayh. According to Imam Abu Hanifah rahmatullahi alayh, it will remain *makruh* even if the position was changed.
If the second jama'at is not offered in the musjid but in a house, it will not be *makruh*. Similarly, if any of these four conditions are not found, it will not be *makruh*. For example, if the musjid is on the main road and not a *mahalli* musjid, as has been explained above, then not only a second jama'at, but even a third or fourth jama'at will not be *makruh*. Or, if the first jama'at was not offered after saying the *adhaan* and *iqaamah* with a loud voice, the second jama'at will not be *makruh*. Or, if the first jama'at was not offered by those who live in that residential area, nor do they have any influence over the day to day affairs of that musjid, then the second jama'at will not be *makruh*. Or, according to Imam Abu Yusuf rahamatullahi alayh, if the position of the second jama'at was not the same as the first jama'at whereby that place where the *imam* of the first jama'at had stood, the *imam* of the second jama'at moved away from that place and performed the salaat on another spot, then the position will be regarded as being changed, and according to Imam Abu Yusuf rahmatullahi alayh, the jama'at will not be *makruh*. Note: Although the practice of the people is on the opinion of Imam Abu Yusuf rahamatullahi alayh, the opinion of Imam Abu Hanifah rahmatullahi alayh is also based on a strong proof. The laxity and laziness in *Deeni* matters, especially in regards to the jama'at, also demands that a *fatwa* be passed making the second jama'at *makruh* even after changing the position of the second jama'at. If this is not done, people will intentionally miss out the first jama'at and say that they can always make a second jama'at.

Masa'il Connected to the Imam and Muqtadi

1. It is the duty of the muqtadis to choose the person who possesses the best characteristics from among all those who are present and to appoint him as the imam. If there are several people who are worthy of *imaamat* and they are all equal, then they should act according to the decision of the majority. That is, they should choose the person whom the majority of the people prefer. If they choose someone who is less capable despite there being a person who is more capable, they will be guilty of abandoning the *sunnah*.
2. The person who is most worthy of *imaamat* is that person who has a thorough knowledge of the *masa'il* of salaat as long as he does not have any outward characteristics of *fisq* (immorality), he knows the specified number of verses for recitation, and recites the Quran correctly. After him, the person who recites the Quran according to the rules that have been laid down. Thereafter, the person who is the most pious. Thereafter, the person who is the most senior in age. Thereafter, the person who is most courteous. Thereafter, the person who is the most handsome. Thereafter, the person who is the most noble. Thereafer, the person who has the best voice. Thereafter, the person who is the most well-dressed. Thereafer, the person who has the largest head as long as it is in proportion to his body. Thereafter, preference is given to the *muqeem* over the *musafir*. Thereafter, the person who was born as a free person. Thereafter, the person who made *tayammum* for *hadath-e-asghar* is given preference over the person who made *tayammum* for *hadath-e-akbar*. But according to some, the person who made *tayammum* for *hadath-e-akbar* is given preference.
The person in whom two qualities are found is given preference over the person in whom only one quality is found. For example, the person who knows the *masa'il* of salaat and also recites the Quran correctly has preference over the person who only knows the *masa'il* of salaat and cannot read the Quran correctly.
3. If jama'at is made in a house, the person whose house it is has more right of *imaamat* over the others. Thereafter, the person whom he appoints as an imam. However, if the owner of the house is a *jaahil*, and the other persons have knowledge of the *masa'il*, they will have the right of *imaamat*.
4. If there is an *imam* who is appointed in a particular musjid, then in his presence no one else has the right of *imaamat*. However, if he appoints anyone else as the imam, there will be no harm in this.
5. In the presence of the *Qadi*, i.e. the ruler of the Islamic state, no one else has the right of *imaamat*.
6. It is *makruh-e-tahrimi* to make *imaamat* without the happiness of the people. However, if that person is the most qualified person for *imaamat*, i.e. no one else has the qualities of *imaamat* as he possesses, then it will not be *makruh* for him. Instead, whoever is unhappy with his *imaamat* will be in the wrong.
7. It is *makruh-e-tahrimi* to appoint a *faasiq* or a *bid'atee* as an *imam*. However, if (Allawh forbid) there is no one else apart from these people, then it will not be *makruh*. In the same way, if the *bid'atee* or the *faasiq* is a powerful person and they are unable to remove him, or there is a fear of great discord or dissension, even then it will not be *makruh* on the muqtadis.
8. It is *makruh-e-tanzihi* to appoint the following persons as an imam: (a) a slave who is regarded as a slave in Islamic jurisprudence and not the one who is bought at the time of a famine,etc. even if he has been freed, (b) a villager, (c) a blind person who is not conscious of the laws of purity and impurity, (d) a person who cannot see well at night, (e) a *waladuz zina*, i.e. a person who was born out of an illicit relationship. However, if all these persons are possessors of knowledge and virtue, and people do not mind appointing them as imams, then it will not be *makruh*. It is also *makruh-e-tanzihi* to appoint a handsome youth whose beard has not appeared as yet, and also a person who has no intellect.
9. It is *wajib* on all the muqtadis to be in conformity with the imam in all the *fara'id* and *wajibaat* of salaat. However, it is not *wajib* to be in conformity with him in the sunnats. Based on this, if the imam is a follower of the *Shafi'i* school of thought and he raises his hands at the time of going into *ruku* and coming up from *ruku*, then it is not necessary for the *Hanafee* muqtadis to raise their hands. This is because the raising of the hands is sunnah even according to them. Similarly, if the *Shafi'i* imam reads the *qunut* in the *fajr salaat*, it is not necessary for the *Hanafee* muqtadis to do the same. However, since *qunut* is *wajib* in *witr salaat*, and the *Shafi'i* imam will read it **after** standing up from *ruku*, the *Hanafee* muqtadis should also read it after the *ruku*.
10. It is *makruh-e-tahrimi* for the imam to recite very long *Surahs* which are more than the recommended amount, or to stay for very long periods in the *ruku* and *sajdah* postures. Instead, the imam should take into consideration the need, necessities, and weakness of the muqtadis. He should make his *qira'ah* after taking into consideration the condition of the person who is the weakest of all of them. In fact, if there is a great urgency, it will be preferable for him to make his recitation even shorter than the recommended amount. This is so that people do not find any difficulty which could be a cause for a decrease in the jama'at.
11. If there is only one muqtadi who is a male or an immature boy, he should stand in line with or slightly behind the imam to the right of the imam. It is *makruh* to stand on the left hand side of the imam (or directly behind him - in this case).
12. If there is more than one muqtadi, they should stand behind the imam. If there are two muqtadis, it would be *makruh-e-tanzihi* for them to stand on either side of the imam. And if there are more than two muqtadis, it would be *makruh-e-tahrimi* to do so. This is because when there are more than two muqtadis, it is *wajib* for the imam to stand in front.
13. At the time of commencing the jama'at there was only one muqtadi and he stood to the right of the imam. Thereafter, more muqtadis joined the jama'at. The first muqtadi should step back so that all the muqtadis could get together and stand behind the imam. If he does not move back, the other muqtadis should pull him back. But if the muqtadis unintentionally stand to the right and left of the imam and do not pull the first muqtadi back, then in this case the imam should step forward so that all the muqtadis could get together and stand behind him. Similarly, if there is no place to move backwards, it will be the duty of the imam to step forward. But if the muqtadi is unaware of the *masa'il*, as is generally the case today, then it will not be advisable to move him because it is possible that he may do something which may break his salaat.
14. If the muqtadi is a woman or an immature girl, she should stand behind the imam irrespective of whether there is only one woman or several women.
15. If there are different types of muqtadis, i.e. a few men, a few women and a few children, then it is the duty of the imam to arrange their *saffs* in the following order: firstly he should arrange the *saffs* of the men, thereafter the *saffs* of the immature boys, thereafter the *saffs* of the women, and lastly the *saffs* of the immature girls.
16. It is the duty of the imam to straighten the *saffs*. That is, he should stop the people from standing unevenly, and he should order them to stand straight. They should stand next to each other and should not leave any gaps within the *saff* itself.
17. It is *makruh* for a person to stand alone in a *saff*. Instead, in such a case, he should pull a person back who is standing in the *saff* in front of him and make him stand in line with him. But if there is the possibility that the person will disrupt his salaat or take this unkindly, then he should not do this.
18. It is *makruh* to stand in a new *saff* if there is place in the first *saff*. Once the *saff* is complete, then only should one stand in a new *saff*.
19. It is *makruh-e-tahrimi* for a man to make *imamat* of women in a place where there is no other man or where there is no *mahram* female such as his wife, mother, sister, etc. If there is another man or *mahram* female, it will not be *makruh*.
20. A person is offering the *fard* of *fajr, maghrib* or *esha salaat* alone and he is offering his salaat silently. If a person joins him and follows him while he is in this salaat, then there are two alternatives in this: (i) this person makes this intention in his heart that he is now becoming the imam so that his salaat may be offered with jama'at, (ii) he does not make this intention but continues thinking to himself that although this person has come and stood behind me, I am still offering my salaat alone. In the first case, the moment he makes his intention, it will be *wajib* for him to start reciting in a loud voice. If he had already recited a part of *Surah Faatihah* or any other *Surah* silently, he should start reciting them aloud the moment he makes his intention. This is because it is *wajib* on the imam to make the *qira'at* in a loud voice for the *fajr, maghrib* and *esha salaats*. As for the second case, it is not *wajib* to make the *qira'at* in a loud voice and even the salaat of that muqtadi will remain valid. This is because it is not necessary for the imam to make an intention of *imamat* in order for the salaat to be valid.
21. If the imam or the *munfarid* is offering his salaat at home or in an open field, it is *mustahab* for him to place an object which is equal to one arm or more in length and equal to one finger or more in thickness in front of him either on his right or left side. This object is called a *sutra*. However, if he is offering his salaat in a musjid or in a place where people will not pass in front of him, then there is no need to do this. The *sutra* of the imam will suffice for all the muqtadis. Once the *sutra* has been placed, there is no sin in walking beyond the *sutra*. But if someone walks within the *sutra*, he will be committing a sin.

22. A *laahiq* is that muqtadi who misses a few or all his rakaats after having joined the jama'at, irrespective of whether he has an excuse or not. Example where he has an excuse: he falls asleep in his salaat and thereby misses a few rakaats, or he is unable to make *ruku* and *sajdah* because of the large number of people, or his *wudu* breaks and while he is gone to make his *wudu* he misses a few rakaats. (In *salaatul khauf*, the first group is regarded as the *laahiq*. Similarly, the *muqeem* who follows an imam who is a *musafir* and who is making *qasr*, is regarded as a *laahiq* after the completion of the salaat of the imam). Example where he has no excuse: he goes into *ruku* or *sajdah* before the imam and even comes up before him, on account of which his rakaat is not considered to be valid. With regard to that rakaat, he will be regarded as a *laahiq*. It is *wajib* on the *laahiq* to complete the rakaats which he had missed first. After completing them, he should join the jama'at if it is still in progress, if not, he should offer the balance of his salaat as well.
23. The *laahiq* will also be regarded as a *muqtadi* for the rakaats which he had missed. That is, just as a *muqtadi* does not make *qira'at* but merely stands silently, the *laahiq* will also do this. And just as the *muqtadi* does not make *sajdah-e-sahw* when he makes any mistake, so is the case with the *laahiq*.
24. The *masbuq*, i.e. the one who has missed a few rakaats, should join the imam and offer whatever is left of his salaat with the jama'at. Once the imam completes his salaat, the *masbuq* should stand up and complete the rakaats which he had missed.
25. The *masbuq* has to offer his missed rakaats as a *munfarid* with *qira'at*. And if he makes any mistake in these rakaats, it is also necessary for him to make *sajdah-e-sahw*.
26. The *masbuq* should offer his missed rakaats in the following order: he should first offer those rakaats in which there is *qira'at* and then those which have no *qira'at*. As for the rakaats which he has offered with the imam, he should sit for them accordingly. That is, after counting the rakaats, he should make his first *qa'dah* after the one that is second. He should make his last *qa'dah* after his third rakaat if the salaat is a three rakaat salaat (such as *maghrib*). Examples: a person joined the jama'at for *zuhr salaat* when three rakaats had already been completed. When the imam makes *salaam* at the end of the salaat, this person should stand up and offer the three rakaats which he missed in the following manner: in the first rakaat he should recite *Surah Faatihah*, another *Surah*, make his *ruku* and *sajdahs* and then sit down for his first *qa'dah*. He has to sit down because this rakaat is regarded as his second rakaat after combining it with the rakaat that he had offered with the imam. Thereafter, he should offer his second rakaat and recite *Surah Faatihah* and another *Surah* in it as well. After this second rakaat he should not sit down because this rakaat is regarded as his third rakaat after joining it to the previous two. Thereafter, he should offer his third rakaat without reciting another *Surah* after having recited *Surah Faatihah* because this rakaat was not a rakaat of *qira'at*. After this rakaat, he should sit down because this is his last *qa'dah*.
27. A person is a *laahiq* and a *masbuq* as well. Example, he joined the jama'at after a few rakaats and after joining in, he also misses some rakaats. He should first offer those rakaats which he missed after joining, i.e. in which he was a *laahiq*. However, he should offer these as if he is following the *imam*, i.e. he should not make *qira'at* and he should offer his salaat in the same order as that of the *imam*. Thereafter, if the jama'at is still in progress, he should join it. If not, he should also offer the balance of his salaat after having read those rakaats in which he was a *masbuq*. Example: a person joined the *asr salaat* after one rakaat. Upon joining the jama'at, his *wudu* broke so he went to repeat his *wudu*. In the meantime, the salaat ended. He should first offer those three rakaats which he missed out after having joined the jama'at. Thereafter, he should offer the one rakaat which he had missed before joining the jama'at. He should offer those three rakaats as a *muqtadi*, i.e. he should not make *qira'at* and he should sit down after the first of those three rakaats. This is because this is the second rakaat of the *imam* and he (*imam*) had sat in this rakaat. Thereafter, he should not sit in the second rakaat because this is actually the third rakaat of the *imam*. Thereafter, he should sit down in the third rakaat because this is actually the fourth rakaat of the *imam* and he had sat in this rakaat. Thereafter, he should offer that rakaat which he had missed before joining the jama'at, and he should also sit in this rakaat because it is his fourth rakaat. He also has to make *qira'at* in this rakaat because he is a *masbuq* in this rakaat and a *masbuq* is regarded as a *munfarid* in the rakaats which he missed.
28. It is *sunnah* for the *muqtadis* to follow the *imam* in all the postures without any delay. The *takbeer-e-tahreemah, ruku,* standing after *ruku, sajdahs* - all have to be carried out with the *imam*. In other words, every act has to be carried out simultaneously with every act of the *imam*. However, if the *imam* stands up from the first *qa'dah* before the *muqtadis* could complete their *at-tahiyyaat*, the *muqtadis* should complete their *at-tahiyyaat* first and then stand up. Similarly, if the *imam* makes *salaam* in the last *qa'dah* before the *muqtadis* could complete their *at-tahiyyaat*, they should complete their *at-tahiyyaat* first and then make *salaam*. However, if the *muqtadis* have not read their *tasbeehs* in the *ruku* and *sajdahs*, they should still stand up with the *imam*.

Masa'il Related to Joining and Not Joining the Jama'at

1. If a person reaches the musjid of his area or the musjid nearest to his home at a time when the jama'at is over, then it is *mustahab* for him to go to another musjid with the intention of getting the jama'at over there. He also has the choice of returning home, getting his house-folk together and making jama'at with them.
2. If a person has already offered his *fard salaat* alone at home and then sees that the same *fard salaat* is being offered with jama'at, he should go and join that jama'at. This is on condition that it is the time of *zuhr* or *esha*. He should not join the jama'at if it is the time of *fajr, asr* or *maghrib*. This is because it is *makruh* to offer *nafl salaat* after *fajr* and *asr salaat*. And as for *maghrib salaat*, it is *makruh* because it will be considered to be a *nafl salaat* and we do not get a *nafl salaat* of three rakaats.
3. If a person has already commenced with offering his *fard salaat* and the jama'at also commences with the same *fard salaat*, then the following rules will apply: if that *fard salaat* is a two rakaat salaat, such as *fajr salaat*, then the rule is that he should break his salaat and join the jama'at if he has not made the *sajdah* for the first rakaat as yet. If he has made the *sajdah* for the first rakaat and has not made the *sajdah* for the second rakaat as yet, he should still break his salaat and join the jama'at. And if he has already made the *sajdahs* for the second rakaat, he should complete both the rakaats. If it is a three rakaat salaat, such as *maghrib salaat*, then the rule is that if he has not made the *sajdah* for the second rakaat as yet, he should break his salaat. If he has already made the *sajdah* for the second rakaat, he should complete his salaat and should not join the jama'at because it is not permissible to offer a *nafl salaat* of three rakaats.
If it is a four rakaat salaat, such as *zuhr, asr*, and *esha*, then the rule is that if he has not made the *sajdah* for the first rakaat, he should break his salaat. If he has made the *sajdah*, he should sit down after the second rakaat, read the *at-tahiyyaat*, make *salaam*, and join the jama'at. And if he has commenced with his third rakaat, but has not made the *sajdah* for it as yet, he should break his salaat. If he has made the *sajdah,* he should complete his salaat.
In those instances where he completed his salaat, he should not join the jama'at if it is a *fajr, asr* or *maghrib salaat*. For *zuhr* and *esha salaats* he should join the jama'at. In those instances where he has to break the salaat, he should make one *salaam* while standing.
4. If a person has already commenced with a *nafl salaat* and the jama'at commences, he should not break his salaat. Instead, he should make *salaam* after the second rakaat even if he has made an intention for four rakaats.
5. If a person has already commenced with the *sunnat-e-mu'akkadah* of *zuhr* or *jumu'ah*, and the jama'at commences, then the *zaahir-e-madh'hab* is that he should make *salaam* after two rakaats and join the jama'at. But the majority of the jurists feel that it is **better** to complete the four rakaats. And if he has already commenced with the third rakaat, then it is **necessary** to complete the full four rakaats.
6. If the jama'at for *fard salaat* has already commenced, a person should not commence with any *sunnah salaat* provided that he fears that he will miss a rakaat. However, if he is certain or confident of not missing any rakaat, then he should offer the *sunnah salaat*. For example, the *fard salaat* of *zuhr* commences and he fears that if he had to occupy himself with the *sunnah salaat* he would miss a rakaat of the *fard salaat*. He should therefore leave out the *sunnah-e-mu'akkadah* before the *fard salaat*. After offering the *fard* of *zuhr* and *jumu'ah*, it will be better for him to offer the *sunnah-e-mu'akkadah* that is normally offered after these two salaats first, and then to offer those that are normally read before these two salaats.
As for the *sunnahs* of *fajr salaat*, since they are more important, the rule in regard to them is that even if the *fard salaat* has commenced, he should offer the *sunnah salaat* first. This is on condition that he has the hope of getting at least one rakaat of the *fard salaat*. But if he has no hope of getting at least one rakaat, he should not offer the *sunnah salaat*. If he wishes, he could offer it after sunrise.
7. A person offering the *sunnah* of *fajr salaat* fears that if he had to offer this salaat with full consideration of all the *sunnahs* and *mustahabs* of salaat, he will not get the jama'at, he should suffice with the *fard* and *wajib* acts of salaat and leave out the *sunnahs* and *mustahabs*.

8. The *sunnah salaats* that are being offered while the *fard salaat* is in progress should be offered at a place that is separate from the musjid (main *jama'at* area) irrespective of whether they are the *sunnahs* of *fajr* or of any other salaat,. This is because it is *makruh-e-tahrimi* to offer any other salaat at the place where a *fard salaat* is being offered. If there is no such place, it should be offered in the musjid but in some corner away from the *saff*.
9. If a person gets the last *qa'dah* of the jama'at and does not get any of the rakaats, he will still receive the reward of the jama'at.
10. If a person gets the *ruku* of any of the rakaats with the *imam*, it will be regarded as if he got that rakaat. And if he does not get that *ruku*, it will be regarded as though he did not get that rakaat.

Acts which Invalidate Salaat

1. To give *luqmah* to anyone other than the *imam* while one is in salaat makes that salaat invalid. To give *luqmah* means to correct someone who has made a mistake in reciting the Quran. Note: Since there is a difference of opinion among the jurists with regard to the *masa'il* of *luqmah*, some ulama have written special books on this subject. We are therefore mentioning a few details over here.
2. If the *muqtadi* gives a *luqmah* to his *imam*, his salaat will not become invalid. This is irrespective of whether the *imam* has recited the specified amount or not. The "specified amount" in this context refers to that amount of *qira'at* which is the recommended amount. But in this case, it will be better for the *imam* to go into *ruku*, as will be mentioned in the next *mas'ala*.
3. If the *imam* has recited the specified amount, he should go into *ruku* and should not force the *muqtadis* to give him *luqmah*. (To do so is *makruh*) The *muqtadis* should also note that as long as there is no genuine need, they should not give *luqmah* to the *imam*. (To do so is also *makruh*) Here "genuine need" means that the *imam* wishes to continue forward despite making a mistake, or that he does not go into *ruku*, or that he keeps silent and remains standing. Even if they correct him without any "genuine need", the salaat will not become invalid - as has been mentioned in the previous *mas'alas*.
4. If a person gives *luqmah* to another person who is in salaat and the person who gave the *luqmah* was **not** his *muqtadi* - irrespective of whether he was offering any salaat or not - then if the person accepts the *luqmah* then his salaat will become invalid. However, if the person remembers on his own, either at the same time when the *luqmah* was given or prior to that, or he was not influenced by the *luqmah* from the back, but reads from his memory, then the salaat of the one to whom *luqmah* was given will not become invalid.
5. If a person who is offering salaat gives *luqmah* to someone who is not his *imam*, irrespective of whether the latter is offering salaat or not, then the former's salaat will become invalid.
6. If the *muqtadi* gives *luqmah* to the *imam* by hearing the recitation of someone else or by looking into the Quran, his salaat will become invalid. And if the *imam* accepts this *luqmah*, his salaat will also become invalid. If after looking into the Quran or by hearing the recitation of someone else, the *muqtadi* remembers the verse and gives the *luqmah* based on his memory, then the salaat will not become invalid.
7. Similarly, if a person is offering his salaat and recites one verse after looking into the Quran, his salaat will still become invalid. And if he had known this verse before looking into the Quran, his salaat will not become invalid. Alternatively, he did not remember this verse previously, but looked at less than the complete verse, then too his salaat will not become invalid.
8. If a woman stands near a man in such a way that any part of her body comes in line with any part of the body of the man, then the salaat will become invalid. So much so that when she goes into *sajdah* and her head comes in line with his feet, even then the salaat will become invalid. However, for the salaat to become invalid, the following conditions have to be found:

i) The woman is mature (irrespective of whether she is young or old), or she is immature but old enough for sexual intercourse. If a very young immature girl is in line with a man in salaat, the salaat will not become invalid.
ii) Both, man and woman, have to be in salaat. If any one of them is not in salaat and they come in line, the salaat will not become invalid.
iii) There must be no barrier between the two. If there is a curtain between the two, a *sutra*, or there is such a gap between the two that one person can stand there without any difficulty, the salaat will not become invalid.
iv) All the prerequisites for the salaat to be valid have to be found in the woman. If a woman is a lunatic, in the state of menstruation or *nifaas*, then her coming in line with the man will not make the salaat invalid because she herself will not be considered to be in salaat.
v) The salaat must not be a *janaazah salaat*. Being in line with a man in *janaazah salaat* will not invalidate the salaat.
vi) Being in line has to be to the extent of one *rukn* of salaat. If it is any less, the salaat will not become invalid. For example, they stand in line for such a short period of time that the *ruku* or anything else cannot be made, and thereafter she goes away. This little while will not invalidate the salaat.
vii) The *takbeer-e-tahreemah* of both is the same. That is, this woman is a *muqtadi* of that man, or this man and woman are the *muqtadis* of a third person.
viii) At the time of commencing the salaat, the *imam* had made the intention of *imamat* for the woman or made this intention in the midst of his salaat when she joined the jama'at. If the *imam* did not make an intention of *imamat* for her, the salaat will not become invalid. Instead, only **her** salaat will not be valid.

9. If the *imam's wudu* breaks and he leaves the musjid without appointing anyone as his deputy, the salaat of all the *muqtadis* will become invalid.
10. The *imam* appointed such a person as his deputy who does not possess the requirements to be an *imam*. For example, he appointed a lunatic, an immature child or a woman. In this case, everyone's salaat will become invalid.
11. If a woman kisses her husband while he is in salaat then his salaat will not become invalid. However, if at the time of being kissed, the man is overtaken by passion, then his salaat will become invalid. If a woman is in her salaat and a man kisses her, then her salaat will become invalid irrespective of whether he kissed her with desire or not, and irrespective of whether she was overcome by passion or not.
12. If a person tries to pass in front of a *musalli*, it is permissible for the *musalli* to push him aside or to stop him from this act. This is on condition that this act of stopping him does not involve a lot of movement. If it involves a lot of movement, his salaat will become invalid.

BOOK IIX

THE SAWLAH OF FRIDAY AND 'EID

JUMU'AH SALAAT

Allawh Ta'ala does not like anything more than salaat. It is for this reason that we do not find such great emphasis for any other form of *ibaadah* in the pure *Shariah*. It is for this reason that Allawh Ta'ala has specified this *ibaadah* five times daily as a form of gratitude for His endless bounties. These bounties which commence from birth right until death - in fact they continue after death and commence even before birth.

Since Friday has been accorded the most amount of merits as opposed to other days, so much so that the father of all mankind Hadrat Aadam alayhis salaam was created on this day, a special salaat was therefore ordered for this day. We have already mentioned the benefits and wisdom of jama'at. It has also been made clear that the bigger the jama'at the more those benefits will become apparent. This will only be possible if the people of all the different areas and the residents of that place get together and offer their salaat collectively. This would have been extremely difficult if it were to be done five times daily. Because of all this, the *Shariah* has specified such a day in the week in which the people of all the different residential areas and villages can get together and fulfil this *ibaadah*. Since jumu'ah is the most virtuous and noble of days, this *ibaadah* has been specified for this day. Allawh Ta'ala had also specified this day as a day of *ibaadah* for the previous nations. But because of their bad-luck, they disputed and differed with regards to it. The result of this dispute was that they were deprived of this great bounty and this *ummah* has been favoured with this bounty. The Jews set aside Saturday on the basis that Allawh Ta'ala had completed creating the entire creation on this day. The Christians set aside Sunday thinking that this is the day when Allawh Ta'ala commenced with the creation. Because of this, both these groups make numerous arrangements on both these days - leaving all work on these days and spending it in worship. It is because of this that all the offices are closed on Sundays in Christian countries.

The Virtues of Jumu'ah

1. Rasulullah sallAllawhu alayhi wa sallam said: "Friday is the best of days. It was on this day that Hadrat Aadam alayhis salaam was created, it was on this day that he was granted entry into *jannah*, it was on this day that he was removed from *jannah* (which became the cause for man's existence in this universe, and which is a great blessing), and the day of resurrection will also take place on this day." (Sahih Muslim)
2. It is related from Imam Ahmad rahmatullahi alayh that he said that in certain aspects the rank of the night of jumu'ah is even higher than *Laylatul Qadr*. One of the reasons for this is that it was on this night that Rasulullah sallAllawhu alayhi wa sallam appeared in the womb of his mother. Rasulullah's sallAllawhu alayhi wa sallam appearance in this world was a cause of so much good and blessings both in this world and in the hereafter that they cannot be enumerated. (Ash'atul Lama'aat)
3. Rasulullah sallAllawhu alayhi wa sallam said: "There is such an hour on Friday that if any Muslim makes *dua* in it, his *dua* will definitely be accepted." (Bukhari, Muslim) The *ulama* have differed in specifying that hour which has been mentioned in the Hadith. Shaykh Abdul Haq Muhaddith Dehlawi rahmatullahi alayh has mentioned 40 different opinions in his book *Sharh Sifrus Sa'aadah*. However, from among all these opinions he has given preference to two opinions: (1) That time is from the commencement of the *khutbah* till the end of the salaat, (2) That time is towards the end of the day. A big group of *ulama* have given preference to this second opinion and there are many Ahadeeth which support this opinion. Shaykh Dehlawi rahmatullahi alayh says that this narration is correct that Hadrat Fatimah radiAllawhu anha used to order her maid on Fridays to inform her when the day is about to end so that she could occupy herself in making *zikr* and *duas*. (Ash'atul Lama'aat)
4. Rasulullah sallAllawhu alayhi wa sallam said: "Of all the days, Friday is the most virtuous. It is on this day that the trumpet will be blown. Send abundant *durood* upon me on Fridays because they are presented to me on that day." The Sahabah radiAllawhu anhum asked: "O Rasulullah! How will they be presented to you when even your bones will not be present after your death?" Rasulullah sallAllawhu alayhi wa sallam replied: "Allawh Ta'ala has made the earth *haraam* upon the prophets forever." (Abu Daud)
5. Rasulullah sallAllawhu alayhi wa sallam said: "The word *"shaahid"* refers to Friday. There is no day more virtuous than Friday. There is such an hour in this day that no Muslim will make *dua* in it except that his *dua* will be accepted. And he does not seek protection from anything except that Allawh Ta'ala will grant him protection." (Tirmidhi) The word *"shaahid"* appears in *Surah Burooj*. Allawh Ta'ala has taken an oath of that day. He says in the Quran:
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Translation: "By the sky in which there are constellations. By the promised day (of judgement). By the day that witnesses (Friday), and the day that is witnessed (day of Arafah)."
6. Rasulullah sallAllawhu alayhi wa sallam said: "Friday is the "mother" of all days and the most virtuous in the sight of Allawh Ta'ala. In the sight of Allawh Ta'ala it has more greatness than *Eid ul-Fitr* and *Eid ul-Ad'haa*." (Ibn Majah)
7. Rasulullah sallAllawhu alayhi wa sallam said: "The Muslim who passes away on the night or during the day of Friday, Allawh Ta'ala saves him from the punishment of the grave." (Tirmidhi)
8. Once Hadrat Ibne Abbas radiAllawhu anhu recited the following verse: "This day, I have completed your *Deen* for you." A Jew was sitting near him. On hearing this verse being recited he remarked: "If this verse was revealed to us, we would have celebrated that day as a day of *eid*." Ibne Abbas radiAllawhu anhu replied: "This verse was revealed on two *eids*, i.e. on the day of *jumu'ah* and the day of *arafah*." In other words, what is the need for us to make that day into a day of *eid* when it was already a day of **two** *eids*?
9. Rasulullah sallAllawhu alayhi wa sallam used to say that the night of jumu'ah is a lustrous night, and the day of jumu'ah is a lustrous day. (Mishkaat)
10. After *qiyaamah*, Allawh Ta'ala will send those who deserve paradise into paradise, and those who deserve hell into hell. The days that we have in this world will also be there. Although there will be no day and night, Allawh Ta'ala will show us the extent of days and nights and also the number of hours. So when Friday will come and that hour when the people used to go for jumu'ah will approach, a person will call out saying: "O dwellers of *jannah*! Go into the jungles of abundance, the length and breadth of which are not known to anyone besides Allawh Ta'ala. There will be mounds of musk which will be as high as the skies. The prophets alayhimus salaam will be made to sit on towers of light, and the believers on chairs of sapphires. Once everyone is seated in their respective places, Allawh Ta'ala will send a breeze which will carry that musk. That breeze will carry the musk and apply it to their clothing, faces and hair. That breeze will know how to apply that musk even better than that woman who is given all the different perfumes of the world. Allawh Ta'ala will then order the carriers of His throne to go and place His throne among all these people. He will then address them saying: "O my servants who have brought faith in the unseen despite not seeing Me, who have attested My Rasul sallAllawhu alayhi wa sallam, and who have obeyed My laws! Ask Me whatever you wish for. This day is the day of giving abundantly." They will all exclaim in one voice: "O Allawh! We are pleased with You, You also be pleased with us." Allawh Ta'ala will reply: "O dwellers of *jannah*! If I were not pleased with you all, I would not have kept you in My *jannah*. Ask for something because this is the day of giving in abundance." They will all say in one voice: "O Allawh! Show us Your beauty, that we may be able to look at Your noble being with our very eyes." Allawh Ta'ala will lift the veil and will become apparent to these people and His beauty will engulf them from all sides. If this order was not given from before hand that the *jannatis* will never get burnt, without doubt they would not have endured the heat of this light and they would all have got burnt. He will then ask them to go back to their respective places. Their beauty and attractiveness will double through the effects of that Real beauty. These people will then go to their wives. They will not be able to see their wives nor will their wives be able to see them. After a little while, the *nur* which was concealing them will be removed and they will now be able to see each other. Their wives will tell them that how is it that you do not have the same appearance which you had left with? That is, your appearance is a thousand times better now. They will reply that the reason for this is that the noble being of Allawh Ta'ala was made apparent to us and we saw His beauty with our very eyes. (Sharh Sifrus-Sa'aadah) See what a great bounty they received on the day of jumu'ah.
11. Every afternoon, the heat of *jahannam* is increased. However, through the blessings of jumu'ah, this will not be done on Fridays. (Ihyaa ul-Uloom)
12. On one Friday, Rasulullah sallAllawhu alayhi wa sallam said: "O Muslims! Allawh Ta'ala has made this day a day of *eid*. So have a bath on this day, whoever has perfume should apply it, and use the *miswaak*." (Ibn Majah)

The Aadaab of Jumu'ah

1. Every Muslim should make preparations for jumu'ah from Thursday. After the *asr salaat* of Thursday, he should make a lot of *istighfaar*. He should clean his clothes and keep them ready. If he does not have any perfume in his house, then if it is possible he should try and obtain some and keep it ready so that he will not get distracted with these things on jumu'ah. The pious people of the past have stated that the person to receive the most benefit on Friday will be that person who waits for it and who makes preparations for it from Thursday. The most unfortunate person will be he who does not even know as to when Friday will fall, so much so that he will ask the people in the morning as to which day this is. Some pious people used to go and stay in the *jaame musjid* from the night of jumu'ah in order to make full preparations for the following day. (Ihyaa ul-Uloom, vol. 1, page 161)
2. On the day of jumu'ah, *ghusl* should be made and the hair of the head and the rest of the body should be thoroughly washed. It is also very virtuous to use the *miswaak* on this day.
3. After making *ghusl*, a person should wear the best clothing that he possesses, and if possible he should also apply some perfume. He should also clip his nails.
4. He should try and go very early to the *jaame musjid*. The earlier a person goes, the more reward he will receive. Rasulullah sallAllawhu alayhi wa sallam said: "On the day of jumu'ah, the angels stand at the entrance of that musjid in which jumu'ah salaat is to be offered. They write down the name of the person who enters the musjid first, and thereafter the name of the person who follows, and they continue doing this. The person who entered first will receive the reward of sacrificing a camel in the path of Allawh, the one who followed him will get the reward of sacrificing a cow, thereafter a chicken, thereafter the reward of giving an egg as charity in the path of Allawh. Once the *khutbah* commences, the angels close the register and begin listening to the *khutbah*." (Bukhari and Muslim)

In olden times, the roads and alleys used to be extremely busy in the mornings and at *fajr* time. All the people used to go so early to the *jaame musjid* and there used to be such a large crowd that it used to look like the days of *eid*. Later, when this habit was given up, people began saying that this is the first innovation in

Islam. After writing this, Imam Ghazali rahmatullahi alayh says: "Aren't the Muslims ashamed of themselves that the Jews and Christians go so early in the morning to their synagogues and churches on Saturdays and Sundays. Those who are businessmen go so early to the bazaars in order to do their buying and selling. Why don't the Muslims do the same?" The reality of the situation is that the Muslims have totally reduced the value of this blessed day. They do not even know what day this is, and what a high status it has. How sad it is that the day which was more valuable than *eid* in the eyes of Muslims of the past, which Rasulullah sallAllawhu alayhi wa sallam was proud of and the day which was not granted to the previous nations has become so dishonoured at the hands of Muslims today and it is such a great ingratitude to the favour of Allawh Ta'ala that the consequence of all this can be seen with our very eyes."

5. By going walking for the jumu'ah salaat, one gets the reward of fasting for one year for every step that he takes. (Tirmidhi)

6. On Fridays, Rasulullah sallAllawhu alayhi wa sallam used to recite *Surah Alif Laam Meem Sajdah* and *Surah Hal Ataa*, in the *fajr salaat*. These *Surahs* should therefore be occassionally recited in the *fajr salaat* on Fridays. Occassionally they should be left out so that people do not regard their recitation as *wajib*.

7. For the jumu'ah salaat, Rasulullah sallAllawhu alayhi wa sallam used to recite the following *Surahs*: *al-Jumu'ah* and *al-Munaafiqun*, or *al-A'la* and *al-Ghaashiyah*.

8. There is a lot of reward in reciting *Surah Kahf* either before the jumu'ah salaat or after it. Rasulullah sallAllawhu alayhi wa sallam said: "The person who recites *Surah Kahf* on Fridays, a *nur* will appear for him from below the *arsh* as high as the skies. This light will help him in the darkness of the day of resurrection. And all the sins which he may have committed from the last Friday till this Friday will be forgiven." (Sharh Sifrus-Sa'aadah) The *ulama* have written that this Hadith refers to minor sins because major sins are not forgiven without making *taubah*.

9. There is more reward in reciting *durood* on Fridays than on other days. It has been mentioned in the Hadith that *durood* should be recited abundantly on Fridays.

The Virtues and Importance of Jumu'ah Salaat

Jumu'ah salaat is *fard-e-ayn*. It has been established from the Quran, Hadith and the consensus of the *ummah*. It is one of the most salient features of Islam. The person who rejects jumu'ah salaat is a *kaafir*. The one who misses it without any valid excuse is a *faasiq*.

1. Allawh Ta'ala says in the Quran:

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Translation: "O you who believe! When the call for jumu'ah salaat is made, hasten towards the remembrance of Allawh Ta'ala and leave all transactions. This is best for you if only you know."

In this verse, "remembrance" refers to the jumu'ah salaat and *khutbah*. "Hasten" means that one should go with great concern and care.

2. Rasulullah sallAllawhu alayhi wa sallam said: "The person who has a bath on Friday, purifies himself as far as possible, applies oil to his hair, applies perfume, leaves for the musjid, when he arrives at the musjid he does not sit down by removing anyone from his place, offers as many *nafl salaats* as possible, when the *imam* delivers the *khutbah* he remains silent - then his sins from the previous jumu'ah till now will be forgiven." (Bukhari)

3. Rasulullah sallAllawhu alayhi wa sallam said: "The person who has a bath on Friday and goes early to the musjid on foot, and not by a vehicle, listens to the *khutbah* and does not do any foolish act while it is being delivered, will get the reward of one year's *ibaadah*, one year's fasting, and one year's salaat; for every step that he takes." (Tirmidhi)

4. Hadrat Ibn Umar and Abu Hurayrah radiAllawhu anhuma narrate that they heard Rasulullah sallAllawhu alayhi wa sallam saying: "People should abstain from leaving out jumu'ah salaat. If not, Allawh Ta'ala will put a seal over their hearts whereby they will fall into severe negligence." (Muslim)

5. Rasulullah sallAllawhu alayhi wa sallam said: "The person who misses out three jumu'ah's without any valid reason, Allawh Ta'ala puts a seal over his heart." (Tirmidhi) In another narration it is mentioned that Allawh Ta'ala becomes displeased with him.

6. Taariq bin Shihaab radiAllawhu anhu narrates that Rasulullah sallAllawhu alayhi wa sallam said: "The jumu'ah salaat with jama'at is a duty which is *wajib* on every Muslim with the exception of the following four persons: (i) a slave, that is the one who is owned by someone according to the rules laid down by the *Shariah*, (ii) a woman, (iii) an immature boy, (iv) a sick person." (Abu Daud)

7. Ibn Umar radiAllawhu anhu narrates that Rasulullah sallAllawhu alayhi wa sallam said the following in regard to those who leave out jumu'ah: "It is my earnest desire that I appoint someone as *imam* in my place while I go and burn the homes of those who do not attend the jumu'ah salaat." (Muslim) A similar Hadith has also been related with regard to leaving out jama'at. We have mentioned this Hadith previously.

8. Ibn Abbas radiAllawhu anhu narrates that Rasulullah sallAllawhu alayhi wa sallam said: "The person who leaves out jumu'ah salaat without a valid reason is written down as a hypocrite in a book that is absolutely protected from any changes and modifications." (Mishkaat) In other words, he will be labelled as a hypocrite forever. However, if he repents or Allah forgives him solely out of His mercy, then this is another matter.

9. Hadrat Jaabir radiallahu anhu narrates that Rasulullah sallallahu alayhi wa sallam said: "Jumu'ah salaat becomes obligatory on the person who believes in Allawh Ta'ala and the last day, except for the sick, *musafir*, woman, child, and a slave. If a person occupies himself in something unnecessary, or in some transaction, Allawh Ta'ala also turns away from him and does not worry about him and Allawh is worthy of all praise." (Mishkaat) In other words, He is not affected by anyone's *ibaadah* nor does He benefit in any way. His essence and being will remain the same irrespective of whether anyone praises Him and worships Him or not.

10. Hadrat Ibn Abbas radiAllawhu anhu says that the person who leaves out several jumu'ah salaats consecutively has in fact turned away from Islam. (Ash'atul Lama'aat)

11. A person asked Ibn Abbas radiAllawhu anhu regarding a person who passed away and who should not join the jumu'ah and jama'at salaats: "What do you have to say regarding such a person?" He replied: "That person is in *jahannam*." This person continued asking him this question for a full month and he gave him the same reply. (Ihyaa ul-Uloom)

Even by merely glancing at these Ahadeeth, one can come to the conclusion that the *Shariah* has laid great stress on jumu'ah salaat and that severe warnings have been given to the one who leaves out jumu'ah. Can a person who claims to be a Muslim still have the audacity of leaving out this *fard* duty?

The Method of Offering Jumu'ah Salaat

After the first *adhaan* of jumu'ah and before the second *adhaan*, four rakaats of sunnah salaat should be offered. This sunnah is *sunnah-e-mu'akkadah*. After the *khutbah*, two rakaats *fard* jumu'ah salaat should be offered with the *imam*. Thereafter, four rakaats *sunnah* should be offered. These are also *mu'akkadah*. Thereafter, another two rakaats should be offered. According to some *ulama* these two rakaats are also *sunnah-e-mu'akkadah*.

Prerequisites which make Jumu'ah Salaat Wajib

1. To be a *muqeem*. Jumu'ah salaat is not *wajib* on a *musafir*.

2. To be sound and healthy. Jumu'ah is not *wajib* on a person who is sick. That sickness which prevents a person from going to the *jaame musjid* on foot will be considered. If a person is very weak due to old-age, is unable to go to the musjid or is blind, then all these people will fall under the category of the sick and jumu'ah salaat will not be *wajib* on them.

3. To be a free person. Jumu'ah salaat is not *wajib* on a slave.

4. To be a male. Jumu'ah salaat is not *wajib* on a female.

5. To be free from those excuses which allow one from leaving out the jama'at. These have been mentioned previously. If any of these excuses are found, jumu'ah salaat will not be *wajib*. Examples: (i) It is raining very heavily. (ii) One is taking care of a sick person. (iii) By going to the musjid there is a fear of a certain enemy. (iv) The prerequisites which we mentioned in order for salaat to be *wajib* are also considered here. That is, to be sane, mature, and to be a Muslim.

All these prerequisites which have been mentioned make jumu'ah salaat *wajib*. If any of these prerequisites are not found in a person and he still offers jumu'ah salaat, then his salaat will be valid. That is, the duty of offering *zuhr salaat* will fall off. For example, a certain *musafir* or woman offers jumu'ah salaat.

Prerequisites for the Jumu'ah Salaat to be Valid

1. The place has to be a city or town. Jumu'ah salaat is not valid in a village or jungle. However, jumu'ah will be valid in a village if its population is equal to that of a town. For example, if there is a population of three to four thousand, jumu'ah salaat will be valid.
2. It has to be at the time of *zuhr*. Jumu'ah salaat is not valid before *zuhr* time or after the expiry of *zuhr*. So much so, that if the *zuhr* time expires while jumu'ah salaat is being offered, then that salaat will become invalid even if the last *qa'dah* equal to the *tashahhud* has been completed. It is for this reason that *qada* is not made for jumu'ah salaat.
3. The *khutbah* has to be delivered. That is, to face the people and remind them of Allawh Ta'ala even if it means merely saying *Sub'haanAllawh* or *Alhamdo lillah*. However, it is *makruh* to suffice with this alone because it is contrary to the *sunnah*.
4. The *khutbah* has to be before the salaat. If the *khutbah* is delivered after the salaat, the salaat will not be valid.
5. The *khutbah* has to be delivered within the time of *zuhr*. If the *khutbah* is delivered before the time of *zuhr*, the salaat will not be valid.
6. Jama'at. That is, there has to be at least three persons apart from the *imam* who are present from the beginning of the *khutbah* till the *sajdah* of the first rakaat. This is irrespective of whether those who were present for the *khutbah* are different from those who are present for the salaat. But this is on the condition that these three persons are such that they are eligible for *imamate*. Therefore, if there are only women or immature children, the salaat will not be valid.
7. If the people go away before the *sajdah* and less than three persons remain or no one remains, the salaat will become invalid. However, if they go after the *sajdah*, the salaat will not be invalid.
8. To offer jumu'ah salaat openly and with full permission. It will not be permissible to offer jumu'ah salaat in any private and secluded place. If jumu'ah salaat is offered at such a place where the general public is not allowed to come or the doors of the musjid are closed at the time of jumu'ah, the salaat will not be valid.

If a person offers jumu'ah salaat despite any of the above-mentioned prerequisites not being met, his salaat will not be valid. He will have to offer *zuhr salaat*. Since this salaat of his will become a *nafl salaat*, and since *nafl salaat* is not offered with such preparations, in such a case it will be *makruh-e-tahrimi* to offer jumu'ah salaat.

Rules for the Jumu'ah Khutbah

1. Once all the people have gathered together, the *imam* should sit on the *mimbar* and the *mu'azzin* should call out the *adhaan* in front of him. Immediately after the *adhaan,* the *imam* should stand up and deliver the khutbah.
2. Twelve things are *sunnah* in the khutbah: (a) The person delivering the khutbah should be standing, (b) Two khutbahs should be delivered, (c) He must sit inbetween both the khutbahs to such an extent that *Sub'haanAllawh* could be recited three times, (d) He must be pure from *hadath-e-akbar* and *hadath-e-asghar*, (e) While delivering the khutbah, he must face the people, (f) He must recite *A'udhu billahi minash shaytaanir rajeem* in his heart before commencing with the khutbah, (g) He must deliver the khutbah in such a way that all the people can hear his voice, (h) The subject matter of the khutbah must comprise of the following eight things: (i) gratitude to Allawh Ta'ala, (ii) praise to Allawh Ta'ala, (iii) testifying the Oneness of Allawh Ta'ala and the prophethood of Rasulullah sallAllawhu alayhi wa sallam, (iv) salutations to Rasulullah sallAllawhu alayhi wa sallam, (v) admonition and advice, (vi) recitation of verses or a *Surah* from the Quran, (vii) to repeat all these things in the second khutbah as well, (viii) to make *dua* for the Muslims instead of giving advice and admonition in the second khutbah. This was a list of the subject matter.

We will now go back to those factors which are *sunnah* for the khutbah itself. (i) The khutbah should not be too lengthy. Instead, it should be shorter than the salaat. (j) To deliver the khutbah from the *mimbar*. If there is no *mimbar*, one should stand up by taking support from a staff or rod. To take support from a staff or rod or to place one hand over the other while one is on the *mimbar*, which is the habit of some people; has not been reported. (k) Both the khutbahs **have** to be in Arabic. To deliver the khutbah in any other language or to add any poetry or idioms of another language as is prevalent today at some places is contrary to *sunnah-e-mu'akkadah* and is in fact *makruh-e-tahrimi*. (l) Those listening to the khutbah should face the *qiblah*.

In the second khutbah it is *mustahab* to make *dua* for Rasulullah's sallAllawhu alayhi wa sallam family, companions, wives, and specifically for the *khulafaa-e-raashidin* and Hadrat Hamzah and Abbas radiAllawhu anhuma. It is also permissible to make *dua* for the leader of the Islamic state. But it is *makruh-e-tahrimi* to praise him for things which are not true.

3. Once the *imam* stands up to deliver the khutbah, it is *makruh-e-tahrimi* to offer any salaat or to speak with each other. However, it is permissible for the *saahib-e-tarteeb* to offer his *qada salaat* at that time. In fact, it is *wajib* for him to offer his *qada salaat*. As long as the *imam* does not complete his khutbah, all these things will be prohibited.
4. Once the khutbah commences, it is *wajib* for all those present to listen to the khutbah. This is irrespective of whether they are sitting near the *imam* or far away from him. It is also *makruh-e-tahrimi* to do such a thing which will distract one from listening. Just as eating, drinking, talking, walking, making *salaam*, answering to a *salaam*, reading some *tasbeeh*, showing someone a *masa'ala* of the *Shariah* is prohibited while one is in salaat, it is also prohibited while the khutbah is being delivered. However, it is permissible for the one who is delivering the khutbah to show a *mas'ala* of the *Shariah* while he is delivering his khutbah.
5. If the khutbah commences while one is offering one's salaat, it is better to complete it if it is *sunnah-e-mu'akkadah*. If it is a *nafl salaat*, one should make *salaam* after two rakaats.
6. It is *makruh-e-tahrimi* for the *muqtadis* as well as the *imam* to raise their hands and make *dua* inbetween the two khutbahs when the *imam* is sitting. However, it is permissible to make *dua* in one's heart without raising one's hands as long as one does not say anything with one's tongue - neither silently nor loudly.

Nothing has been related from Rasulullah sallAllawhu alayhi wa sallam and his companions with regard to delivering khutbahs on the last Friday of *Ramadaan* which contain matters related to the departure of *Ramadaan*. Nor is there any mention of this in the books of Islamic jurisprudence. In doing so, there is the danger of the masses thinking that this is necessary. It is therefore a *bid'ah*. Note: These days undue attention is given to this sort of khutbahs. If anyone does not deliver such khutbahs, he is accused and mocked at. Special preparations are made in listening to such khutbahs.

7. It is permissible to deliver a khutbah while looking into a book.
8. If Rasulullah's sallAllawhu alayhi wa sallam name is mentioned in the khutbah, it is permissible for the *muqtadis* to send *durood* to him in their hearts.

The Jumu'ah Khutbah of Rasulullah sallAllawhu alayhi wa sallam

By quoting the jumu'ah khutbah of Rasulullah sallAllawhu alayhi wa sallam it is not intended that people should start restricting themselves to this khutbah. This khutbah should be delivered occasionally as a source of *barakah* and with the intention of following the *sunnah*. It was the habit of Rasulullah sallAllawhu alayhi wa sallam that once all the people had gathered, he used to enter the musjid and make *salaam* to all those present. Hadrat Bilal radiAllawhu anhu used to call out the *adhaan*. On the completion of the *adhaan*, he used to immediately stand up and deliver his khutbah. Until the *mimbar* was not constructed, he used to take support from a staff. Occasionally, he used to place the staff against a pillar which was near the *mihraab* from where he used to deliver his khutbah, and then lean against it. After the construction of the *mimbar*, there is no evidence that he used to take support from a staff.

He used to deliver two khutbahs and sit down for a little while in-between the two khutbahs. When sitting down, he did not engage in any conversation nor should he make any *dua*. On completing the second khutbah, Hadrat Bilal radiAllawhu anhu used to call out the *iqaamah* and Rasulullah sallAllawhu alayhi wa sallam used to commence the salaat.

While delivering the khutbah, Rasulullah's sallAllawhu alayhi wa sallam voice used to get loud and his blessed eyes used to get red. It is mentioned in Sahih Muslim that when Rasulullah sallAllawhu alayhi wa sallam used to deliver the khutbah his condition used to be as if he is warning the people of an invasion of an enemy that is very nearby. In most of the khutbahs he used to say: "*Qiyaamah* and I have been sent just as these two fingers are!" And he used to join his middle and forefinger together. Thereafter, he used to deliver the following khutbah:

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At times he used to deliver this khutbah:

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At times, after saying the praises of Allawh Ta'ala, he used to deliver the following khutbah:
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A Sahabi says that Rasulullah sallAllawhu alayhi wa sallam used to recite *Surah Qaaf* very regularly in his khutbahs so much so that I learnt *Surah Qaaf* merely by listening to Rasulullah sallAllawhu alayhi wa sallam reciting it on the *mimbar*. At times he used to recite *Surah al-Asr*, and at times he used to recite the following verses:
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Rules Related to Jumu'ah Salaat
1. It is preferable that the person who delivers the khutbah also performs the salaat. However, it is permissible for someone else to perform the salaat.
2. It is *sunnah* to call out the *iqaamah* and commence with the salaat immediately after the completion of the khutbah. It is *makruh-e-tahrimi* to engage in any worldly activity between the khutbah and the salaat. If there is a very lengthy gap between the khutbah and the salaat, it will be necessary to repeat the khutbah. However, if the delay is caused because of a *Deeni* reason, e.g. to show someone a *mas'ala*, or the *wudu* of the imam broke and he went to make *wudu*, or after delivering the khutbah he realized that he had to have a bath, so he went to have a bath - in all these cases it will not be *makruh* nor will it be necessary to repeat the khutbah.
3. Jumu'ah salaat should be offered with the following intention: "I intend offering two rakaats *fard* of jumu'ah salaat."
4. It is preferable for all the people to get together and offer jumu'ah salaat in one musjid. However, it is permissible for the people of one place to offer their jumu'ah salaat in several musjids.
5. If a person joins the salaat in the last *qa'dah* at the time of reciting the *at-tahiyyaat* or after *sajdah-e-sahw*, his joining the jama'at will be correct and he will have to complete his jumu'ah salaat. He will not have to offer *zuhr salaat*.
6. Some people offer *zuhr salaat* after the jumu'ah salaat as a precaution. Since the belief of the masses has become corrupted in this regard, they should be strictly stopped from this. However, if a knowledgeable person wishes to offer the *zuhr salaat* due to some doubt, he should do so without letting anyone come to know of it.
EID SALAAT
1. The first of *Shawwaal* is known as Eid ul-Fitr, and the tenth of *Zil Hijjah* is known as Eid ul-Ad'haa. Both these days are days of festivity and celebration in Islam. On both these days it is *wajib* to offer two rakaats of salaat as a form of gratitude. The prerequisites and conditions that have been mentioned for the validity and compulsion for *jumu'ah*, apply for the Eid salaat as well. With the exception that for the *jumu'ah salaat* the khutbah is a prerequisite and *fard*, while for the Eid salaats it is not *fard* but *sunnah*. Furthermore, the *jumu'ah khutbah* is delivered before the salaat while for the Eid salaats, the khutbah is delivered after the salaat. However, listening to the khutbah of Eid is *wajib* just as it is *wajib* for the khutbah of jumu'ah, i.e. while the khutbah is being delivered, it is *haraam* to talk, walk about or offer salaat.
Thirteen things are *sunnah* on the day of Eid ul-Fitr:
(i) To adorn oneself according to the *Shariah*.
(ii) To have a bath.
(iii) To use *miswaak*.
(iv) To wear the best of clothing which one possesses.
(v) To apply perfume.
(vi) To wake up very early in the morning.
(vii) To go early to the *eid-gaah*.
(viii) To eat something sweet, such as dates, before going to the *eid-gaah*.
(ix) To give the *sadaqatul fitr* before going to the *eid-gaah*.
(x) To offer the Eid salaat in the *eid-gaah*. That is, one should not offer Eid salaat in the musjid without any valid reason.
(xi) To return from the *eid-gaah* taking a route that is different from the one that he had taken when going towards the *eid-gaah*.
(xii) To go to the *eid-gaah* on foot.
(xiii) To read the following *takbeer* softly while walking towards the *eid-gaah*:
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2. The method of offering Eid ul-Fitr salaat is as follows: the following intention should be made: "I intend offering two rakaats *wajib* of Eid ul-Fitr salaat with six *wajib takbeers*." After making this intention, he should commence his salaat. He must recite the *thanaa'* and then say *Allawhu Akbar* three times. Each time that he says *Allawhu Akbar*, he should raise his hands to his ears just as he does for the *takbeer-e-tahreemah*. After making the *takbeer*, he should let his hands rest at his sides. In-between each *takbeer*, he should pause to such an extent that he can read *Sub'haanAllawh* three times. After the third *takbeer*, he should not rest his hands but tie them. He should then read the *ta'awwudh* and *bismillah*, *Surah Faatihah* and another *Surah*. Thereafter, he should make his *ruku* and *sajdahs* and stand up as he normally does. In the second rakaat, he should first recite *Surah Faatihah* and another *Surah*. Thereafter, he should make three *takbeers* but after the third *takbeer* he should not tie his hands but leave them at his sides. He should then make one more *takbeer* and go into *ruku*.
3. After the salaat, the *imam* has to stand on the *mimbar* and deliver two khutbahs. He should sit down in-between the two khutbahs to the extent that he sits between the khutbahs of *jumu'ah*.
4. *Dua* should be made after the Eid salaat, or even after the khutbah. Although this *dua* has not been established from the life of Rasulullah sallAllawhu alayhi wa sallam, the *Sahabah*, *Taabi'een* and even the *Tabe Taabi'een,* but because it is *sunnah* to make a *dua* after every salaat, it will be preferable to make it after the Eid salaat as well.
5. The khutbahs of Eid should commence with the *takbeers*. The *takbeer* should be said nine times in the first khutbah and seven times in the second khutbah.
6. The method of Eid ul-Ad'haa salaat is the same as that mentioned above, and the *sunnahs* of Eid ul-Fitr will also apply here. The difference is that when making the intention for the salaat, then instead of mentioning the word Eid ul-Fitr, one should say Eid ul-Ad'haa. Before going to the *eid-gaah* it is preferable to eat something on Eid ul-Fitr. But this is not the case in Eid ul-Ad'haa. On Eid ul-Fitr, it is *sunnah* to say the *takbeers* softly while going towards the *eid-gaah*. But on Eid ul-Ad'haa the *takbeers* should be said in a loud voice. It is preferable to offer the salaat of Eid ul-Fitr a little late. But for Eid ul-Ad'haa it should be offered early. For Eid ul-Ad'haa there is no *sadaqatul fitr*. Instead, there is the sacrificing of animals for those who can afford it. There is no *adhaan* nor *iqaamah* for both Eid ul-Fitr and Eid ul-Ad'haa.
7. It is *makruh* to offer any other salaat on that day at the place where eid salaat is offered - not before the salaat nor after it. However, it is not *makruh* to offer any salaat after the Eid salaat at home. But to do so before the Eid salaat is *makruh* at home as well.
8. It is *makruh* for women and those people who do not offer Eid salaat to offer any *nafl salaat* before the Eid salaat.
9. The rules related to *sadaqatul fitr* should be mentioned in the *khutbah* of Eid ul-Fitr. The rules related to *qurbaani* and *takbeer-e-tashreeq* should be mentioned in the *khutbah* of Eid ul-Ad'haa. *Takbeer-e-tashreeq* is *wajib* after every *fard salaat*. The *takbeer-e-tashreeq* is as follows:
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This *takbeer* will be *wajib* on the condition that the *fard salaat* has been offered with jama'at and the place is a city. This *takbeer* is not *wajib* on a woman and a *musafir*. But if they are *muqtadis* of a person on whom this *takbeer* is *wajib*, then it will be *wajib* on them as well. However, if a *munfarid*, a woman or *a musafir* recites this *takbeer*, it will be better for them because according to Imam Muhammad and Imam Abu Yusuf rahmatullahi alayhima it is *wajib* on them as well.

10. This *takbeer* should be recited after the *fajr salaat* of the ninth of *Zil Hijjah* till after the *asr salaat* of the thirteenth of *Zil Hijjah*. This totals 23 salaats after which this *takbeer* is *wajib*.
11. It is *wajib* to recite this *takbeer* in a loud voice. However, women should recite it in a soft voice.
12. The *takbeer* should be recited immediately after the salaat.
13. If the *imam* forgets to recite the *takbeer*, the *muqtadis* should immediately commence reciting it. They should not wait for the *imam* to commence.
14. According to some *ulama*, it is also *wajib* to say this *takbeer* after the salaat of Eid ul-Ad'haa.
15. All the *ulama* are of the opinion that it is permissible to offer the salaats of Eid at several places.
16. If a person misses his Eid salaat and all the other people have already completed their salaat, this person cannot offer his salaat alone. This is because jama'at is a prerequisite for the Eid salaats. In the same way, if a person joins the jama'at but for some reason or the other his salaat becomes invalid, then he cannot make *qada* of it nor will *qada* be *wajib* on him. However, if a few other people also join him, *qada* will become *wajib*.
17. If for some reason the Eid salaat is not offered on the first day, then Eid ul-Fitr salaat could be offered on the second day. And Eid ul-Ad'haa salaat could be offered till the twelfth of *Zil Hijjah*.
18. If the Eid ul-Ad'haa salaat is delayed till the twelfth without any excuse, it will still be valid. But it is *makruh* to do so. If the Eid ul-Fitr salaat is delayed without any excuse, the salaat will not be valid at all. Examples of excuses: (i) the *imam* does not come to perform the salaat for some reason or the other, (ii) it is raining heavily, (iii) the date of the moon has not been established and it only becomes established after mid-day when the time for the salaat has already expired, (iv) salaat was offered on a cloudy day, and after the disappearance of the clouds it is realized that the salaat was not offered in its correct time.
19. If a person joins the Eid salaat at a time when the *imam* has already completed saying the *takbeers*, then if he joined the jama'at while they were still in the standing posture, he should immediately make the *takbeers* even if the *imam* is busy with his *qira'at*. If he joins the salaat while the *imam* is in *ruku*, he should make his *takbeers* only if he feels that he will be able to catch up with the *imam* in his *ruku*. But if he fears that he will not be able to catch up with the *imam*, he should go straight into *ruku*. Instead of reading the *tasbeehs* in the *ruku*, he should recite the *takbeers*. However, when he makes the *takbeers* in his *ruku*, he should not raise his hands. If the *imam* stands up from the *ruku* before he can complete his *takbeers*, he should not try to complete them. Instead, he should stand up with the *imam*. The *takbeers* which he missed will be forgiven.
20. If a person misses the first rakaat of Eid salaat, when he stands up to complete it, he should first recite *Surah Faatihah*, another *Surah* and then make the *takbeers*. Although, according to the rule, he ought to have made the *takbeers* first, he should not do this. Because if he does this, then the *takbeers* of both the rakaats will come one after the other. And this is not the method of any *Sahabi*. Therefore, the rule has been given contrary to this.
If the *imam* forgets to say the *takbeers* and only remembers this while in *ruku*, he should say the *takbeers* in his *ruku* and should not return to the standing posture. But if he returns to the standing posture, it will still be permissible, i.e. the salaat will not become invalid. However, because of the large crowd, *sajdah-e-sahw* should not be made.

Miscellaneous Masa'il

1. If a person uproots his hair, the root of that hair is regarded as impure because of the stickyness that is found on it. (Shaami)
2. It is *makruh* for the residents of a place where the *eid salaats* are *wajib* to offer any *nafl salaat* between the *fajr* and *eid salaats*. (al-Bahrur Raa'iq)
3. It is *makruh* to clip the nails, to remove the pubic hair or hair from anywhere else while one is in a state of major impurity. (Aalamgiri)
4. Immature children receive the reward for offering salaat and other acts of *ibaadah*. The person who teaches them also receives reward for this.
5. It is not *makruh* to recite the Quran at times when salaat is *makruh*. Apart from reciting the Quran, one could also recite *durood* or engage in any other form of remembrance. (Saghiri)
6. It is permissible to recite a certain portion of a *Surah* in one rakaat and recite the remainder of that *Surah* in the second rakaat. Similarly, it is permissible to recite the beginning or middle of a particular *Surah* in one rakaat and the beginning or middle of another *Surah* or one complete short *Surah* in the second rakaat. (Saghiri) However, it is not good to make a habit of doing this. It is better to recite a separate *Surah* in each rakaat.
7. While offering the *taraweeh salaat*, a person forgets to recite a particular verse or *Surah* and continues reading ahead. Later he realizes that he had forgotten to recite that verse or *Surah*. It will be *mustahab* for him to recite that verse or *Surah*. After reciting the missed verse or *Surah*, he should repeat those verses or *Surahs* which he had continued reciting so that he may be able to complete the Quran in the order that it is written. (Aalamgiri) However, if a person continued reading ahead and recited many verses or *Surahs* and repeating all these will be very difficult, it will be permissible for him to merely repeat the verse or *Surah* which he had missed out and continue ahead. This is because this ruling is *mustahab* (and not *wajib*).
8. Perspiration on the forehead, watering of the eyes and flaring of the nostrils at the time of death are all signs of a good death. Perspiration on the forehead alone is also a sign of a good death.
9. Mud and impure water on the roads (which splashes on the clothes) can be overlooked as long as the traces of the impurity are not visible on the clothing.
10. It is not permissible to make *wudu* or *ghusl* with *musta'mal* (used) water. The following types of water are regarded as *musta'mal* water: water that has been used to make *wudu* or *ghusl* by a person who was in need of *wudu* or *ghusl*, water that has been used by a person who had *wudu* but made *wudu* again in order to obtain reward, water that has been used by a person upon whom *ghusl* was not *wajib* but made *ghusl* for reward, e.g. a person makes *ghusl* on Friday despite *ghusl* not being *wajib* on him. It is *makruh* to use such water for drinking or cooking purposes. (Shaami) When we mentioned the person upon whom *ghusl* became *wajib* - this rule with regards to him will only apply if no impurity is found on his body. If there is any impurity on his body, then that used water will not even be permissible for drinking and cooking purposes.

GLOSSARY

Explanation of Islamic Terms

Adaa: Literally means performance, execution or discharge of a duty. "Adaa salaat" refers to a salaat which is offered at its specified time. "Adaa" is the opposite of "qada".

Adhaan: The call to salaat. For further details, refer to the chapter on "Adhaan".

Ahl ul-Kitaab: Literally means "People of the Book". Generally, it refers to the Jews and the Christians.

Arsh: The throne of Allawh Ta'ala.

Asr: Literally means "afternoon". Generally, it refers to the afternoon prayer which is the third of the five daily salaats. It is also referred to as asr salaat or salaatul asr.

Aurah: Literally means "genitals". In Islamic terminology it refers to that area of the body which has to be covered. For men, the aurah is from the navel to below the knees. As for women, their entire bodies are regarded as an aurah.

Barakah: Literally means "blessings". It refers to the experiencing of abundance in things which are apparently insignificant or little, both in value and amount.

Bid'ah: Literally means "innovation". In Islam it refers to introducing new things into religion which have no basis in the Quran or Sunnah, and in addition to this, to regard these new things as acts of ibaadah. A bid'ah is a major sin in Islam.

Dua: Invocation to Allawh, supplication, prayer, request, plea.

Dua-e-qunoot: A special dua that is recited in witr salaat. For further details, refer to the chapter on "Witr Salaat".

Durood: The sending of salutations upon Rasulullah sallAllawhu alayhi wa sallam.

Eid: Literally means "feast, festival". In Islam, it refers to the first day of the month of Shawwaal and the tenth day of the month of Zil Hijjah. Both these days are days of celebration and devotion to Allawh Ta'ala.

Eid-gah: The place where the eid salaat is offered. In Arabic it is referred to as the "musalla".
Eid salaat: The salaat that is offered on the days of eid.
Eid ul-Ad'haa: The tenth of Zil Hijjah. Literally means "the festival of sacrifice". It is referred to as ad'haa because it is on this day that animals are sacrificed in the name of Allawh and for His pleasure alone.
Eid ul-Fitr: The first of Shawwaal. Literally means "feast of breaking the Ramadaan fast". It is referred to as fitr because it is on this day that the month-long Ramadaan fast comes to an end.
Esha: Literally means "evening". Generally, it refers to the evening prayer which is the fifth of the five daily prayers. It is also referred to as esha salaat or salaatul esha.
Faasiq: Literally means "godless, sinful, offender, sinner, adulterer". In Islamic law it refers to the person who does not meet the legal requirements of righteousness.
Fajr: Literally means "dawn". Generally, it refers to the dawn prayer which is the first of the five daily prayers. It is also referred to as fajr salaat or salaatul fajr.
Fara'id: Plural of fard. Fard literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fard act is a major sin. Rejecting a fard act amounts to kufr.
Fard: See fara'id.
Fard-e-ayn: Refers to an act or duty which is incumbent and compulsory on each and every individual.
Fard-e-kifaayah: Refers to an act or duty which is incumbent and compulsory on the community as a whole. If a few members of the community or locality fulfil that act, the entire community will be absolved of that responsibility or duty. And if no one from that community or locality fulfils that responsibility or duty, the entire community will be sinful.
Fatwa: A formal legal opinion or verdict in Islamic law.
Fidyah: Literally means "ransom". In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act.
Ghayb: Literally means "the unseen". In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the unseen are: hell, heaven, angels, etc. A Muslim has to believe that no one has the knowledge of the unseen except Allawh.
Ghayr Mahram: Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe purdah with all ghayr mahrams.
Ghusl: Literally means "bath, wash". In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry.
Hadath: Literally means "impurity". Hadath is of two types; hadath-e-akbar and hadath-e-asghar. Hadath-e-akbar is that impurity which necessitates ghusl. Hadath-e-asghar is that impurity which necessitates wudu.
Hadith: Hadith literally means "speech". In Islam it refers to the sayings and actions of Rasulullah sallAllawhu alayhi wa sallam. Those sayings and actions which have been endorsed or approved by him also fall under the purview of Hadith.
Haid: Monthly periods or menstruation experienced by a woman.
Hajj: Literally means "pilgrimage". In Islam it refers to the annual pilgrimage to Makkah. Hajj is the fifth pillar of Islam.
Hijaab: See Purdah.
Ibaadah: Literally means "worship". In Islam it refers to all those acts of worship with which one renders worship to Allawh Ta'ala.
Imam: Literally means "leader". In kitaabus salaat it refers to the leader of the congregation for salaat.
Imaamat: Refers to the act of being an imam or the entire institution of imaamate which deals with the appointment, rules, regulations, etc. which are related to the imam.
Iqaamah: Refers to the second call to salaat in a musjid indicating the imminent beginning of the salaat with congregation. For further details, refer to the chapter on adhaan and iqaamah.
Iqtidaa: Refers to the act of following the imam in salaat.
Ishaarah: Literally means "gesture". In kitaabus salaat it refers to the offering of salaat through gestures and signals for the person who is unable to offer his salaat in the normal stipulated manner due to sickness or physical handicap.
Istighfaar: The seeking of forgiveness from Allawh Ta'ala.
Istikhaarah: The seeking of good from Allawh Ta'ala. For further details, refer to the chapter on salaatul istikhaarah.
Istinja: Cleansing of one's private parts after having relieved oneself. This is irrespective of whether this cleansing is done with water or lumps of sand.
I'tikaaf: Literally means "to live in seclusion". In Islam, it generally refers to the act of secluding oneself in the musjid in the month of Ramadaan.
Jaahil: Literally means "an ignorant person". Here it refers to one who is ignorant of the knowledge of Islam. This is irrespective of whether it is general knowledge of Islam or knowledge of the rules and regulations of Islam.
Jaame musjid: Refers to a musjid in which the jumu'ah salaat is offered. It is generally the main musjid in a town or city.
Jahannam: Hell. A dweller of hell is called a jahannami.
Jama'at: Literally means "congregation or group". In kitaabus salaat it refers to the act of offering salaat with congregation.
Janaazah salaat: Salaat that is offered over the deceased person. For further details refer to the chapter on janaazah salaat.
Jannah: Heaven or paradise. A dweller of heaven is called a jannati.
Jihaad: Literally means "fight or battle". In Islam, it generally refers to the act of waging a war against the disbelievers as a religious duty.
Jumu'ah salaat: Refers to the mid-day salaat that is offered on Fridays. For further details, refer to the chapter on jumu'ah salaat.
Kaafir: Literally means "a disbeliever". In Islam it refers to one who rejects Allawh and who does not believe in Muhammad sallAllawhu alayhi wa sallam as the final messenger of Allawh.
Kafan: A shroud or winding sheet. It refers to the sheet or shroud that is used to cover the deceased. For further details, refer to the chapter on kafan.
Kaffarah: Literally means "penance, atonement, expiation". In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act.
Khutbah: Literally means "a lecture". In kitaabus salaat it refers to the lecture or sermon that is delivered on Fridays prior to the jumu'ah salaat or the sermon that is delivered on the days of eid after the eid salaat. These khutbahs have to be delivered in the Arabic language.
Kuffaar: Plural of kaafir.
Kuniyyat: Surname or agnomen consisting of abu or umm followed by the name of the son.
Kurta: An Urdu word meaning "shirt". However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.
Laahiq: A laahiq is a muqtadi who misses a few or all his rakaats after having joined the congregation irrespective of whether he has some excuse or not. For further details refer to the chapter "Masa'il connected to the imam and muqtadi" mas'ala no. 22.
Lailatul Qadr: Literally means "the night of power". It refers to the night in which the Quran was revealed. This night generally falls in the last ten odd nights of the month of Ramadaan.

Luqmah: Literally means "a little piece or morsel". In kitaabus salaat it refers to correcting the imam when he commits any mistake while leading the congregation in salaat.
Maghrib: Literally means "evening or sunset". In kitaabus salaat it refers to the time of sunset and the salaat that is offered thereafter. This salaat is known as maghrib salaat or salaatul maghrib.
Mahram: Refers to the person with whom marriage is not permissible and with whom strict purdah is not incumbent.
Makruh: That which is disliked or detestable. Makruh is of two types: makruh-e-tahrimi and makruh-e-tanzihi. Makruh-e-tahrimi is that which has been established by a proof that is not absolute. The one who rejects it is regarded as a faasiq (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. Makruh-e-tanzihi is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.
Manzil: Literally means "a stopping place". In kitaabus salaat it refers to the distance travelled by a musafir.
Masah: The act of passing of wet hands over a particular part of the body.
Mas'ala: Literally means "an issue, problem or question". In Islamic jurisprudence it refers to a rule or regulation. The plural of mas'ala is masaa'il.
Masbuq: A person who joins the jama'at after having missed one or more rakaats. For further details refer to the chapter "Masa'il connected to the imam and muqtadi" mas'ala no. 24.
Ma'zur: Literally means "one who is excused". In Islamic jurisprudence it refers to a person who has certain sickness due to which he is excused or exempted from certain acts. For further details refer to the chapter concerning the ma'zur in Part One of Bahishti Zewar.
Mihraab: Refers to the small oval-shaped area in the front of a musjid which is specially designated for the imam when he leads the congregation in salaat.
Mimbar: Refers to the pulpit on which the imam stands and delivers the khutbah on Fridays and the days of eid.
Mu'azzin: One who calls out the adhaan.
Mudrik: One who joins the congregation without missing any rakaats.
Muhaddith: A scholar of Hadith who has attained high ranks in the different sciences of Hadith.
Mujtahideen: Plural of mujtahid. A mujtahid is one who has the qualities of making ijtihaad (deriving rules and regulations through analogy).
Mukabbir: A person who conveys the takbirs of the imam when the congregation is generally very large and there is no mike system.
Munfarid: A person who offers his salaat alone, i.e. not in congregation.
Muqeem: A person who is not a traveller. He is either at his own home or, if he has travelled, then he has made the intention of staying over at that place for more than fifteen days. For further details refer to the chapter "Salaat on a Journey".
Muqtadi: A person who follows the imam in salaat.
Murtad: Literally means "a renegade". In Islamic terminology it refers to a person who rejects Islam after having been a Muslim.
Musafir: A traveller. For further details refer to the chapter "Salaat on a Journey".
Musalla: Refers to a piece of cloth or carpet on which a person offers his salaat. Musalla is also used in Arabic to refer to a place where the eid salaat is offered.
Musalli: One who is offering salaat.
Mustahab: Literally means "preferable or desirable". Refers to that an which was carried out by Rasulullah sallAllawhu alayhi wa sallam or the Sahabah occasionally. Carrying out these actions entails reward and leaving them out does not entail any punishment.
Muzdalifah: Name of a place outside Makkah. Staying over in Muzdalifah is included among the rites of Hajj.
Nafl: Literally means "optional". According to the jurists it has a similar ruling to that of mustahab.
Najaasat-e-
ghaleezah: Heavy impurity.
Najaasat-e-haqiqi: Visible impurity.
Najaasat-e-hukmi: Ceremonial impurity. In other words, it refers to the state of impurity in which a person may be, e.g. in need of wudu or ghusl.
Nazr: A vow or solemn pledge.
Nifaas: Refers to the flowing of blood after child-birth.
Nikah: Marriage.
Niyyah: Intention.
Nur: Light.
Purdah: An Urdu word meaning "seclusion". It is an equivalent of the Arabic word "hijaab". Refers to the seclusion of women from strangers. There are different stages of purdah, the highest of which is that the woman should not emerge from her home except for a valid Islamic reason.
Qaari: Literally means "one who recites". In Islamic terminology it refers to the person who recites the Quran bearing in mind all the necessary rules of recitation.
Qada: Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed due to some reason or the other.
Qa'dah: Refers to the sitting posture in salaat.
Qada salaat: Refers to fulfilling or completing a salaat which one may have missed for some reason or the other. For further details, refer to the chapter on qada salaat.
Qasm: An oath.
Qiblah: The direction in which one faces when offering salaat.
Qira'at: Literally means "recitation". In kitaabus salaat it refers to the recitation of the Quran in salaat.
Qisaas: Literally means "reprisal or retaliation". In Islamic law it refers to the payment of money in lieu of willful or unintentional murder.
Qiyaamah: The day of resurrection.
Qunut: Refers to the dua that is generally read in the witr salaat, and in the fajr salaat at times of danger and calamities. For further details refer to the chapter on witr salaat.
Qurbaani: Literally means "sacrifice". In Islam it refers to the sacrificing of animals solely for the pleasure of Allawh Ta'ala on the day of eid ul-ad'haa and the two days following it.
Rakaat: Literally means "bending of the torso from an upright position". In kitaabus salaat it refers to one unit of salaat which comprises of the standing, bowing and prostrating postures.
Ramadaan: Refers to the ninth month of the Islamic calendar. It is in this month that the fast is observed. This is the most sacred month of the Islamic calendar.
Rukn: Literally means "basis or basic element". In Islamic jurisprudence it refers to the basic element or elements of any act of ibaadah without which that act will be incomplete.
Saahib-e-tarteeb: Refers to a person who, from the time of maturity, did not miss any salaat, or, if he missed, he made qada of all of them. For further details, refer to the chapter on Qada salaat, mas'ala no.6.

Sadaqah-e-fitr: Refers to the charity that is given on or prior to the day of eid ul-fitr. This sadaqah is wajib on those upon whom zakaat is wajib.
Saff: Literally means "line". In kitaabus salaat it refers to the lines in which the musallis stand when offering their salaat with congregation.
Sahw: Literally means "negligence or forgetfulness". In kitaabus salaat it refers to omitting or forgetting a particular act in salaat.
Sajdah: The act of prostrating. Prostrating to anyone other than Allawh Ta'ala is absolutely haraam in Islam.
Sajdah-e-sahw: Refers to the prostration which becomes incumbent upon forgetting or omitting an act in salaat. For further details refer to the chapter on sajdah-e-sahw.
Sajdah-e-tilaawat: Refers to the prostration which becomes incumbent upon reciting or hearing the verses of prostration of the Quran. For further details refer to the chapter on sajdah-e-tilaawat.
Salaam: Literally means "peace". In kitaabus salaat it refers to the saying of "as salaamu alaykum wa rahmatullah" which denotes the end of the salaat.
Salaat-e-kusuf: Refers to the salaat that is offered at the time of solar eclipse. For further details refer to the chapter on salaat-e-kusuf.
Shawwaal: The tenth month of the Islamic calendar.
Sunnah: Sunnah is that action which Rasulullah sallAllawhu alayhi wa sallam did or sanctioned. Sunnah is of two types: sunnah-e-mu'akkadah and sunnah-e-ghayr mu'akkadah. Sunnah-e-mu'akkadah is that which Rasulullah sallAllawhu alayhi wa sallam continuously carried out. To leave out such a type of sunnah is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.
Sunnah-e-ghayr mu'akkadah is that which Rasulullah sallAllawhu alayhi wa sallam carried out, but also left out at times without any reason. To follow such a type of sunnah entails reward and to leave it out does not necessitate any punishment.
Surah: Refers to a chapter of the Quran. There are 114 surahs in the Quran.
Surah Faatihah: This is the first or opening chapter of the Quran.
Surmah: Antimony. A black powdery substance that is applied to the eyes. It is sunnah to apply this surmah.
Sutra: Literally means "a cover or guard". In kitaabus salaat it refers to an object that a musalli places in front of him so that no one will walk in front of him while he is offering his salaat.
Taabi'ee: A taabi'ee is a Muslim who has met a sahabi and who died in a state of Imaan.
Taahir: Pure.
Ta'awwudh: Literally means "seeking protection". In kitaabus salaat it refers to reciting *a'udhu billahi minash shaytaanir rajeem* before commencing with the qira'at in salaat.
Tahaarat: Purity or the state of purity.
Tahajjud salaat: An optional salaat that is offered in the dark of the night. There is great merit in offering this salaat.
Takbeer: To say *"Allawhu Akbar"* which means Allawh is the Greatest.
Takbeer-e-tahreemah: The first takbeer that one says when commencing with salaat.
Takbeer-e-tashreeq: The takbeer that is recited during the days of eid ul-ad'haa. For further details refer to the chapter on eid salaat.
Taqwa: Piety, righteousness, God-consciousness.
Tasbeeh: Saying *"Sub'haanAllawh"* which means Glory be to Allawh. A rosary that is used to glorify Allawh Ta'ala is also called a tasbeeh.
Taubah: Repentance.
Tauheed: The Oneness of Allawh Ta'ala. The concept of tauheed is the corner stone of Islamic belief.
Tawakkul: Having trust in Allawh Ta'ala, i.e. He alone has full contol over all the affairs of this world and the hereafter.
Tayammum: The act of purifying oneself with pure sand in the absence of water.
Ta'ziyat: Condolence.
Thanaa': Literally means "praise". In kitaabus salaat it refers to a special dua that is recited after the takbeer-e-tahreemah.
Ulama: Plural of aalim. An aalim is a scholar who has attained a considerable amount of Islamic knowledge.
Ummah: Literally means "community or nation". Here it refers to the Muslim community or nation.
Umrah: Commonly referred to as the "lesser pilgrimage". It is similar to Hajj with the exception that many of the rites of Hajj are left out and that it could be performed throughout the year.
Wajib: Literally means "obligatory". In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a wajib without any valid reason makes one a faasiq and entails punishment.
Wajibaat: Plural of wajib.
Waqf: Endowment. In Islamic law it refers to endowing a place or thing in the name of Allawh.
Wasiyyat: Bequest.
Watan-e-iqaamat: Refers to a place where a musafir intends to stop over for fifteen days or more.
Witr salaat: Refers to the salaat that is offered after the esha salaat. This salaat is wajib. For further details refer to the chapter on witr salaat.
Wudu: Literally means "purity or cleanliness". In Islamic terminology it refers to the act of washing oneself before offering salaat.
Zil Hijjah: The last month of the Islamic calendar. It is in this month that the Hajj is performed.
Zimmi: A non-Muslim person living in an Islamic state under the protection of the Islamic state.
Zuhr: Literally means "mid-day". In kitaabus salaat it refers to the mid-day prayer. It is referred to as zuhr salaat or salaatuz zuhr.

BOOK IX

SAWM

In the Hadith, great rewards have been mentioned for fasting. The fasting person has a very high status in the sight of Allawh Ta'ala. Rasulullah sallAllawhu alayhi wa sallam said: "The person who fasts in the month of Ramadaan solely for the pleasure of Allawh Ta'ala and for gaining His reward, all his past minor sins will be forgiven." Rasulullah sallAllawhu alayhi wa sallam said: "The smell which emanates from the mouth of a fasting person is more beloved in the sight of Allawh Ta'ala than the fragrance of musk." On the day of judgement, one would receive great rewards for fasting.

It is related in a Hadith that a table below the *Arsh* of Allawh Ta'ala will be laid for the fasting persons on the day of judgement. They will sit at this table and partake of the food while all the other people will still be busy giving their account of deeds. On seeing them, they will say: "How is it that these people are eating and drinking while we are still occupied in giving an account of our deeds?" It will be said to them that they used to fast while you abstained from fasting. This fasting is also a great pillar of Islam. The person who does not fast in the month of Ramadaan commits a major sin, and his *Deen* shall become weak.

1. Fasting in the month of Ramadaan is *fard* on every Muslim who is not a lunatic nor an immature person (minor). As long as there is no valid excuse, it is not permissible to abstain from fasting. If a person vows to fast, fasting becomes *fard* on him on account of this vow. The *qada* and *kaffarah* fasts are also *fard*. Apart from this, all other fasts are *nafl* - if a person keeps them he will be rewarded, and if he does not do so, there will be no sin on him. However, the fasts of *eid ul-fitr, eid ul-ad'haa*, and the three days following *eid ul-ad'haa* are all *haraam*.

2. Once the time of *fajr salaat* approaches (i.e. dawn) until the time of sunset, a person should make the intention of fasting and abstain from all food, drink, and sexual intercourse. This is known as fasting in the *Shariah*.

3. It is not necessary to make a verbal intention. Instead, once a person has this in his heart that today he is fasting and he does not eat or drink anything, nor does he indulge in sexual intercourse - his fast will be valid. If a person makes a verbal intention by saying: "O Allawh! I will fast for Your pleasure tomorrow", or he says the following words in Arabic:
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1. The fasts that have been missed for some reason or the other have to be kept after Ramadaan as soon as possible. One should not delay in keeping these missed fasts. It is a sin to delay in keeping these missed fasts without any reason.
2. When keeping the qada fasts, it is not necessary to specify the date by saying: "I am keeping a qada fast for so-and-so day". Instead, one should merely keep the fasts that have been missed. However, if one has missed a few fasts of two Ramadaans and has to keep the qada for both the years, it will be necessary to specify the year for which he is keeping the qada. That is, he should make the intention in the following way: "I am keeping this qada fast for so-and-so year".
3. When keeping a qada fast, it is necessary to make the intention at night (i.e. before *subah saadiq*). If the intention is made in the morning (i.e. after *subah saadiq*), the qada fast will not be valid and it will be regarded as a *nafl* fast. The person will have to keep the qada fast again.
4. The same rule applies to the *kaffarah* fasts, i.e. the intention has to be made at night. If the intention is made the following morning, the *kaffarah* fast will not be valid.
5. When keeping the qada fasts, one has the choice of either keeping them consecutively or at random. Both options are permissible.
6. If a person has not kept the qada fasts of Ramadaan and the following Ramadaan commences without his having made the qada, he should keep the fasts of the present Ramadaan and keep the qada fasts of the previous Ramadaan after Eid. However, it is an evil practice to delay in this manner.
7. In the month of Ramadaan a person became unconscious during the day. This unconsciousness continued for more than a day. Apart from the day on which he fell unconscious, he will have to keep qada of all the other days in which he remained unconscious. Qada of the first day on which he fell unconscious is not *wajib* because due to his intention of fasting, that fast has become valid. However, if the person was not fasting on that day, or, if he took some medication on that day and this medication went down his throat, qada of this first day will also be *wajib* on him.
8. If the person fell unconscious at night, it is not *wajib* on him to make qada of the fast of the following day as well. However, he will have to make qada of the remainder of the days in which he remained unconscious. But if he did not make the intention of fasting on that night for the following day, or if he took some medication the following morning, then he will also have to make qada of that first day.
9. If a person remains unconscious for the entire month of Ramadaan, even then he should make qada of these fasts. He should not think that he is absolved from keeping all these fasts. However, if he became a lunatic, and this lunacy remained for the entire month, he does not have to keep qada for any of the days of this Ramadaan. If his lunacy disappears on any day in the month of Ramadaan and he comes back to his senses, he should commence fasting and keep qada of the days in which he experienced this lunacy.

The Nazr or Vowed Fasts

1. If a person vows to keep a fast, it becomes *wajib* upon him to fulfil it. If he does not do so he will be sinning.
2. Nazr is of two types. One is that the person takes a vow by specifying the day and date by saying: "O Allawh! If a particular task of mine is fulfilled today, I will keep a fast for Your pleasure tomorrow." Alternatively, he says: "O Allawh! If a certain wish of mine is fulfilled, I will keep a fast on the coming Friday." When taking such a vow, it is permissible to make the intention at night or the following day until an hour before mid-day. In both cases the vow will be completed.
3. A person had taken a vow to fast on Friday. When Friday came, he merely made the following intention: "Today I am fasting", without specifying that this is a nazr fast. Alternatively he made the intention of keeping a *nafl* fast. Even then, the nazr fast will be fulfilled. However, if a person keeps a qada fast on this Friday and forgets to keep the nazr fast, or, he remembers but intentionally keeps a qada fast, then in such a case the nazr fast will not be fulfilled. Instead, the qada fast will be considered and he will have to repeat the nazr fast.
4. The second type of nazr is that the person does not specify the day and date. He merely says: "O Allawh! If a particular task of mine is fulfilled, I will keep a fast." Alternatively, he did not mention the task but merely said that he will keep five fasts. For such a nazr, it is a prerequisite to make the intention at night. If the intention is made in the morning, the nazr will not be fulfilled and this fast will be regarded as a *nafl* fast.

The Nafl or Optional Fasts

1. For the nafl fast it is permissible to specify the intention by saying: "I am keeping a nafl fast", or to merely say: "I am keeping a fast". Both are correct.
2. It is permissible to make the intention for a nafl fast until an hour before mid-day. If, for example, until 10am a person did not have the intention of fasting and had not consumed any food or drink until then and thereafter he decided to fast and kept the fast; this fast will also be valid.
3. Apart from the month of Ramadaan, a person may keep nafl fasts whenever he wishes. The more he fasts, the greater the reward. However, it is not permissible to fast on the days of *eid ul-fitr, eid ul-ad'haa*, and the 11th, 12th, and 13th of *Zil Hijjah*. In the entire year, it is *haraam* to fast on these five days only. Apart from these days, it is permissible to fast on all other days.
4. If a person takes an oath that he will fast on the day of Eid, the fast of that day will still not be permissible. In place of that day, he should keep it on some other day.
5. If a person takes an oath that he will fast for the entire year and that he will not leave out a single day, even then he cannot fast on these five days. He should fast on the remainder of the days and thereafter keep qada of these five days.
6. By making the intention of keeping a nafl fast, this nafl fast becomes *wajib* on the person. If a person makes an intention before *subah saadiq* that he is going to fast today and later (after *subah saadiq*) breaks this fast, it will be *wajib* on him to make qada of this fast.
7. A person made an intention at night that he will fast the following day. However, prior to *subah saadiq* he changed his intention and did not fast. Qada will not be *wajib*.
8. It is not permissible to keep a nafl fast without the permission of the husband. If the wife fasts without her husband's permission and he orders her to break it, it will be permissible for her to break it. When he permits her, she must make qada of that fast.
9. A guest went to a person's house, or, a person was invited to a meal somewhere. If the person who was invited feels that by his not partaking of the meal, his host will feel insulted or feel ill at heart, it will be permissible to break the nafl fast. It is also permissible for the host to break his nafl fast on account of the guest.
10. A person made the intention of fasting on Eid day and also kept the fast. Even then he should break his fast and qada will not be *wajib* on him.
11. It is *mustahab* to fast on the 10th of *Muharram*. It is mentioned in a Hadith that the one who fasts on this day will have his sins of the past year forgiven. (In addition to this, it is also *mustahab* to fast on the 9th or 11th. It is *makruh* to fast on the 10th alone.)
12. Similarly, there is also a great reward in fasting on the 9th of *Zil Hijjah*. By fasting on this day, the sins for the past year and the following year are forgiven. If a person fasts from the 1st till the 9th of *Zil Hijjah*, the rewards will be increased manifold.
13. Fasting on the 15th of *Sha'baan* and the six days after *eid ul-fitr* is more virtuous than keeping other nafl fasts.
14. If a person fasts on the 13th, 14th and 15th of every month, it is as if he has fasted for the entire year. Rasulullah sallAllawhu alayhi wa sallam used to fast on these days. He also used to fast on Mondays and Thursdays. If a person tries to fast on these days, he will also be greatly rewarded.

Acts which Break or do not Break the Fast

1. If a fasting person forgetfully eats, drinks or has sexual intercourse, the fast will not break. If he eats and drinks a full-stomach, even then the fast will not break. If he forgetfully eats or drinks several times in the day, the fast will still not break.
2. A person saw a fasting person eating or drinking something. If this fasting person is quite strong and is not greatly affected by fasting, it will be *wajib* to remind him that he is fasting. But if he is a weak person and is greatly affected by fasting, he should not be reminded that he is fasting. Instead, he should be allowed to continue eating.
3. A person slept away during the day. He saw a dream which made *ghusl* compulsory on him. (i.e. he had a wet-dream) In such a case, the fast does not break.
4. During the day, it is permissible to apply *surmah* (antimony), oil, and to inhale any fragrance. The fast is not affected by such acts irrespective of when this is done. In fact, after applying *surmah*, if the colour of the *surmah* appears in one's saliva or mucus in the nose, even then the fast will not break nor will it become *makruh*.

5. It is permissible for a man to sleep next to his wife, to touch her and to kiss her. However, if, due to the passions of youth, there is the fear that these acts would lead to sexual intercourse, they should be abstained from. It will then be *makruh* to carry out such acts.
6. A fly went down the throat, or some smoke or dust went down the throat on it's own. In such a case, the fast will not break. However, if one did this intentionally, the fast will break.
7. Incense sticks were burnt and the person went and sat near them and inhaled the smoke. The fast will break. In the same way, the fast breaks by smoking cigarettes, cigars, etc. Apart from this smoke, it is permissible to inhale the fragrance of perfumes which do not have any smoke.
8. A fibre of meat or fragments of betel-leaf, etc. was stuck in the teeth. Due to cleansing the teeth, this fibre released itself from in between the teeth and the person ate it. However, he did not remove it from his mouth. It went down his throat on its own. If this fibre is less than the size of a gram-seed, the fast will not break. If it is equal to or more than the size of a gram-seed, the fast will break. However, if the person removed this fibre from his mouth and thereafter swallowed it, his fast will break irrespective of whether it was smaller or larger than a gram-seed. In both cases the fast will break.
9. By swallowing one's saliva, the fast does not break irrespective of the amount swallowed.
10. After eating some betel-leaves, the person washed and gargled his mouth thoroughly. Despite this, the redness of the saliva did not disappear. There is no harm in this. The fast will still be valid.
11. *Ghusl* became compulsory at night. However, the person did not have a bath and only took a bath during the day. The fast will be valid. In fact, even if he does not bath the entire day, the fast will still be valid. However, he will still be sinning for not bathing.
12. A person sniffed in such a way that the mucus of his nose went down his throat. His fast will not break. Similarly, the fast does not break by sniffing and swallowing the saliva that is in the mouth.
13. A person placed betel-leaves in his mouth and slept away. His eyes only opened the following morning. His fast will not be valid. He will have to make *qada* of this fast but there will be no kaffarah on him.
14. While rinsing the mouth, water went down the throat and the person knew that he was fasting. His fast will break, *qada* will be *wajib*, but there will be no kaffarah on him.
15. A person vomitted unintentionally. The fast will not break irrespective of the amount. However, if he vomitted intentionally, his fast will break if the vomit was a full-mouth. But if it is less than a mouth full, the fast will not break.
16. A small amount of vomit came out but it returned down the throat on its own. The fast will not break. However, if the person swallows it intentionally, his fast will break.
17. A person ate a pebble, a piece of steel or some other object which is not normally eaten nor is it consumed for medicinal purposes. His fast will break but there will be no kaffarah on him. And if he eats or drinks something that is normally consumed, or, it is not normally consumed but is used for medicinal purposes, his fast will break and *qada* and kaffarah will be *wajib* on him.
18. When a person has sexual intercourse, the fast will break, *qada* will become *wajib*, and it will also be *wajib* to observe kaffarah. Once the head of the penis enters the vagina, the fast breaks and *qada* and kaffarah become *wajib*. This is irrespective of whether ejaculation takes place or not.
19. If the man inserts the head of his penis into the anus of the woman, even then, the fast of both the man and woman will break. *Qada* and kaffarah will also be *wajib* on them.
20. When a fast is broken, kaffarah only becomes *wajib* when the fast of *Ramadaan* is broken. Kaffarah does not become *wajib* by breaking any other fast irrespective of the manner in which the fast is broken. This applies even if the fast is a *qada* of a *Ramadaan* fast. However, if the intention was not made at night (i.e before dawn) for such a fast, or, a woman gets her *haid* on that very day after breaking her fast; then by breaking the fast, kaffarah will not become *wajib*.
21. While fasting, a person took snuff, put some oil in his ears or took an enema without taking any medicine orally. The fast will break. However, only *qada* will be *wajib* and not kaffarah. If he puts water in his ears, the fast will not break.
22. While fasting, it is not permissible for a woman to insert any medicine, oil, etc. in her vagina. If she inserts any medicine into the vagina, the fast will break, *qada* will be *wajib* but not kaffarah.
23. Because of some reason, the doctor inserts his finger into the vagina, or, the woman inserts her own finger. Thereafter, he or she removes part of the finger or the entire finger and then re-inserts the finger. The fast will break but kaffarah will not be *wajib*. If the finger was not re-inserted, the fast will not break. However, if the finger was wet or moist before inserting it the first time, and then it is inserted, the fast will break the first time it is inserted.
24. Blood comes out from the mouth. It is then swallowed together with saliva. The fast will break. However, if the quantity of blood is less than that of the saliva and its taste is not felt when it goes down the throat, the fast will not break.
25. If a person tastes something with his mouth and thereafter spits it out, the fast will not break. However, it is *makruh* to do so unnecessarily. But if one's husband is very hot-tempered and there is the fear that if the salt or water content in the gravy is not in order, he will become extremely angry, it will be permissible to taste and will no longer be *makruh*.
26. It is *makruh* to soften any food with one's mouth and feed it to a child. However, if this becomes necessary and there is no alternative, it will not be *makruh*.
27. It is *makruh* to cleanse the teeth with coal or tooth-powder. If any of these things go down the throat, the fast will break. It is permissible to clean the teeth with a *miswaak*. This is irrespective of whether it is a dry *miswaak* or a fresh one. If the *miswaak* is obtained from the *neem (margosa)* tree and one perceives it's bitterness in the mouth, even then it will not be *makruh* to use such a *miswaak*.
28. A woman was sleeping or lying down unconscious. A person came and had sexual intercourse with her. Her fast will break, *qada* will become *wajib* but she does not have to give any kaffarah. As for the man, qada and kaffarah will be wajib on him.
29. A person ate something forgetfully and thought that since he has eaten, his fast is now broken. He therefore ate something intentionally. His fast will now break, *qada* will be *wajib* on him, but not kaffarah.
30. A person vomited involuntarily and thought that his fast is now broken. He therefore consumed some food. His fast will break, *qada* will be *wajib*, and not kaffarah.
31. A person applied *surmah*, underwent blood-letting or applied some oil and thereafter thought that his fast has broken because of any of these causes. He therefore ate some food intentionally. In this case, both *qada* and kaffarah will be *wajib* on him.
32. If a person's fast coincidentally breaks in the month of *Ramadaan*, he cannot eat or drink anything for the rest of the day. It is *wajib* on him to abstain from consuming anything for the rest of the day just like a normal fasting person.
33. A person had no intention of fasting on any day in the month of *Ramadaan*. He therefore continued eating and drinking the entire day. Kaffarah will not be *wajib* on such a person. Kaffarah only becomes *wajib* when one makes an intention to fast and thereafter breaks the fast.

Sehri and Iftaar

1. It is *sunnah* to make sehri. If a person is not hungry, he should at least eat a few dates or anything else no matter how little it may be. If he does not want to have anything at all, he should at least drink some water.
2. A person did not make sehri. He merely woke up and ate some betel-leaves. He will still receive the reward of sehri.
3. As far as is possible, sehri should be delayed. However, it should not be delayed to the extent that the time of dawn commences and one begins to have a doubt in one's fast.
4. A person made sehri very early but thereafter he continued having some betel-leaves, tobacco, tea, water, etc. until just before dawn. When there was a little time left, he gargled his mouth. He will still get the reward of delaying his sehri, and the same rule will apply as that which was mentioned with regard to delaying the sehri.

5. If one'e eyes did not open for sehri and all the members of the household fell asleep, they should fast despite not having made sehri. To leave out the fast on account of not making sehri is a sign of lack of dedication and also a major sin.
6. As long as it is not dawn and the time of *fajr salaat* does not commence, the explanation of which has passed in the chapter on the times of salaat, it is permissible to continue with the sehri. Once this time expires, sehri is not permissible.
7. A person woke up a bit late and thought that there is some time left. On this assumption, he made sehri. Later he learnt that he had actually made sehri after dawn. His fast will not be valid. He should make *qada* but *kaffarah* will not be *wajib*. However, he should still abstain from eating or drinking anything and remain like any normal fasting person.
In the same way, if a person thinks that the sun has set and opens his fast and thereafter the sun appears, his fast will break. He will have to make *qada* of this but there will be no *kaffarah* on him. After having learnt that the sun has not set as yet, he should abstain from consuming anything until sunset.
8. If a person gets delayed in waking up for sehri to such an extent that he is in doubt as to whether there is any time left or not, it will be *makruh* to consume anything. If he eats or drinks anything at such a time, he has committed an evil act and sinned. Later, if he learns that it was already the time of dawn, he will have to keep *qada* of that fast. But if he does not learn anything and remains in doubt, it will not be *wajib* to keep the *qada* fast. However, caution demands that he keep that *qada* fast.
9. When a person is sure that the sun has set, it is *mustahab* for him to open his fast immediately. It is *makruh* to delay in opening the fast.
10. One should delay in opening the fast on a cloudy day. When one is sure that the sun must have definitely set, then only should one open one's fast and make *iftaar*. Do not depend on watches and clocks until and unless your heart is at ease because it is possible that the watch is incorrect. In fact, even if the *adhaan* is heard from somewhere and there is still a doubt as to whether the time is really up or not, even in such a case it is not permissible to open the fast.
11. It is preferable to open the fast with dates. If these are not available, any other sweet substance will suffice. And if even this is not available, open the fast with water. Some men and women open their fast with rough salt and regard this to be an act of reward. This is an incorrect belief.
12. As long as there is a doubt as to whether the sun has set or not, it is not permissible to make *iftaar*.

Kaffarah

1. The kaffarah for breaking the fast of *Ramadaan* is that the person must fast for two consecutive months. It is not permissible to keep a few fasts, stop fasting for a few days, and recommence fasting. If for some reason or the other, one or two fasts in-between are missed out, then the fast for two months will have to be restarted. However, the fasts that a woman misses due to her monthly *haid*, are forgiven. By not fasting on these days, no harm is caused to the kaffarah. However, once she is purified from her *haid*, she should immediately recommence with the fasting and complete the sixty days.
2. If a few fasts are missed because of *nifaas*, and the full sixty days could not be kept consecutively, the kaffarah will still not be correct. The fasts will have to be started all over again.
3. If a few fasts of kaffarah are missed due to some problem or sickness, even then the fasts will have to be re-started once the person is cured from that sickness.
4. If the month of *Ramadaan* comes in-between the kaffarah fasts, the kaffarah will not be valid.
5. If a person does not have the strength to keep the fasts, he should feed sixty poor persons twice a day with a full meal. They must be allowed to eat as much as possible.
6. If there are a few children included among these poor persons, this will not be permissible. One will have to feed additional poor persons in place of these children.
7. If there is bread made of wheat, it is permissible to feed it to them even if it is dry. If the bread is made of barley, millet, corn, etc. they should also be given some gravy with which they could eat the bread.
8. If the person does not feed them with any food, but instead he gives grain to sixty poor persons, this will also be permissible. He should give each poor person grain equal to the value of *sadaqatul fitr* (which is approximately one and a half to two kilos of wheat). Rules concerning *sadaqatul fitr* will Insha Allawh be discussed in the chapter on zakaat.
9. It is also permissible to give money equal to the value of the grain.
10. If a person asks someone else to fulfil this kaffarah on his behalf by feeding sixty poor persons and the person fulfils his request or he gives the grain, the kaffarah will be fulfilled. But if the person gives the kaffarah without being asked to do so, it will not be valid.
11. If a person feeds one poor person for sixty days every morning and evening, or continues giving him grain for the next sixty days, or gives him money that equals the value of that grain, the kaffarah will be valid.
12. If the person did not feed the poor person for sixty consecutive days, but missed out a few days in between, there is no harm in this. This is also permissible (as long as he completes the sixty days).
13. If a person gives the poor person grain that will last him for sixty days at one time, the kaffarah will not be valid. Similarly, if he gives one poor person sixty times in one day, it will still be regarded as giving for one day only. He will then have to give to 59 additional poor persons. The same rule applies when giving money. That is, it is not permissible to give money to one poor person in one day as a compensation for more than one fast.
14. If he gives a poor person kaffarah that is less than the *sadaqatul fitr*, the kaffarah will not be valid.
15. If a person breaks a few fasts in the same *Ramadaan*, only one kaffarah will be *wajib*. But if two fasts are for the *Ramadaans* of two different years, he will have to give kaffarah for each fast.

Conditions which Permit the Breaking of the Fast

1. A person suddenly falls ill and fears that if the fast is not broken his life will be in danger or that his health will deteriorate. In such a case it will be permissible to break the fast. For example, a person experiences severe pains in the stomach and becomes extremely restless, or he was bitten by a snake. In such instances, it will be permissible to break the fast and take some medicine. Similarly, if a person feels extremely thirsty and fears for his life, it will be permissible to break the fast.
2. A pregnant woman encounters certain difficulty and thereby fears for her or her child's life. It will be permissible for her to break her fast.
3. On account of her being preoccupied in cooking, a woman feels extremely thirsty and she feels so restless that she fears for her life. It will be permissible to break the fast. But if she intentionally carried out such strenuous work which caused her to feel this way, she will be sinning.

Conditions which Permit one not to Fast

1. A person experiences a sickness which could be aggravated by fasting and he fears that if he had to fast, his sickness would worsen or that his recovery would be delayed or that he would die. In all these instances he should not fast. Once he recovers from his sickness, he must keep *qada* for the fasts which he missed. However, this concession cannot be obtained by mere thinking and the fast cannot be left out merely on this basis. Instead, when a pious Muslim doctor says that fasting would be detrimental to the sickness, only then will it be permissible to leave out a fast.
2. If the doctor is a *kaafir* or he is not religiously minded, his advice cannot be relied upon. One cannot leave out a fast merely on his advice.
3. If the doctor did not say anything, and the person has some past experience or noticed certain signs whereby his heart says that fasting will be detrimental to his health, he should not fast. But if he has no past experience, nor does he know anything about this sickness, then his mere thinking is not considered. If a person breaks his fast without consulting a pious doctor or without having any past experience, he will have to give *kaffarah*. And if he does not fast at all, he will be sinning.
4. A person recovered from his sickness but continued feeling weak and he feels that if he fasts, he will fall ill again. It will be permissible not to fast.

5. If a person is travelling, it is permissible for him not to fast. He must make *qada* of the missed fast whenever possible. "Travelling" in this context is the same as that mentioned in the chapter on offering salaat while travelling, i.e. one must have the intention of travelling approximately 77 kilometres or more.
6. If by travelling, a person will not experience any difficulties by fasting, e.g. he is travelling by train and feels that he will reach his destination by the evening or he has all the necessary items which will give him comfort during the course of the journey, in such a case it will be preferable to fast even though he is still regarded as a *musafir*. But if he does not fast despite all these comforts, even then there will be no sin on him. However, he will be deprived of the virtue of fasting in the month of *Ramadaan*. If a person experiences difficulties because of fasting during the course of his journey, in such a case it will be better not to fast.
7. A person did not fast due to some sickness and passed away in that very sickness, or a traveller did not fast and passed away before he could reach his destination or before he could return home - in both cases they will be absolved from making *qada* and will not be taken to task for this on the day of judgement. This is because they did not get the opportunity to make *qada* of the fasts which they had left out.
8. A person left out 10 fasts on account of sickness. Thereafter his health returned to normal for 5 days and he passed away. However, he did not keep any of the missed fasts in these 5 days. He will therefore be accountable for not keeping *qada* for 5 days of missed fasts and will be absolved from the other 5 days. If the person returned to normal for 10 days but did not make *qada* of the 10 fasts which he had missed, he will be accountable for all 10 days. It is therefore necessary for the person to advise his near ones before he can pass away to pay *fidyah* on his behalf for all the fasts which he will be accountable for. This is if he has any money to be given as *fidyah*. The *masa'il* related to *fidyah* will be mentioned in a later chapter - Insha Allawh.
9. Similarly, if a person misses a few fasts on account of travelling and passes away after reaching his house, he will only be accountable for the number of days that he was at his house. It is also necessary on this person to make a bequest that *fidyah* be paid on his behalf. If the number of fasts missed are more than the duration of his stay at home, there is no accountability for them (i.e. for the number of fasts which exceed the duration of his stay at home).
10. During the course of his journey, a person stopped over at a place with the intention of staying there for 15 days or more. It will not be permissible for him to miss out any fast because he is no more regarded as a *musafir* according to the *Shariah*. However, if he made the intention of stopping over for less than 15 days, it will be permissible for him not to fast.
11. A pregnant or a breast-feeding woman is permitted not to fast if she fears for the life of her child or her own life. She must make *qada* of the missed fasts at a later date. However, if her husband is wealthy and he can afford to pay a wet nurse to breast-feed his child, it will not be permissible for her to miss out any fast on account of breast-feeding. However, if the child is such that he refuses to drink the milk of anyone other than his mother's, it will be permissible for the woman not to fast on account of breast-feeding.
12. A wet nurse accepted the job of breast-feeding before *Ramadaan*. When *Ramadaan* commenced, she feared over the life of the child by her fasting. It will also be permissible for this wet nurse not to fast.
13. A woman experienced the monthly *haid* or gave birth and was therefore in a state of *nifaas*. As long as the state of *haid* or *nifaas* remains, it will not be permissible for such a woman to fast.
14. If a woman becomes pure from her *haid* or *nifaas* during the night, she should not leave out fasting the following day. Even if she did not have a bath at night, she should fast and have a bath in the morning. If a woman becomes pure after dawn, it will not be permissible for her to make the intention of fasting. In addition to this, it will not be permissible for her to eat or drink anything. She will have to spend her entire day like normal fasting persons.
15. Similarly, when a person accepts Islam during the day or reaches the age of puberty during the day, he should abstain from eating or drinking anything for the rest of the day. If such a person eats or drinks something during the day, *qada* fast will not be *wajib* on him.
16. A traveller had the intention of not fasting. However, he reached his house one hour before noon, or, one hour before noon he made the intention of staying over at a place for 15 days or more. In addition to this, he had not consumed any food or drink since dawn. Such a person should make the intention of fasting and fast for the rest of the day.

Fidyah

1. The person who is extremely old and does not have the strength of fasting, and the person who is extremely ill and does not have any hope of recovering nor the strength to fast will have to give grain to a poor person equivalent to the amount stipulated for *sadaqatul fitr* in place of every fast that such people miss. Alternatively, they could feed one poor person with two complete meals for each fast that they miss. In the *Shariah* this is known as fidyah. It is also permissible for such persons to give the value of the grain in cash.
2. It is also permissible to distribute this grain of fidyah among several poor persons.
3. If the old person happens to regain some of his strength, or the sick person recovers from his illness, they will have to keep *qada* for all the fasts which they had missed. As for the fidyah which they had paid, they will be rewarded separately for that.
4. A person had to keep *qada* of several fasts. At the time of death he made a bequest that fidyah be paid in place of all his missed fasts. This fidyah will have to be paid by his inheritors from his wealth. After paying for the deceased person's funeral arrangements, his debts, etc. if one third of his left over wealth will be sufficient to pay the fidyah, then it will be *wajib* to pay this fidyah.
5. If the person did not make a bequest but his inheritors paid the fidyah out of their own wealth, even then one should have the hope that this act will be accepted by Allawh Ta'ala and that He will not make one accountable for the missed fasts. It should be borne in mind that it is not permissible for the inheritors to pay the fidyah from the deceased person's wealth if the latter did not make a bequest in that respect. Similarly, if the fidyah is more than one third of his wealth, then despite his making a bequest in this regard, it will not be permissible to utilise the balance of his money without the permission and consent of all the inheritors. If all the inheritors express their consent and happiness, it will be permissible to pay the fidyah in both cases. However, it should be remembered that the consent of immature inheritors is not considered in the *Shariah*. If the mature inheritors separate their inheritance and pay the fidyah from their share, it will be permissible to do so.
6. The same rules will apply if a person had several salaats which he had to make *qada* of and made a bequest that fidyah be paid for the salaats that he missed.
7. The fidyah that will have to be paid for each missed salaat will be the same as that paid for each missed fast. Fidyah will have to be paid for the five *fard* salaats plus the *witr* salaat; totalling six salaats a day. According to this calculation, approximately 12 kilos of grain will have to be paid.
8. A person had not paid his zakaat. By his making a bequest, the paying of this zakaat will become *wajib* on his inheritors. If the person did not make a bequest but his inheritors paid the zakaat on his behalf out of their own good will and happiness, even then the zakaat will not be fulfilled.
9. It is not permissible for the inheritors to offer *qada* salaats or keep *qada* fasts on behalf of the deceased. If they do so, the deceased will not be absolved of his accountability to Allawh Ta'ala.
10. It is not permissible to miss out the fasts of *Ramadaan* without any valid reason. To do so is a major sin. A person should not be under the misconception that he will keep *qada* of the missed fast at a later date. It is mentioned in a Hadith that if a person misses a single fast of *Ramadaan* and thereafter fasts the entire year as a compensation for that one missed fast, he will not receive the reward that he would have received for that one fast of *Ramadaan*.
11. If a person does not fast on a particular day, he should not eat or drink in the presence of others. Nor should he inform anyone that he is not fasting on that day. This is because to commit a sin and thereafter to expose it is also a sin. The person will get a double sin if he informs others that he is not fasting - one sin for not fasting and another for informing others. It is wrong to think that when we cannot conceal anything from Allawh Ta'ala, why should we conceal it from others? In fact, even the person who does not fast due to some valid excuse, should not inform others, nor should he eat or drink in their presence.
12. When a young boy or girl becomes capable of fasting, they should also be commanded to fast. When they reach the age of ten, they should be beaten and made to fast. If they cannot keep all the fasts, they should be made to keep as many as possible.
13. When an immature girl or boy keeps a fast and thereafter break it, they should not be made to keep *qada* of it. However, if they commence offering a salaat and thereafter break it, they should be made to repeat that salaat.

The Virtues of Fasting

1. Rasulullah sallAllawhu alayhi wa sallam said: "The sleep of a fasting person is regarded as an act of *ibaadah*, his remaining silent is regarded as a *tasbeeh*, the reward for his good deeds is multiplied, his *duas* are accepted, and his sins are forgiven."

2. It is mentioned in a Hadith that fasting is a shield and a strong fortress in order to save oneself from hell. In other words, just as a person seeks refuge in a strong fortress or by means of a shield from an enemy, in the same way, one gets salvation from hell by fasting. By fasting, a person's power of committing sins gets weak, and his power to do good gets stronger. When a person fasts in the proper manner and implements all the etiquette of fasting, he will free himself of sins and gain salvation from hell.

3. It is mentioned in a Hadith that fasting is a shield as long as it is not destroyed by lies and backbiting. In other words, fasting works as a shield as explained above. But this is on the condition that the person abstains from sinning. If a person fasts and still speaks lies, backbites, and commits other sins, then although he will be absolved of the *fard* of fasting, he will be committing a major sin. Furthermore, he will be deprived of the *barakah* of fasting.

4. It is mentioned in a Hadith that fasting is a shield. The person who awakens in the morning in a state of fasting should not commit any act of ignorance. If a person approaches him in an ignorant way, he should not reply him in the same ignorant manner nor should he address him disrespectfully. Instead, he should inform him that he is fasting. By him in whose control is the life of Muhammad sallAllawhu alayhi wa sallam, the smell that emanates from the mouth of a fasting person is more beloved in the sight of Allawh Ta'ala than the fragrance of musk. In other words, on the day of judgement, the smell that emanates from the mouth of a fasting person will be replaced with a fragrance even better than musk. This fragrance will emanate from the mouth of the fasting person and it will be most beloved in the sight of Allawh Ta'ala. This foul smell that emanates from a fasting person in this world will actually be a source of attaining that fragrance in the hereafter.

5. It is mentioned in a Hadith that at the time of opening the fast, the person is permitted to make a *dua* whose acceptance is promised.

6. It is mentioned in a Hadith that Rasulullah sallAllawhu alayhi wa sallam addressed two persons saying: "You should fast because fasting is a shield in order to save oneself from hell and in order to save oneself from the difficulties of time." In other words, one will be saved from hell and also from the difficulties and calamities of this world.

7. It is mentioned in a Hadith that on the day of judgement, three persons will not have to give an account of the food that they ate, immaterial of what they ate as long as it is *halaal*. They are: the fasting person, the person who makes *sehri*, and the person who is stationed on the borders of the Islamic state safeguarding it from being invaded by the *kuffaar*. This is a great concession for these three persons that they have been absolved from giving an account of their eating. It should be borne in mind that despite this concession, one should not spend a lot of money and time in preparing very exquisite meals. Spending a lot of time in preparing delicacies turns one away from the remembrance of Allawh Ta'ala and gives impetus to one's power of committing sins. This should always be borne in mind. One should value the bounties that Allawh Ta'ala has blessed one with. The best way of showing gratitude to Allawh Ta'ala is that one should obey all His commands and orders.

8. It is mentioned in a Hadith that the person who feeds a fasting person at the time of opening fast will receive the same reward as that of the fasting person without there being any decrease in the reward of the fasting person. In other words, through the mercy and generosity of Allawh Ta'ala, both of them will receive the same reward. This will apply even if the person feeds him with a very simple or insignificant meal. Even if he merely gives him some water to drink.

9. It is mentioned in a Hadith that Allawh Ta'ala multiplies the rewards of His pious servants by ten times up to 700 times except for the reward of fasting. In other words, there is no limit for the reward of fasting. As regards fasting, Allawh Ta'ala says: "It is for Me alone and I will give the reward for it." From this we can gauge how great the reward of fasting is that there is no limit to the rewards. In addition to this, Allawh Ta'ala will give the reward for fasting Himself and will not delegate this task to the angels. Glory be to Allawh Ta'ala for attaching such importance to this little effort on our part. However, it should be borne in mind that all these virtues and benefits of fasting will only come into effect when we fulfil this duty as it ought to be fulfilled, and only when we abstain from speaking lies, backbiting, and all other sins. In the month of *Ramadaan*, some people leave out their salaats completely while others miss out the fajr salaat. In doing so, they are depriving themselves of the numerous blessings and rewards of fasting. Furthermore, by reading this Hadith, one should not have this misconception that fasting is more virtuous than salaat because salaat is the most virtuous of all the different acts of *ibaadah*. The meaning of this Hadith is that there is a very great reward for fasting and it does not mean that fasting is the most virtuous act of *ibaadah*. The above-mentioned Hadith continues that there are two times of extreme happiness for the fasting person. The first time of happiness is when he opens his fast and the second time is on the day of judgement. That is, when he meets Allawh Ta'ala, as mentioned in other Ahaadith.

10. It is mentioned in a Hadith that on the first night of *Ramadaan* the doors of heaven are opened. These doors remain open right till the end of *Ramadaan*. There is no Muslim who offers salaat in any of the nights of this month except that he receives 2500 rewards for every *rakaat* that he offers. In addition to this, Allawh Ta'ala will construct a palace of rubies. This palace will have sixty doors. Each of these doors will have a golden chamber which will be decorated with rubies.

When the person keeps the first fast of *Ramadaan*, all the minor sins that he had committed during the past year since the first fast of the last *Ramadaan* will be forgiven. In addition to this, 70 000 angels will make *dua* for his forgiveness daily from morning till sunset. For every *rakaat* of salaat that he offers in *Ramadaan*, whether it be during the day or at night, he will be rewarded with a tree in paradise. The shade of this tree will be such that a traveller will be able to travel beneath it for a journey of 500 years.

How great is the virtue of fasting! O Muslims! Never allow yourself to miss any fast. In fact, if you have the strength, then keep *nafl* fasts as well. Show total love for Allawh Ta'ala who is so merciful that He is rewarding us so abundantly in exchange for a little effort on our part. At least make Allawh Ta'ala your beloved for your own benefit in that you will receive the abundant benefits of *jannah*.

11. It is mentioned in a Hadith that *jannah* is decorated from the beginning of the year till the end of the year especially for Ramadaan. In addition to this, the large-eyed *Hoors* of *jannah* decorate and beautify themselves from the beginning of the year till the end of the year especially for the fasting persons. When *Ramadaan* commences, *jannah* says to Allawh Ta'ala: "O Allawh! Enter your pious servants into me in this month." As for the large-eyed *Hoors*, they say: "O Allawh! Appoint husbands for us from among your pious servants."

The person who did not slander anyone in this month and did not consume any intoxicants shall have all his sins wiped out. As for the one who slanders someone or consumes any intoxicant, all his good deeds for the past year will be wiped out. In other words, he will be committing a major sin. It should be borne in mind that just as rewards are multiplied in a holy month, punishment is also increased if a sin is committed in a holy month. One should ponder over the warning in this Hadith.

Fear the month of *Ramadaan* because it is the month of Allawh Ta'ala. In this month, Allawh Ta'ala has ordered His servants to emulate His practice by abstaining from food and drink. Since Allawh Ta'ala is pure from food and drink all the time, this month of *Ramadaan* has been specially attached to Him. As for the other months, they all belong to Him as well. Allawh Ta'ala has given you eleven months in which you can eat, drink, and indulge in other *halaal* pleasures. He has set aside just one month for Himself in which He has ordered you to abstain from food, drink, and other *halaal* pleasures. Therefore, fear the month of *Ramadaan*, for most certainly, it belongs to Allawh Ta'ala.

Obey Allawh Ta'ala in this month and abstain from sins. Although obedience to Allawh Ta'ala is necessary all the time, it's importance is stressed in particular places such as *Makkah al-Mukarramah* and *Madinah al-Munawwarah*; and at particular times such as in the month of *Ramadaan*. Special attention should be paid to abstaining from sins at such places and at such times because just as rewards are multiplied at these times and places, so too is punishment.

12. It is mentioned in a Hadith that when food is presented to you at the time of *iftaar*, then prior to opening your fast you should recite the following *dua*:

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Translation: "In the name of Allawh. All praise is due to Allawh. O Allawh! I have fasted for Your pleasure, it is with Your sustenance that I am opening my fast, and I have placed complete trust in You. Glory be to You and praise be to You. Accept this fast from me for most surely You are All-Hearing, All-Knowing."

13. It is mentioned in a Hadith that when you open your fast, it is preferable to open it with dry dates because there is a lot of blessing in this. If you do not have dates, open your fast with water because water is a great purifier. In certain Ahadeeth it is also mentioned that the fast should be opened with milk.
14. It is mentioned in a Hadith that the person who keeps fast for 40 days solely for the pleasure of Allawh Ta'ala shall have whatever *dua* he makes to Allawh Ta'ala accepted. In other words, this person will become so beloved in the sight of Allawh Ta'ala that whatever *dua* he makes will be accepted by Allawh Ta'ala if He feels that it will be to the benefit of that person. The respected *sufis*, may Allawh Ta'ala be pleased with them, have laid down a system of cutting off all relations with this world for forty days and engaging in the *ibaadah* of Allawh Ta'ala in a musjid. In addition to this, the person must fast for these forty days while he is in the musjid. By doing this, the person will benefit tremendously and will also develop the strength to do good deeds. Through the *barakah* of this, he will receive special knowledge from Allawh Ta'ala and he will also be blessed with a deep understanding of things.
15. It is mentioned in a Hadith that the person who fasts on Thursdays, Fridays and Saturdays of every sacred month, he will receive the reward of making *ibaadah* for 700 years. There are four months which are sacred. They are: *Rajab, Zul Qa'dah*, the first ten days of *Zul Hijjah*, and *Muharram*. However, it should be borne in mind that it is *haraam* to fast on the 10th, 11th, 12th and 13th of *Zul Hijjah*.
16. It is mentioned in a Hadith that the person who keeps three fasts in the sacred months, on Thursday, Friday and Saturday, he will receive the reward of making *ibaadah* for two years. That is, on the day of judgement it will be written in his book of deeds that he had made *ibaadah* for two years in return for these three days of fasting.

GLOSSARY

Explanation of Islamic Terms

Arsh: The throne of Allawh Ta'ala.

Banu Isra'eel: Literally means the children of Isra'eel. It refers to the progeny of Hadrat Ya'qub alayhis salaam.

Barakah: Literally means "blessings". It refers to the experiencing of abundance in things which are apparently insignificant or little, both in value and amount.

Burqah: A head covering worn by women.

Dua: Invocation to Allawh, supplication, prayer, request, plea.

Durood: The sending of salutations upon Rasulullah sallAllawhu alayhi wa sallam.

Eid ul-Ad'haa: The 10th of Zil Hijjah. Literally means "the festival of sacrifice". It is referred to as ad'haa because it is on this day that animals are sacrificed in the name of Allawh and for His pleasure alone.

Eid ul-Fitr: The first day of Shawwaal. Literally means "feast of breaking the Ramadaan fast". It is referred to as fitr because it is on this day that the month-long Ramadaan fast comes to an end.

Fard: Literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fard act is a major sin. Rejecting a fard act amounts to kufr.

Ghayr mahram: Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe purdah with all ghayr mahrams.

Haid: Monthly periods or menstruation experienced by a woman.

Hoor: Large-eyed women of paradise promised to the believers.

Ibaadah: Literally means "worship". In Islam it refers to all those acts with which one renders worship to Allawh Ta'ala.

Iddah: In Islamic law it refers to the period of waiting during which a woman may not remarry after being widowed or divorced.

Iftaar: The time of opening one's fast. This time commences immediately after sunset.

Ihraam: Two pieces of unstitched cloth which are donned by the person performing hajj or umrah.

Jumu'ah musjid: Refers to the musjid in which jumu'ah salaat is offered. It is also referred to as a jaame musjid. It is generally the main musjid in a town or city.

Kaafir: Literally means a "disbeliever". In Islam it refers to one who rejects Allawh and does not believe in Muhammad sallAllawhu alayhi wa sallam as the final messenger of Allawh.

Kaffarah: Literally means "penance, atonement, expiation". In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act.

Kalaam-e-majeed: Refers to the Holy Quran.

Kalimah: Refers to the basic tenet of Islam, i.e. bearing witness that there is none worthy of worship except Allawh and that Muhammad is the messenger of Allawh.

Kuffaar: Plural of kaafir.

Kufr: Refers to the state of disbelief.

Kurta: An Urdu word meaning "shirt". However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.

Lungi: A loin cloth worn by men especially in eastern countries. A lungi is wrapped around the waist and extends up to the ankles.

Mahram: Refers to the person with whom marriage is not permissible and with whom strict purdah is not incumbent.

Makruh: That which is disliked or detestable but not forbidden.

Meelad: Literally means "birth, birthday". In this context it refers to the birthday celebrations held in respect for Rasulullah sallAllawhu alayhi wa sallam. In most cases these celebrations are innovations which are accompanied by many other evils.

Miswaak: A thin stick or twig which is used to clean the teeth.

Mt. Uhud: Name of a mountain outside Madinah.

Muharram: The first month of the Islamic calendar.

Mustahab: That which is preferable or desirable.

Nafl: That which is optional.

Nifaas: Refers to the flowing of blood after child-birth.

Purdah: An Urdu word meaning "seclusion". It is an equivalent of the Arabic word "hijaab". Refers to the seclusion of women from strangers. There are different stages of purdah, the highest of which is that the woman should not come out of her home except for a valid Islamic reason.

Qada: Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed due to some reason or the other.

Qiblah: The direction in which one faces when offering salaat.

Qiyaamah: The day of resurrection.

Qurbaani: Literally means "sacrifice". In Islam it refers to the sacrificing of animals solely for the pleasure of Allawh Ta'ala on the day of eid ul-ad'haa and the two days following it.

Rajab: The seventh month of the Islamic calendar.

Rakaat: Literally means "bending of the torso from an upright position". In kitaabus salaat it refers to one unit of salaat which comprises of the standing, bowing, and prostrating postures.

Ramadaan: The ninth month of the Islamic calendar.
Sadaqah: Literally means "charity". This word is also used as an equivalent of zakaat.
Sadaqatul fitr: Refers to the charity that is given on or prior to the day of eid ul-fitr. For further details, refer to the chapter on sadaqatul fitr.
Sajdah: The act of prostrating.
Salaam: Literally means "peace". In salaat it refers to the saying of *"as salaamu alaykum wa rahmatullah"* which denotes the end of the salaat. It is also a way of greeting among Muslims.
Satr: An Urdu word derived from the Arabic "sitr", which means "cover, shield". In the Urdu context it refers to that area of the body which has to be covered. It is also referred to as the "aurah".
Sehri: Refers to the meal partaken before dawn by the person who intends fasting. For further details refer to the chapter on sehri and iftaar.
Sha'baan: The tenth month of the Islamic calendar.
Shirk: Polytheism or ascribing partners to Allawh Ta'ala.
Subah saadiq: Literally means "true dawn". It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the time of fajr salaat commences.
Sub'haanAllawh: Means "glory to Allawh".
Sufis: A term used to refer to mystics or saints. Such persons are also known as the auliyaa of Allawh, i.e. the close friends of Allawh. These are the persons who have dedicated their entire lives in the ibaadah of Allawh Ta'ala.
Surmah: Antimony. A black powdery substance that is applied to the eyes. It is sunnah to apply surmah.
Tasbeeh: Saying "sub'haanAllawh". A rosary that is used to glorify Allawh Ta'ala is also called a tasbeeh.
Umrah: Commonly referred to as the lesser pilgrimage. It is similar to hajj with the exception that many of the rites of hajj are left out and that it could be performed throughout the year.
Wajib: Literally means "obligatory'. In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a wajib without any valid reason makes one a faasiq and entails punishment.
Zikr: The remembrance of Allawh Ta'ala.
Zil Hijjah: The last month of the Islamic calendar.
Zil Qa'dah: The eleventh month of the Islamic calendar.

BOOK X
ZAKAH

The person who has some wealth and still does not take out zakaat for it is regarded as a great sinner in the sight of Allawh Ta'ala. He will be severely punished on the day of judgement. Rasulullah sallAllawhu alayhi wa sallam said: "The person who possesses gold and silver and does not give zakaat for it, then on the day of judgement, slabs of fire will be made for him. These slabs will be heated in the fire of *jahannam* and his sides, forehead and back will be branded with them. When these slabs become cool, they will be re-heated and the entire process will be repeated." Rasulullah sallAllawhu alayhi wa sallam said: "The person who has been given wealth by Allawh Ta'ala and despite this does not give zakaat for it, then on the day of judgement this wealth of his will be turned into a huge poisonous snake which will encircle his neck. It will then tear the sides of his mouth apart and tell him: 'I am your wealth and I am your treasures.'" We seek refuge in Allawh Ta'ala. Who can bear such severe punishment? It is the height of foolishness and stupidity that we are prepared to pay such a great penalty for a little greed and selfishness on our part. It is extremely foolish and improper to refuse to spend in the path of Allawh the wealth that Allawh Himself has granted to us.

1. If a person possesses 612.35 grams of silver or 87.479 grams of gold or any currency that equals the value of this amount of gold or silver, and this wealth remains in his possession for a complete year, then on the expiry of this year it will be *wajib* on him to give zakaat for it. If his wealth is less than this, zakaat will not be *wajib*. If it is more than this, zakaat will still be *wajib*.
2. A person possessed the complete *nisaab* for about four to six months. Thereafter, this *nisaab* decreased, and after about three months he acquired some other wealth (and he once again possesses the complete *nisaab*, even in such a case zakaat will be *wajib* on him. In other words, if a person possesses the *nisaab* at the beginning and at the end of the year, zakaat will be *wajib* on him. By the *nisaab* decreasing during the course of the year, one is not absolved of giving one's zakaat. However, if his entire wealth is lost and he finds it later, then the beginning of the year will be calculated from the time that he finds his wealth. (The period prior to that will not be calculated).
3. A person possessed the *nisaab* but prior to the expiry of one year all his wealth is lost and it was not in his possession for the complete year. In such a case zakaat will not be *wajib*.
4. A person possesses the full *nisaab* and also has debts which equal the *nisaab*. In such a case zakaat will not be *wajib*.
5. If his debts are such that if he were to fulfil his debts he will have a remainder of wealth which will equal the *nisaab*, then zakaat will be *wajib* on him.
6. Zakaat is *wajib* on jewellery, utensils, ornaments, and brocades that have been made with gold or silver. This is irrespective of whether these items are in use or not. In other words, zakaat is *wajib* on everything that is made of gold or silver. However, if they are less than the *nisaab*, zakaat will not be *wajib*.
7. If the gold or silver is not pure but has been mixed with another metal, then one will have to check as to which is more in content. If the gold or silver is more, then the rules which are applicable to both will apply here as well. That is, if they equal the *nisaab*, zakaat will be *wajib*. If the content of the other metal is more than that of the gold or silver, it will not be regarded as gold or silver. The rules that apply to brass, copper, steel, tin, etc. will also apply to this metal. These rules will be discussed later.
8. A person does not have the complete *nisaab* of gold nor of silver. Instead, he has a bit of gold and a bit of silver. If both are added together and their value equals the *nisaab* of gold or silver, zakaat will be *wajib*. But if they do not equal the *nisaab* of either gold or silver after adding them together, zakaat will not be *wajib*. If the *nisaab* of gold or silver is complete, there is no need to obtain their value.
9. Assuming that the price of 11.664 grams of gold is R25, and for R1 we can get 17.496 grams of silver and a person possesses double this amount of gold (i.e. 23.328 grams) plus R5 both of which is over and above his needs. Furthermore, he has this gold and cash in his possession for a full year. In such a case, zakaat will be *wajib*. This is because the 23.328 grams of gold equals R50, and for R50 one can purchase 874.8 grams of silver (50x17.496g). In addition to this, if the R5 were to be added together, this will result in a lot of wealth upon which zakaat will be *wajib*. However, if he only possesses the 23.328 grams of gold and does not have any cash or silver; zakaat will not be *wajib*.
10. Assuming that we get 23.328 grams of silver for R1 and a person only possesses R30. Zakaat will not be *wajib* and we will not calculate and say that R30 equals 699.84 grams of silver (i.e. 30 x 23.328 = 699.84) based on the fact that the rand is actually in place of the silver and when we only have gold or silver, then we will take the weight into consideration and not the value. (This rule will only apply when the coins used to be made of silver. These days, coins are made of copper and other cheap metals. We even receive them in return for currency notes. Now the ruling will be that the person who possesses coins or notes equal to the current value of the *nisaab* of gold or silver, zakaat on this will be *wajib*.)
11. A person had money equal to the *nisaab* which was over and above his needs. Prior to the expiry of the year, he received an additional amount. This additional amount will not be calculated separately. Instead, it will be added to the original amount and upon the expiry of the year, zakaat will be *wajib* on the entire amount and it will be regarded as if the original amount and the additional amount was in his possession for one full year.
12. A person had silver which was equal to the *nisaab*. Prior to the expiry of the year, he received an amount of gold (whether more or less than the amount of nisaab). This amount will not be calculated separately. Instead, it will be added to the original amount of silver and zakaat will be *wajib* on the total amount upon the expiry of that year.

13. With the exception of gold and silver, the rule regarding all other metals such as steel, copper, brass, etc., the utensils that are made of these metals, clothing, footwear, and all other such items is that if these items are for the purpose of trade, zakaat will be *wajib* on them if they reach the *nisaab* of either gold or silver and are in the possession of the person for a period of one year. However, if these items do not reach the *nisaab*, zakaat will not be *wajib*. If these items are not for the purpose of trade, zakaat will not be *wajib* irrespective of the amount one possesses. Even if the value of these items reaches thousands of rands, zakaat will not be *wajib* as long as they are not for the purpose of trade.
14. Zakaat is not *wajib* on household effects such as utensils, pots, big pots, trays, basins, crockery and glassware, the house in which one lives, the clothes which one wears, jewellery made of pearls, etc. This is irrespective of the amount and irrespective of whether they are being used daily or not. However, if they are kept for the purpose of trade, zakaat will be *wajib* on them as well. In short, zakaat is not *wajib* on all items apart from gold and silver if they are not for the purpose of trade. But if they are for trade, zakaat will be *wajib* on them as well.
15. A person owns several homes from which he collects rent. Zakaat is not *wajib* on these homes irrespective of their value. Similarly, if a person purchases some utensils and hires them out, zakaat will not be *wajib* on these utensils. In short, by hiring or renting something out, zakaat does not become *wajib* on that thing.
16. Zakaat is not *wajib* on clothes irrespective of how expensive they may be. However, if they are embroidered with gold or silver thread and if this thread were to be removed and weighed it will be equal to the *nisaab,* then in such a case zakaat will be *wajib*. But if it does not reach the *nisaab*, zakaat will not be *wajib*.
17. A person possesses some gold or silver, and some goods for trade as well. All these will have to be calculated together. If they reach the *nisaab* of either gold or silver, zakaat will be *wajib*. If they do not reach the *nisaab*, zakaat will not be *wajib*.
18. Goods for trade will only be regarded as such if they have been purchased with the intention of re-sale. If a person purchases some rice or any other item for his domestic needs or for a wedding, etc. and thereafter decides to sell this item, zakaat will not be *wajib* on this.
19. Zakaat is also *wajib* on the money that is owed to a person by his debtors. Debts are of three types:
The First Type: The person loaned some gold, silver or money, or sold some tradeable goods to another person. He is owing this money and only repays his debt after a year or two. If whatever he loaned is equal to or more than the *nisaab*, zakaat will be *wajib* for all the years that he had loaned the money.
He did not repay the debt at once, but in instalments. The moment he pays an amount equal to the value of 128.304 grams of silver, zakaat will become *wajib* on him. But if the person repays the value of 128.304 grams of silver in instalments as well, zakaat will only become *wajib* on the completion of this amount. Each time that this amount is paid, zakaat on it will have to be given. Whenever the person gives the zakaat, he will also have to pay for all the previous years in which the zakaat was not paid.
If the money owed is less than the *nisaab*, zakaat will not be *wajib* on the person. However, if the person has some other wealth upon which zakaat is necessary, then this wealth should be added to the money owed. If, after adding them together, they equal the *nisaab*, zakaat will be *wajib* on the total amount.
20. The Second Type: A person did not loan any cash nor did he give (on credit) any goods for trade. Instead, he sold something which was not originally purchased for re-sale, eg. he sold some of his personal clothing or some household goods, and the person is still owing him the money for these items. In addition to this, the amount that he is owing is equal to or more than the *nisaab* and he only repays this amount after several years. Zakaat will be *wajib* for all the years. If he does not repay this debt at once, but repays it in instalments, then as long as the paid up instalments do not reach the current *nisaab* of silver or gold, zakaat will not be *wajib* on the amount that he collected. The moment an instalment reaches the current *nisaab*, zakaat becomes wajib for all the years in which zakaat was not paid.
21. The Third Type: The husband owes his wife the *mahr* (dowry) which had been stipulated at the time of marriage. He only pays this *mahr* after several years. Zakaat will only be calculated from the day that she actually receives her *mahr*. Zakaat for the previous years will not be *wajib*. If the *mahr* remains with her for a period of one year after having received it, zakaat will become *wajib* on her upon the expiry of one year. But if she does not have the *mahr* (for example, if she spends it), zakaat will not be *wajib*.
22. A rich person upon whom zakaat is *wajib* gives his zakaat before the expiry of one year and does not wait until the end of the year. This is permissible and his zakaat will be considered to be fulfilled. But if the person is not rich and envisaged receiving some money in the near future, and therefore gave his zakaat before the expiry of the year, this zakaat of his will not be considered to be fulfilled. When he receives the money and thereafter a year passes, he will have to give his zakaat again.
23. It is permissible for a rich person to give zakaat for several years beforehand. But if his wealth increases in any given year, he will have to give zakaat for the extra wealth that he obtained.
24. A person has R1000 over and above his basic needs. He also envisages receiving another R1000 from somewhere. Before the expiry of the year, he gives zakaat for the total R2000. This is also permissible. However, if his money gets less than the *nisaab* at the end of that year, then zakaat will not be *wajib* on him and the zakaat which he had already given will be regarded as a voluntary charity *(sadaqah-e-naafilah)*.
25. A person had some wealth for a full year but before he could give the zakaat, all his wealth was stolen or disappeared in some other way. He will be absolved from giving zakaat. But if the person gives his wealth away or causes it to be destroyed in some way or the other, then he will not be absolved from giving the zakaat. It will remain *wajib* upon him.
26. After the expiry of the year, a person gave all his wealth in charity. Zakaat will not be *wajib* on him.
27. A person had R2000. After the expiry of one year, R1000 was stolen or he gave it in charity. He will be absolved from giving the zakaat of R1000. He will now only have to give zakaat for R1000.

The Paying of Zakaat

1. Upon the expiry of the year, zakaat should be given immediately. It is not a good habit to delay in carrying out good deeds because it is possible that death may overcome a person and this duty will still remain on his shoulders. If the paying of zakaat is delayed to such an extent that the second year also expires, the person will be a sinner but he can still repent for this sin and pay the zakaat immediately. In other words, he should pay the zakaat that is incumbent upon him at some time or the other in his life and should not leave it out.
2. Zakaat is *wajib* on 1/40th of all the wealth which a person possesses. That is, R2-50 for every R100 or R1 for every R40.
3. At the time of giving the zakaat to a poor person, one must have the intention in his heart that he is giving this money as zakaat. If he merely gives it without making any intention, the zakaat will not be fulfilled. He will have to give the zakaat again, and he will be rewarded separately for the money that he had already given.
4. If the person did not make the intention of giving zakaat at the time of giving it to the poor person, then as long as that money is still in the possession of the poor person, he will be able to make the intention. By making the intention at this stage, his zakaat will be fulfilled. But if the poor person has already spent that money, then the intention that is made at this stage will not be considered. He will have to repeat the payment of his zakaat.
5. A person set aside R2 to be given as zakaat and decided that when he comes across a deserving person he will give it to him. However, when he gave it to the poor person he forgot to make the intention of zakaat. In this case, zakaat will be fulfilled. But if he did not make the intention of zakaat at the time of setting it aside, his zakaat will not be fulfilled.
6. A person has taken out his zakaat for distribution. He has the choice of giving all his zakaat to one person or distributing it among several persons. He also has the option of giving all the zakaat on one day or distributing it over several months.
7. It is better to give one poor person an amount which will be sufficient for him for that day so that he will not have to ask anyone else.
8. It is *makruh* to give one poor person an amount which makes the giving of zakaat *wajib*. However, if it is given, the zakaat will be fulfilled. It is permissible and not *makruh* to give an amount that is less than this.

9. A person comes to borrow some money and it is known that he is so poor and hard-pressed that he will be unable to fulfil this debt or that he is a very bad payer and never fulfils his debts. If the person gives him some zakaat money and also makes this intention in his heart that he is giving zakaat, then in such a case zakaat will be fulfilled despite the poor person regarding it as a debt.
10. If a poor person is given something as a gift, but in his heart the person has the intention of giving zakaat, even then zakaat will be fulfilled.
11. A poor person is owing you R10. You also have to pay zakaat for a sum of R10 or more. You forgave the poor person the R10 which he is owing you with the intention of it being zakaat. In such a case, zakaat will not be fulfilled. However, if you give him another R10 with the intention of zakaat, zakaat will be fulfilled. It will now be permissible to take this R10 from him as a fulfilment of his debt.
12. If a person has so much of silver in his possession that the zakaat on that silver amounts to 33 grams of silver and the market value of this 33 grams is two silver coins, then it is not permissible to give two silver coins in zakaat because these two coins do not weigh 33 grams. And if silver is paid in zakaat against silver goods, then the weight of the silver being paid is considered and **not** the price. However, in the aforementioned case, if gold, metal-base coins, clothing, etc. to the value of two silver coins is purchased and given as zakaat, or 33 grams of silver is paid as zakaat, then the zakaat will be fulfilled.
13. It is permissible for a person to appoint someone else to give the zakaat on his behalf. If the person to whom the money has been given does not make the intention of zakaat at the time of giving the money to a poor person, the zakaat will still be fulfilled.
14. You gave a person R2 to be given to another person as zakaat. However, this person did not give the very same R2 which you had given to him. Instead, he gave another R2 which was in his personal possession and thought in his mind that he will take the R2 that you had given him. Even in this case the zakaat will be be fulfilled. However, this is on the condition that your R2 is in his possession and he is now taking your R2 in place of his R2. But if he spends your R2 first and thereafter gives his own R2 to a poor person, zakaat will not be fulfilled. Alternatively, he has your R2 in his possession, but at the time of giving his R2 he did not make the intention of taking your R2 later. Even in this case, zakaat will not be fulfilled. He will now have to give R2 in zakaat again.
15. If you did not give him any money but merely asked him to give some zakaat on your behalf and he does this for you, the zakaat will be fulfilled. He should now take whatever amount he had paid from you.
16. If a person pays some zakaat on your behalf without your asking him to do so or without your permission, the zakaat will not be fulfilled. Now, even if you agree or accept his payment on your behalf, it will not be permissible. He does not even have the right to collect or ask you for that money.
17. You have given a person R2 to be given on your behalf as zakaat. This person has the choice of giving it to a poor person himself or asking a third person to give it on his behalf. When giving it to this third person he does not have to mention your name that this zakaat must be given on behalf of so and so person. If that person gives the money to a relative of his, or to his parents if he finds them in need, this is also permissible. However, if the person who was asked to distribute the zakaat is poor himself; he cannot take this money for his personal use. But, at the time of giving the money to him, if you told him to do whatever he likes with the money and that he could give it to whomsoever he wishes, it will be permissible for him to keep it for his personal use.

Zakaat on Produce of the Land

1. A particular place was in the control of the *kuffaar*. These *kuffaar* used to live there and lead their normal lives in that place. Thereafter, the Muslims invaded that place, waged war with the inhabitants, captured the place and propagated Islam therein. The Muslim ruler confiscated all the land of that place and distributed it among the Muslims. In the *Shariah*, such land is referred to as *"ushri"* land. If all the inhabitants of that place accepted Islam willingly and there was no need to wage a war against them, all the land of that place will still be regarded as *ushri* land. All Arab lands are also *ushri* lands.
2. If a person owns an *ushri* land which has come down to him from his forefathers or purchases it from a Muslim who inherited it from his forefathers, zakaat will be *wajib* on whatever produce that comes out of this land. The method of paying zakaat for such a land is that the person will have to see how the land was irrigated. If it was irrigated entirely by rain water or if the crops were planted on the banks of a river or stream and these crops grew without having to irrigate them, then one tenth of the total produce of such a plantation will have to be given as zakaat. However, if the plantation was irrigated through any other mechanical means, one twentieth of the total produce will have to be given as zakaat. The same rule applies to an orchard which is on such a land. This is irrespective of the amount of produce, i.e. zakaat will be *wajib* irrespective of whether the produce is of a considerable amount or very little.
3. The same rule applies to corn, vegetables, esculent vegetables, fruit, flowers, etc.
4. If honey is obtained from an *ushri* land, from the jungle or a mountain, zakaat on this honey will also be *wajib*.
5. A person planted a tree in his yard or planted vegetables or some other seed and later it bore some fruit. Zakaat on such produce is not *wajib*.
6. An *ushri* land does not remain *ushri* when it is purchased by a *kaafir*. Later, if a Muslim repurchases it or obtains it in some other way, it will not become an *ushri* land.
7. This one tenth and one twentieth which we have mentioned, is it *wajib* on the person who owns the land or on the person who owns the produce of the land? There is a difference of opinion among the *ulama* in this regard. In order to facilitate matters, we generally say that it is *wajib* on the person who owns the produce of the land. If the land is given out on lease, zakaat will be *wajib* on the person who owns the produce. This is irrespective of whether he pays the rent in cash or gives some produce of the land as a form of payment. But if the seeds were provided by the land owner, zakaat will be *wajib* on both the land owner and the person who owns the produce according to their respective shares.

Zakaat on Livestock

1. The passing of one full year is a prerequisite for zakaat on all livestock.
2. Zakaat is *fard* on livestock. Livestock refers to the animal in which the following factors are found:

(a) It must graze freely for a major portion of the year. It must not be fed in its stable. If it spends half the year grazing freely and half the year in it's stable; it will not be regarded as livestock. Similarly, if hay or straw is brought to its stable and it feeds on that hay or straw, it will not be regarded as livestock irrespective of whether this hay or straw was purchased or not.

(b) It must be kept for its milk, for the purpose of pro-creation, or in order to fatten it. If it is not kept for any of these purposes, and instead, is kept for its meat or as a means of transportation, it will not be regarded as livestock.

3. The prerequisite for zakaat on livestock is that it must be a camel, bull, buffalo, goat, or sheep. The female of each is also included. Zakaat is not *wajib* on wild animals such as buck. However, if these wild animals are kept for the purpose of trade, then the zakaat of tradeable goods will be *wajib* on them as well. The animal that is born through copulation between a domestic animal and a wild animal will fall under the classification of its mother. That is, if the mother was a domestic animal, it will also be regarded as a domestic animal. But if the mother was a wild animal, it will also be regarded as such, e.g. if an animal is born from a buck and female goat, the animal will be classified as a goat. If an animal is born from a white antelope and a cow, the animal will be classified as a cow.
4. An animal which was from among one's livestock was sold during the course of the year with the intention of trade. Zakaat will not have to be given on that animal for that year. The year for that animal will be calculated from the time that the person intended to use it for the purpose of trade.
5. There is no zakaat on young animals which are alone. However, if one is in possession of older animals together with younger animals, zakaat will be obligatory on both young and old animals. Furthermore, the zakaat itself will be paid with the older and not the younger animals. However, if the older animals die after the expiry of one year, zakaat will be waived.
6. There is no zakaat on animals which have been made *waqf* for the sake of Allawh.
7. Zakaat is *wajib* on horses which graze if both the male and the female of the species are together. One *dinar* per horse will have to be given. Alternatively, the value of all the horses should be calculated and one fortieth of the total be given as zakaat.
8. Zakaat is not *wajib* on donkeys and mules if they are not for trade.

The Nisaab for Camels

It should be remembered that zakaat becomes *fard* on five camels. If a person possesses less than five camels, zakaat will not be *fard*. In order to understand the zakaat on camels easily, the following table should be consulted:

1. If the number of camels is more than 200, the same method of calculation as has been followed from 150 onwards should be continued.
2. If a person possesses camels and gives a camel as zakaat, then this camel which he is giving as zakaat will have to be a female camel. However, if a male camel is of the same value as that of a female camel, it will be permissible to give a male camel.

The Nisaab for Cattle

Bulls and buffaloes fall under the category of cattle. The nisaab for both is also the same. If the nisaab of cattle can be completed by adding both together, then both will have to be added and zakaat given accordingly. For example, if there are 20 bulls and 10 buffaloes, both will be added together thereby completing the nisaab of 30. However, when paying the zakaat, the animal that is more in number will have to be given. In other words, if there are more bulls, then bulls will have to be given. If there are more buffaloes, buffaloes will have to be given as zakaat. But if the buffaloes and bulls are equal in number, then the cheap animal of the category which is regarded as more valuable should be given or the expensive animal of the category which is regarded as less valuable should be given. The following table may be consulted for zakaat on cattle:

The Nisaab for Sheep and Goats

As regards zakaat for sheep and goats, the nisaab for both is the same. If the number of goats and the number of sheep reaches the nisaab individually, the zakaat of both will be given together and the number of sheep and goats will be added together and zakaat given of the total number. If the number of each does not reach the nisaab, even then both will be added together in order to complete the nisaab. The animal that is more in number will be given as zakaat. But if both are equal in number, one has the choice of giving whichever one wishes. The following table may be consulted for zakaat on sheep and goats:

Who is Entitled to Receive Zakaat

1. The person who possesses the *nisaab* of either gold or silver, or trade goods which equal the *nisaab* of either gold or silver is regarded as a rich person in the *Shariah*. It is not permissible to give zakaat money to him. Nor is it permissible for him to accept or consume zakaat money. Similarly, the person who has belongings which are not for the purposes of trade but are over and above his basic needs, is also considered to be a rich person. It is not permissible to give zakaat money to such a person as well. Furthermore, although he is regarded as a rich person, zakaat is not *wajib* on him.
2. The person who has very little wealth or has no wealth at all to the extent that he does not have sufficient food for one day is regarded as a poor person. It is permissible to give zakaat to such a person. It is also permissible for him to accept zakaat money.
3. Large utensils, expensive carpets, etc. which are very occasionally used in weddings and other functions are not regarded as necessary items.
4. The following things are regarded as necessities of life: a house to stay in, clothes that are worn, slaves for domestic purposes, and furniture that is in use. If a person possesses these things, he will not be regarded as a rich person irrespective of the value of these items. It is therefore permissible to give zakaat to such a person. In the same way, the books and other essentials of a learned person are also included among the necessities of life.
5. A person owns several properties from which he receives rent. The income of these properties is used to run his own home. Alternatively, a person possesses a few cows from which he receives a certain amount of income. Despite this, he has a very large number of dependents whereby he cannot live a comfortable life and always finds himself in difficulties. Nor does he have any wealth upon which zakaat could be *wajib*. It is therefore permissible to give zakaat to such a person as well.
6. A person has R1000 in cash with him. However, he is also in debt for an amount of over a thousand rands. It is permissible to give him zakaat as well. However, if his debt is less than R1000, then this amount that he is owing will be subtracted from the cash that he possesses. Thereafter we will have to see whether the balance that he has is more than the *nisaab* of zakaat or less than it. If the balance is more than the *nisaab*, zakaat cannot be given to him. But if it is less, then zakaat can be given to him.
7. A person may be a very rich person at home. However, while on a journey, all his money got stolen or exhausted in some other way to such an extent that he does not even have sufficient funds to reach his eventual destination. It will be permissible to give zakaat to such a person. Similarly, a person who is travelling for *hajj* and who may be a rich person can also be given zakaat money if all his money gets spent.
8. Zakaat cannot be given to a *kaafir*. It will have to be given to a Muslim. All forms of charity can be given to a *kaafir* except the following: zakaat, *ushr, sadaqatul fitr, nazr*, and *kaffarah*.
9. Zakaat funds cannot be used for the building of a musjid, for the shrouding and burial of a deceased person, for the payment of debts on behalf of a deceased person, or for any other noble purpose. As long as zakaat is not given to the rightful person, it will not be considered to be fulfilled.
10. Zakaat cannot be given to one's ascendents. That is, to one's parents, maternal and paternal grand-parents and even great grand-parents. In the same way, zakaat cannot be given to one's descendants. That is, to one's children, grand-children, great grand-children, etc. In the same way, the husband and wife cannot give zakaat to each other.
11. Apart from the above mentioned, it is permissible to give zakaat to all other relatives such as one's brothers, sisters, nephews, nieces, maternal and paternal uncles and aunts, step father or step mother, step grandfather, father-in-law, mother-in-law, etc.
12. It is not permissible to give zakaat to immature children if their father is rich. If the children are mature and poor, but their father is rich, it will be permissible to give zakaat to them.
13. If the father of an immature child is not rich but the mother is, it will be permissible to give zakaat to that child.
14. It is not permissible to give zakaat to the progeny of Hadrat Faatimah radiAllawhu anha, the progeny of Hadrat Ali radiAllawhu anhu, Hadrat Abbas radiAllawhu anhu, Hadrat Ja'far radiAllawhu anhu, Hadrat Aqeel radiAllawhu anhu, Hadrat Haarith bin Abdul Muttalib radiAllawhu anhu. Similarly, the charities which have been made *wajib* by the *Shariah* cannot be given to the progeny of the above *Sahabah*. Such charities are, *nazr, kaffarah, ushr, sadaqatul fitr*. Apart from these, all other charities can be given to them.
15. It is permissible to give zakaat to one's Muslim servants, workers, employees, etc. However, this zakaat should not be included in their wages or salaries. Instead, it should be given separately as a gift. At the time of giving this gift to them, one should have the intention in his heart that he is giving zakaat.
16. It is permissible to give zakaat to one's foster mother and foster children.
17. The *mahr* of a woman was fixed at R1000. However, the husband cannot fulfil this due to poverty. It will be permissible to give zakaat to such a woman. It will also be permissible to give zakaat to her if her husband is rich but refuses to give, or if she has absolved him from giving the *mahr*. If the woman knows that if she had to ask her husband for her *mahr*, he will give it to her without hesitation, it will not be permissible to give zakaat to her.
18. A person gave zakaat to another person thinking that he is poor. Later, he learnt that this person was rich or he was a *sayyid.* Alternatively, he gave it to someone on a dark night and later realized that the person to whom he had given the zakaat was actually his mother or daughter, or any other relative to whom zakaat is not permissible. In all these cases, zakaat will be considered to be fulfilled and there will be no need to repeat the payment of zakaat. However, if the person to whom the zakaat was given learns that this was actually zakaat money and that he is not eligible to receive zakaat, he should return the zakaat money. If the person who gave the zakaat learns that the person to whom he had given the zakaat was actually a *kaafir*, he will have to give zakaat again.
19. A person has a doubt as to whether a certain person is rich or poor. Zakaat should not be given to him until it has been ascertained whether he is eligible to receive zakaat or not. If zakaat is given to him without ascertaining his financial position, the person should check with his heart and see to which side his heart is more inclined. If his heart tells him that the person is poor, zakaat will be fulfilled. If his heart tells him that the person is rich, zakaat will not be fulfilled and will therefore have to be repeated. But if he establishes the fact that he is indeed a poor person after having given the zakaat to him, then he does not have to give the zakaat again.

20. At the time of giving zakaat and all other forms of charity, one should first take one's relatives into consideration. However, when giving them this zakaat, they should not be told that it is zakaat so that they do not feel offended. It is mentioned in the Hadith that by giving charity to one's relatives one receives a double reward - one reward for giving charity, and one for showing kindness to one's relatives. After giving the relatives, if there is any remainder, it should be given to outsiders.
21. It is *makruh* to send the zakaat of one place to another place. However, it will not be *makruh* to do so in the following instances: (1) if one's poor relatives live at another place, (2) the inhabitants of that place are more deserving than the inhabitants of this place, (3) the inhabitants of that place are more involved in *deeni* activities. There is great reward in sending zakaat to students of *deen* and pious *ulama*.

Miscellaneous Masa'il on Zakaat

1. If a person mixes his *halaal* wealth with *haraam* money, zakaat will have to be given on the total amount.
2. If a person passes away without paying the zakaat which was *wajib* on him, zakaat will not be taken from his wealth. But if he makes a bequest that his zakaat must be paid from his wealth, then this zakaat will be taken from one third of his wealth irrespective of whether this one third will be sufficient for the payment of his zakaat or not. If his inheritors agree to give from the balance of his wealth (i.e. more than the one third), it will be permissible to take from this balance according to the amount that the inheritors specify.
3. If the creditor forgives his debtor from paying his debt after the expiry of one year, the creditor will not have to pay zakaat on this money for that year. However, if the debtor is a rich person, the creditor's forgiving him will be regarded as if he is destroying his wealth. The creditor will therefore have to give zakaat on this wealth. This is because the destroying of zakaatable wealth does not absolve one from paying zakaat.
4. The giving of optional charities is only *mustahab* when one's wealth is over and above one's necessities and the necessities of one's family members. If it is not so, it will be *makruh* to give optional charities. Similarly, it is also *makruh* to give all one's wealth to charity. However, if the person has full conviction on his trust in Allawh Ta'ala and on his ability to exercise patience and there is no possibility of any harm befalling his family, it will not be *makruh* to do so. Instead, it will be better to give all his wealth in charity.

GLOSSARY

Explanation of Islamic Terms

Arsh: The throne of Allawh Ta'ala.
Banu Isra'eel: Literally means the children of Isra'eel. It refers to the progeny of Hadrat Ya'qub alayhis salaam.
Barakah: Literally means "blessings". It refers to the experiencing of abundance in things which are apparently insignificant or little, both in value and amount.
Burqah: A head covering worn by women.
Dua: Invocation to Allawh, supplication, prayer, request, plea.
Durood: The sending of salutations upon Rasulullah sallAllawhu alayhi wa sallam.
Eid ul-Ad'haa: The 10th of Zil Hijjah. Literally means "the festival of sacrifice". It is referred to as ad'haa because it is on this day that animals are sacrificed in the name of Allawh and for His pleasure alone.
Eid ul-Fitr: The first day of Shawwaal. Literally means "feast of breaking the Ramadaan fast". It is referred to as fitr because it is on this day that the month-long Ramadaan fast comes to an end.
Fard: Literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fard act is a major sin. Rejecting a fard act amounts to kufr.
Ghayr mahram: Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe purdah with all ghayr mahrams.
Haid: Monthly periods or menstruation experienced by a woman.
Hoor: Large-eyed women of paradise promised to the believers.
Ibaadah: Literally means "worship". In Islam it refers to all those acts with which one renders worship to Allawh Ta'ala.
Iddah: In Islamic law it refers to the period of waiting during which a woman may not remarry after being widowed or divorced.
Iftaar: The time of opening one's fast. This time commences immediately after sunset.
Ihraam: Two pieces of unstitched cloth which are donned by the person performing hajj or umrah.
Jumu'ah musjid: Refers to the musjid in which jumu'ah salaat is offered. It is also referred to as a jaame musjid. It is generally the main musjid in a town or city.
Kaafir: Literally means a "disbeliever". In Islam it refers to one who rejects Allawh and does not believe in Muhammad sallAllawhu alayhi wa sallam as the final messenger of Allawh.
Kaffarah: Literally means "penance, atonement, expiation". In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act.
Kalaam-e-majeed: Refers to the Holy Quran.
Kalimah: Refers to the basic tenet of Islam, i.e. bearing witness that there is none worthy of worship except Allawh and that Muhammad is the messenger of Allawh.
Kuffaar: Plural of kaafir.
Kufr: Refers to the state of disbelief.
Kurta: An Urdu word meaning "shirt". However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.
Lungi: A loin cloth worn by men especially in eastern countries. A lungi is wrapped around the waist and extends up to the ankles.
Mahram: Refers to the person with whom marriage is not permissible and with whom strict purdah is not incumbent.
Makruh: That which is disliked or detestable but not forbidden.
Meelad: Literally means "birth, birthday". In this context it refers to the birthday celebrations held in respect for Rasulullah sallAllawhu alayhi wa sallam. In most cases these celebrations are innovations which are accompanied by many other evils.
Miswaak: A thin stick or twig which is used to clean the teeth.
Mt. Uhud: Name of a mountain outside Madinah.
Muharram: The first month of the Islamic calendar.
Mustahab: That which is preferable or desirable.
Nafl: That which is optional.
Nifaas: Refers to the flowing of blood after child-birth.
Purdah: An Urdu word meaning "seclusion". It is an equivalent of the Arabic word "hijaab". Refers to the seclusion of women from strangers. There are different stages of purdah, the highest of which is that the woman should not come out of her home except for a valid Islamic reason.
Qada: Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed due to some reason or the other.
Qiblah: The direction in which one faces when offering salaat.

Qiyaamah: The day of resurrection.
Qurbaani: Literally means "sacrifice". In Islam it refers to the sacrificing of animals solely for the pleasure of Allawh Ta'ala on the day of eid ul-ad'haa and the two days following it.
Rajab: The seventh month of the Islamic calendar.
Rakaat: Literally means "bending of the torso from an upright position". In kitaabus salaat it refers to one unit of salaat which comprises of the standing, bowing, and prostrating postures.
Ramadaan: The ninth month of the Islamic calendar.
Sadaqah: Literally means "charity". This word is also used as an equivalent of zakaat.
Sadaqatul fitr: Refers to the charity that is given on or prior to the day of eid ul-fitr. For further details, refer to the chapter on sadaqatul fitr.
Sajdah: The act of prostrating.
Salaam: Literally means "peace". In salaat it refers to the saying of *"as salaamu alaykum wa rahmatullah"* which denotes the end of the salaat. It is also a way of greeting among Muslims.
Satr: An Urdu word derived from the Arabic "sitr", which means "cover, shield". In the Urdu context it refers to that area of the body which has to be covered. It is also referred to as the "aurah".
Sehri: Refers to the meal partaken before dawn by the person who intends fasting. For further details refer to the chapter on sehri and iftaar.
Sha'baan: The tenth month of the Islamic calendar.
Shirk: Polytheism or ascribing partners to Allawh Ta'ala.
Subah saadiq: Literally means "true dawn". It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the time of fajr salaat commences.
Sub'haanAllawh: Means "glory to Allawh".
Sufis: A term used to refer to mystics or saints. Such persons are also known as the auliyaa of Allawh, i.e. the close friends of Allawh. These are the persons who have dedicated their entire lives in the ibaadah of Allawh Ta'ala.
Surmah: Antimony. A black powdery substance that is applied to the eyes. It is sunnah to apply surmah.
Tasbeeh: Saying "sub'haanAllawh". A rosary that is used to glorify Allawh Ta'ala is also called a tasbeeh.
Umrah: Commonly referred to as the lesser pilgrimage. It is similar to hajj with the exception that many of the rites of hajj are left out and that it could be performed throughout the year.
Wajib: Literally means "obligatory'. In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a wajib without any valid reason makes one a faasiq and entails punishment.
Zikr: The remembrance of Allawh Ta'ala.
Zil Hijjah: The last month of the Islamic calendar.
Zil Qa'dah: The eleventh month of the Islamic calendar.

BOOK XI

SACRIFICE

Sadaqatul Fitr

1. Sadaqatul fitr is *wajib* on the following persons: (1) the person upon whom zakaat is *wajib*, (2) the person upon whom zakaat is not *wajib* but who has wealth equal to the *nisaab* of zakaat over and above his basic needs. This is irrespective of whether the wealth is for the purposes of trade or not and irrespective of whether he had it in his possession for a full year or not. This *sadaqah* has to be given on or before the day of *eid ul-fitr*.
2. A person has a massive house, very expensive clothing which does not have any gold or silver lace on it, he has a few servants, he has lots of furniture and other items but does not have any jewellery, and all these items are in use. Sadaqatul fitr is not *wajib* on such a person. Alternatively, he has certain items which are over and above his basic needs, some of his clothing has gold or silver lace on it, and he also has some jewellery. However, all these items do not reach the *nisaab* of zakaat. Sadaqatul fitr is also not *wajib* on such a person.
3. A person owns two houses. He lives in one, and the other is either empty or given out on rent. This house is over and above his basic need. Therefore, if its value is equal to the *nisaab* of zakaat, sadaqatul fitr will be *wajib* on him. It is also not permissible to give zakaat to such a person. However, if this person is dependent on this second house, it will be considered to be a basic necessity and sadaqatul fitr will not be *wajib* on him. It will be permissible for him to accept zakaat and to give zakaat to him as well. In short, sadaqatul fitr is not *wajib* on a person who is permitted to receive zakaat and other *wajib* forms of *sadaqah*. As for the one who is not permitted to receive such charities, sadaqatul fitr will be *wajib* on him.
4. A person has some wealth that is over and above his basic needs. However, he is also in debt. In such a case, his debts should be deducted from his wealth. If the balance of his wealth equals the *nisaab* of zakaat, sadaqatul fitr will be *wajib* on him. But if it falls short of the *nisaab*, sadaqatul fitr will not be *wajib*.
5. Sadaqatul fitr becomes *wajib* at the time of *fajr* on the day of *eid ul-fitr*. If a person passes away before the entry of *fajr* time, sadaqatul fitr will not be *wajib* on him nor will it be given from his wealth.
6. It is best to give the sadaqatul fitr before going to the *eid -gah*. If it is not given before, there will be no harm in giving it after the *eid* salaat.
7. If a person gives his sadaqatul fitr before the day of *eid*, i.e. in *Ramadaan*, it will be fulfilled. It is not necessary to give it a second time.
8. If a person does not give his sadaqatul fitr on or before the day of *eid*, he will not be absolved from this duty. He will have to fulfil it at some time or the other.
9. Sadaqatul fitr is *wajib* only on oneself and not on behalf of someone else: neither on one's children, one's parents, one's husband nor anyone else.
10. If a small child receives some wealth through inheritance or some other way, and this wealth equals the *nisaab*, sadaqatul fitr should be given from this wealth of his. But if the child is born on the day of *eid* after the time of *fajr* sets in (dawn), sadaqatul fitr will not be *wajib* on him.
11. Sadaqatul fitr is *wajib* on those who fast in *Ramadaan* and also on those who missed out some fasts due to some reason or the other. There is no difference in ruling between the two.
12. If a person wishes to give wheat, wheat flour or parched, grounded wheat as sadaqatul fitr, he should give approximately one and half to two kilos. It would be preferable to give a little more than this amount. But if he wishes to give barley or barley flour, he should give double this amount, i.e. between 3 to 4 kilos.
13. If a person wishes to give any other dry grocery such as gram or rice, he should give an amount that equals the value of the amount of wheat or barley that has been mentioned above.
14. It is best to give the value of the wheat or barley in cash instead of the actual wheat or barley.
15. The sadaqatul fitr of one person could be given to one poor person or distributed among several poor persons.
16. It is also permissible to give the sadaqatul fitr of several persons to one single poor person.
17. Those who are entitled to receive zakaat are also entitled to receive sadaqatul fitr.
18. If the marriage of an immature girl is performed and she is sent to her husband's house, *sadaqatul fitr* will be *wajib* on her if she is rich. But if she is poor, we will have to see if she is old enough to serve her husband and at the same time old enough to be in his company. If she is old enough for both these things, *sadaqatul fitr* will not be *wajib* on her, her husband nor her father. But if she is not capable to do both these things, *sadaqatul fitr* will be *wajib* on her father. If she is not sent to her husband's house as yet, *sadaqatul fitr* will be *wajib* on her father irrespective of whether she is old enough to do both the above or not.

QURBAANI - SACRIFICE

There is very great merit in qurbaani. Rasulullah sallAllawhu alayhi wa sallam said: "During the days of qurbaani, Allawh Ta'ala does not like any act more than qurbaani. In the days of qurbaani, the act of qurbaani surpasses all other acts of piety. At the time of sacrificing the animal, this noble act is accepted by Allawh Ta'ala before the blood of the animal can reach the ground. Therefore, make qurbaani happily and open-heartedly." Rasulullah sallAllawhu alayhi wa sallam also said: "For every hair that is on the sacrificial animal, one reward is recorded for the person making the qurbaani." Glory be to Allawh! Can there be a reward greater than this, that a person receives hundreds and thousands of rewards for just one single qurbaani! If a person had to count the strands of wool on a sheep from morning till evening he will not be able to complete the count. Just try and imagine the innumerable rewards for one single qurbaani. Piety demands that even if qurbaani is not *wajib* on a person, he should make it in order to receive such great rewards. When this day of qurbaani passes, when will one ever get an opportunity like this again, and how will he be able to receive such innumerable rewards so easily? If Allawh Ta'ala has blessed a person with wealth, then apart from making qurbaani for himself, he should also make qurbaani for his relatives such as his parents who have passed away so that their souls will also be amply rewarded. One should also try and make qurbaani on behalf of Rasulullah sallAllawhu alayhi wa sallam, his wives, on behalf of one's spiritual guides, etc. If all this is not possible, one should at least make on one's own behalf because qurbaani is *wajib* on the person who is wealthy. Qurbaani is *wajib* on the person who is wealthy and who has been blessed with everything. If he does not make qurbaani despite all this wealth, who can be more unfortunate than him? Apart from this, he will also be regarded as a sinner.

Once the sacrificial animal has been laid down towards the *qiblah*, the following *dua* should be recited:

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Thereafter he should say:

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and then slaughter the animal. After slaughtering the animal, the following *dua* should be recited:

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1. Qurbaani is *wajib* on the person upon whom sadaqatul fitr is *wajib*. If the person does not have wealth which equals the *nisaab* of sadaqatul fitr, qurbaani will not be *wajib* on him. But if he makes qurbaani despite it not being *wajib* on him, he will be greatly rewarded.
2. Qurbaani is not *wajib* on a *musafir*.
3. The time of qurbaani commences from the day of *eid ul-ad'haa*, i.e. the 10th of *Zil Hijjah* until the sunset of the 12th of *Zil Hijjah*. Qurbaani could be made on any of these three days. However, the best day for qurbaani is the day of *eid ul-ad'haa*, followed by the 11th and then the 12th of *Zil Hijjah*.
4. It is not permissible to make qurbaani prior to the *eid* salaat. Qurbaani should be made when the people complete offering their *eid* salaat. However, it is permissible for those who live in the villages and on farms to make their qurbaani from the commencement of *fajr* time. But the inhabitants of cities and towns should make their qurbaani after the *eid* salaat.
5. If a city dweller sends his sacrificial animal to the village or farm, it will be permissible for this qurbaani to be made before the *eid* salaat even if this person is still in the city. Once the sacrificial animal is sent to the village, it becomes permissible to sacrifice it before the *eid* salaat. Once it has been slaughtered, the person can bring it back and consume its meat.
6. It is permissible to make qurbaani on the 12th of *Zil Hijjah* provided this is done before sunset. It is not permissible to make the qurbaani once the sun has set.
7. Qurbaani could be made at any time between the 10th and 12th of *Zil Hijjah*. One has the choice of making it at night or during the day. However, it is not good to make the qurbaani at night as there is the danger of not cutting one of the veins and thereby making the qurbaani invalid.
8. A person was a *musafir* on the 10th, 11th, and 12th but returned before sunset on the 12th. Alternatively, he made the intention of stopping over at a place for more than 15 days. In both cases, qurbaani will be *wajib* on him. Similarly, qurbaani was not *wajib* on a person due to his not having the *nisaab* which makes qurbaani *wajib*. However, he received some money before sunset on the 12th. Qurbaani will therefore become *wajib* on him.
9. It is best to make one's qurbaani with one's own hands. However, if a person cannot slaughter an animal, he should appoint someone to do so and also present himself at the time when the animal is being slaughtered. But if a woman cannot be present there due to *purdah*, then there is no harm in her not being present when her animal is being slaughtered.
10. At the time of slaughtering the animal, it is not necessary to make a verbal intention or *dua*. If the person has the intention in his heart that he is making qurbaani and thereafter makes qurbaani after having said *Bismillahi Allawhu Akbar*, the qurbaani will be valid. But if the person remembers the *dua* that has been mentioned above, it will be best to recite it.
11. Qurbaani is only *wajib* on one's own behalf. It is not *wajib* on behalf of one's children. In fact, if one's immature children are rich, even then qurbaani is not *wajib* on their behalf - neither from one's own wealth nor from their wealth. If a person makes qurbaani on their behalf, it will be considered to be an optional *(nafl)* qurbaani. However, this qurbaani will have to be made from one's own wealth. Under no circumstances should it be made from their wealth.
12. Qurbaani is permissible with the following animals: goats, sheep, bulls, buffaloes, camels. The females of each could also be used for qurbaani. Apart from these, qurbaani is not permissible with any other animal.
13. It is permissible for seven people to take shares from one bull, buffalo or camel. However, the condition for this is that no person's share should be less than one seventh of the total. In addition to this, the intention of all of them should be that of qurbaani or *aqeeqah* and no one should have the intention of merely consuming the meat. If anyone's share is less than one seventh, the qurbaani of all seven persons will not be valid.
14. If less than seven persons share one bull, e.g. if six persons share one animal and none of their shares is less than one seventh, this qurbaani will be valid. But if eight persons share one animal, the entire qurbaani will be invalid and no one's share will be accepted.
15. A person purchased a bull for the purpose of qurbaani. At the time of purchasing the animal, he made the intention that if anyone wishes to share the animal with him he will allow them to do so. Later, a few people joined him in sharing the bull. This qurbaani will be valid. But if at the time of purchasing the animal, he did not intend sharing it with anyone else and decided to keep the entire animal for himself, then it will not be good to share the animal with anyone else. If this person does happen to share the animal with someone else, we will have to see if this person who originally purchased the animal for himself is a rich person or a poor person. If he is a rich person and qurbaani was *wajib* on him, it will be permissible to do so. But if he is a poor person and qurbaani was not *wajib* on him, it will not be permissible for him to share this animal with anyone else if he did not make the intention to do so at the time of purchasing the animal.
16. A qurbaani animal got lost. The person therefore purchased another animal. Thereafter, he found the first animal. If this happened to a rich person, the qurbaani of only one animal is *wajib* on him. But if this happened to a poor person, the qurbaani of both animals will be *wajib* on him.
17. If seven persons share one animal, the meat should be equally distributed by weighing it in the proper manner. It should not be distributed by mere estimation. If the meat is not properly weighed and there is a difference in the amount of shares, this will be regarded as interest and also a sin. However, if the head, hooves and skin are also shared, it will be permissible to give less meat to the one who received the head, feet or skin. If a person receives the same amount of meat as the others and also receives the head, feet or skin, this will also be regarded as interest and a sin.
18. A goat that is less than a year old is not permissible. When it completes a full year, qurbaani of it will be permissible. Bulls and buffaloes have to be at least two years old. Camels have to be at least five years old. Sheep that are fat and healthy and appear to be one year old and if kept with one year old sheep cannot be distinguished, then in such a case a sheep that is even six months old can be used for qurbaani. But if this is not the case, then the sheep will have to be at least one year old.
19. An animal that is blind or more than one third of it's eye sight is lost, or one third or more of it's ear is cut off, or one third or more of it's tail is cut off cannot be used for qurbaani.
20. An animal that is lame and only walks on three feet without placing the fourth foot on the ground or places it's fourth foot on the ground but does not walk with it cannot be used for qurbaani. But if it uses it's fourth foot as a support and walks in a lame fashion, it's qurbaani will be valid.

21. An animal that is extremely frail to such an extent that there is no meat on its bones cannot be used for qurbaani. But if an animal is not so frail and is merely thin by nature, then the qurbaani of such an animal will be valid. However, it is best to use an animal that is strong and healthy.
22. Qurbaani of an animal that has no teeth at all is not permissible. But if a few teeth have fallen off and a major portion of the teeth are still intact, then such an animal will be permissible.
23. Qurbaani of an animal that was born without ears is not permissible. However, if an animal has very small ears, it will be permissible to make qurbaani of it.
24. It is permissible to make qurbaani of an animal that was born without horns or an animal whose horns were broken off. However, if the horns are removed from their roots, such an animal cannot be used for qurbaani.
25. The qurbaani of castrated goats, sheep, etc. is permissible. An animal that is mangy (afflicted with a skin disease) can also be used for qurbaani. However, if this animal has become absolutely frail due to this manginess, then it cannot be used for qurbaani.
26. If an animal was purchased for qurbaani and later it developed a certain defect whereby qurbaani is not permissible, another animal should be purchased in place of this animal. However, if a poor person upon whom qurbaani was not *wajib* purchased such an animal, he does not have to purchase another animal. He could use the same animal that he had originally purchased.
27. The meat of qurbaani should be consumed by oneself, it should be given to one's friends and relatives, and also given to the poor and needy. It is best to give at least one third away as charity. One should not give less than one third. However, if a person gives even a very little amount to the poor, there will be no harm in this.
28. The skin of the animal could be given as it is, or one could sell the skin and give the money derived from it as charity. This money should be given to people who are entitled to receive zakaat. Furthermore, the same money that one received for the skin should be given. It is not good for a person to use that money for some other purpose even if he gives that same amount at a later time. However, if he does so, his obligation will be fulfilled.
29. The amount received for the skin cannot be used for the upkeep of a *musjid* or any other noble deed. It will have to be given in charity.
30.The qurbaani skin could be used for one's personal use, e.g. it could be used to make a water bag, leather socks, *musAllawh*, etc.
31. No meat, fat or scraps of meat should be given to those who help in the skinning and cutting of the animal as a form of payment. They should be paid separately for the work which they have done.
32. The strings, ropes, chains, etc. of qurbaani should be given in charity.
33. Qurbaani was not *wajib* on a person. However, he purchased an animal with the intention of qurbaani. Qurbaani now becomes *wajib* on him.
34. Qurbaani was *wajib* on a person. However, he did not make qurbaani so much so that the three days of qurbaani also expired. He should therefore give the value of one goat or sheep in charity. But if he bought a goat and did not sacrifice it within those three days, he should give that very goat as it is in charity. That is, he should give it without slaughtering it.
35. A person took an oath that if a certain work of his is fulfilled, he will make a qurbaani. If his work is fulfilled, qurbaani will become *wajib* on him irrespective of whether he is a poor or a rich person. The meat of such a qurbaani will have to be given to the poor. The person cannot consume it himself nor can he give it to any rich people. If he happens to consume some of that meat or gives some to any rich person, he will have to give that same amount in charity again.
36. If a person makes qurbaani on behalf of a dead person out of his own will in order to send the rewards to the deceased person, it will be permissible for this person to consume the meat himself, feed others, and also distribute it to whomsoever he wishes. In other words, he can use it as he would with his own qurbaani.
37. However, if a deceased person had made a bequest that qurbaani be made on his behalf from his wealth, and qurbaani was made according to this wish of his, it will be *wajib* to give **all** the meat in charity.
38. If a person is not present and someone makes qurbaani on his behalf without his orders, this qurbaani will not be valid. And if a share was included in an animal on behalf of a person without his orders, the qurbaani of all the other shares will also not be valid.
39. If a person gives his animal to someone to take care of it, this animal does not fall under the ownership of this person who is taking care of it. It remains under the ownership of the original person. Therefore, if a person purchases this animal from the person who is taking care of the animal, the qurbaani will not be valid. If one wishes to purchase such an animal, one should go to the original owner.
40. There are several persons sharing one animal and they do not wish to divide the animal among themselves. Instead, they decide to distribute the entire animal among the poor, friends, relatives, or wish to use it for cooking and feeding. It will be permissible for them to do so. However, if they wish to distribute it amongst themselves, they will have to do so justly and on an equal basis.
41. It is not permissible to give the value of the skin as a form of payment to anyone because it is necessary to give it in charity.
42. It is permissible to give the meat of qurbaani to non-Muslims on condition that it is not given as a form of payment.
43. The qurbaani of a pregnant animal is permissible. If it's young one comes out alive, it will be necessary to slaughter it as well.

Aqeeqah

1. When a boy or girl is born to a person, it is preferable to name the child on the seventh day and to make aqeeqah. By making aqeeqah, the child is safeguarded from all types of dangers and calamities.
2. The method of aqeeqah is that if a boy is born, two goats or two sheep should be slaughtered. If a girl is born, one goat or one sheep should be slaughtered. Alternatively, if one wishes to take a share in a bull that is being slaughtered for qurbaani, then two shares should be taken for a boy and one share for a girl. Furthermore, the child's head should be shaved, the hair should be weighed, and gold or silver equal to the weight of the hair should be given in charity. If one wishes, saffron could be applied to the child's head.
3. If one does not make the aqeeqah on the seventh day, one should bear in mind the seventh day (when making the aqeeqah in the future). The method of calculating the seventh day is that the day that the child is born, aqeeqah should be made the following week but one day before that. For example, if the child is born on a Friday, aqeeqah should be made on the following Thursday. If the child was born on a Thursday, aqeeqah should be made on the following Wednesday.
4. The custom of slaughtering the animal at the exact time when the barber places his shaving machine on the child's head is nothing but a useless custom. According to the *Shariah*, it is permissible to slaughter the animal either before shaving the head or after. It is not good to insist on following customs that have no basis in the *Shariah*.
5. The animal that cannot be used for qurbaani cannot be used for aqeeqah as well. If an animal is permissible for qurbaani, it will be permissible for aqeeqah as well.
6. The meat of aqeeqah could be distributed raw, cooked, or it could be prepared as a meal and people could be invited to join in the meal.
7. It is permissible for the parents, grand parents, etc. to consume the meat of aqeeqah.
8. A person does not have sufficient wealth. He therefore makes aqeeqah of only one animal on behalf of his son. There is no harm in doing so. If a person does not make aqeeqah at all, there is no harm in this as well.

The Method of Slaughtering an Animal

1. The method of slaughtering an animal is that the animal should be placed on the ground with the face towards the *qiblah*. The person should take a sharp knife, recite *Bismillahi Allawhu Akbar* and cut the neck of the animal in such a manner that four veins (or passage ways) are cut off. They are: the air passage, the gullet, and the two jugular veins which are on either side of the gullet and the air passage. If only three out of these four are cut, the slaughter will be valid and the animal will be *halaal*. If only two of the four are cut, the animal will be considered to be dead and it will not be permissible to consume the meat of such an animal.

2. At the time of slaughtering the person intentionally did not take the name of Allawh Ta'ala. The animal will be considered to be dead and it will be *haraam* to consume it. But if a person forgets to take the name of Allawh Ta'ala, the animal will be *halaal*.
3. It is *makruh* to slaughter an animal with a blunt knife as this causes much suffering to the animal. It is also *makruh* to begin skinning, cutting, breaking the hands and feet of the animal before it can become cold (meaning, before it can become lifeless). Similarly, it is *makruh* to continue cutting the animal's neck after having cut the four passage ways.
4. At the time of slaughtering a fowl, it's entire neck got cut off. It is permissible to eat such a fowl, and not *makruh*. However, it is *makruh* to slaughter the fowl in such a manner, although consuming it is not *makruh*.
5. Slaughtering of an animal by a Muslim is permissible under any condition. This is irrespective of whether the Muslim is a male, a female, in a state of purity or in a state of impurity. In all conditions, an animal slaughtered by a Muslim is *halaal*. An animal slaughtered by a non-Muslim is *haraam*.
6. It is permissible to slaughter an animal with any sharp object such as a sharp stone, a sharp cane, a sharp bamboo, etc.

BOOK XII

CHARITY

The Virtues of Charity

1. It is mentioned in a Hadith that generosity is a great attribute of Allawh Ta'ala. In other words, Allawh Ta'ala is extremely generous.
2. It is mentioned in a Hadith that the servant of Allawh gives a small piece of bread as charity. In the sight of Allawh Ta'ala that small piece increases to such an extent that it equals the size of *Mt. Uhud*. In other words, Allawh Ta'ala increases the reward that one would have received for the small piece of bread to such an extent that he receives the reward equal to *Mt. Uhud*. We should therefore not concern ourselves with how much we give. Instead, we should give in charity whatever we are capable of giving.
3. It is mentioned in a Hadith that you should save yourself from hell even if it means giving a few dry dates in charity. That is, even if you have very little, give it in charity. Do not be under the misconception that how will such a meagre amount be of any benefit. This meagre amount will also be a means of deliverance from hell.
4. It is mentioned in a Hadith that you should seek sustenance from Allawh Ta'ala by spending in His path. In other words, by your giving charity, Allawh Ta'ala will grant you *barakah* in your sustenance.
5. It is mentioned in a Hadith that charitable deeds save one from calamities, discreet and undisclosed charity cools the anger of Allawh Ta'ala, and having good relations with one's relatives and family members increases one's lifespan.

If a person feels that by doing good deeds openly and publicly, others will also be prompted to do the same, then in such a case it will be preferable for him to do such deeds publicly. But if this is not the case, then it will be preferable for him to do them secretly. In both cases, the pre-condition is that there must be no other reason for carrying them out publicly or privately.

6. It is mentioned in a Hadith that the beggar has a right over the person whom he asks even if he comes begging on a horse. In other words, if a beggar comes begging on a horse, even then he should be given something because it is apparent that he is most probably in some dire need for him to come begging. In such circumstances one should not think that how can this beggar be really in need if he can afford to come on a horse. However, if it has been established through some means that this person is not in need and that he has made begging his occupation, then it will be *haraam* to give anything to such a person. It is also *haraam* for such a person to go around begging. Understand this well.
7. It is mentioned in a Hadith that Allawh Ta'ala is noble and He loves nobility. He loves good character and good manners, and dislikes evil character and evil mannerisms. In other words, He loves the person who shows lofty character in doing good deeds (such as spending in charity, saving himself from degradation, enduring difficulties on account of others, etc.) and He dislikes despicable ethics and habits (such as lack of vigour and courage in matters of the *Deen*.)
8. It is mentioned in a Hadith that charity cools the heat of the grave and that the person who gives in charity will be granted shade on the day of judgement. In other words, through the *barakah* of charity, the heat of the grave will become cool and the person will be granted some shade on the day of judgement.
9. It is mentioned in a Hadith that Allawh Ta'ala has chosen special servants of His in order to fulfil the needs of other people. People are dependent on such special servants for the fulfilment of their needs. In other words, these people are in such dire need, that they are forced to go to these special servants and Allawh Ta'ala has chosen them for this purpose. These special servants who fulfil the needs of poor people will be saved from the punishment of Allawh Ta'ala.
10. It is mentioned in a Hadith that Rasulullah sallAllawhu alayhi wa sallam addressed Hadrat Bilaal radiAllawhu anhu saying: "Spend O Bilal, and don't ever have any fear of any decrease from the Master (Owner) of the *arsh*." That is, spend freely on appropriate occasions and do not fear poverty from Allawh Ta'ala. In the above Hadith, the *arsh* is attributed to the ownership of Allawh despite His being the sole owner of everything else as well. The *arsh* has been specifically mentioned because it is one of the great creations of Allawh Ta'ala and to illustrate to us that if such a great creation is under His control, we should not fear poverty and difficulty from Him. Can anyone ever imagine that such a powerful king as He will deny us even two pieces of bread? Such type of thinking is preposterous.

The above Hadith in no way means that a person should spend so lavishly that he is left bankrupt and in financial problems. The focus of this Hadith is that those who are strong-hearted and have the strength to exercise patience should spend as much as they wish in noble deeds. Such people are not troubled by difficulties. They understand very well that they will receive whatever has been written down for them. By their spending in charity they will not experience any decrease, instead they will experience *barakah* in their sustenance. Persons who are endowed with such fervour and zeal are permitted to spend as much as they wish in charity and other noble deeds on condition that they do not usurp the rights of anyone in doing so. However, those who are weak-hearted and do not have the strength to exercise patience and fear problems in the future and feel that their intention will be corrupted, such people should only spend on necessary occasions such as *zakaat*, *sadaqatul fitr*, and on humanitarian grounds.

Once Hadrat Abu Bakr radiAllawhu anhu presented his entire wealth to Rasulullah sallAllawhu alayhi wa sallam so that it could be utilised in the path of Allawh. Upon seeing all this wealth Rasulullah sallAllawhu alayhi wa sallam asked him if he left anything behind at home or not. Hadrat Abu Bakr radiAllawhu anhu replied that he left behind Allawh and His Rasul sallAllawhu alayhi wa sallam and nothing else. Rasulullah sallAllawhu alayhi wa sallam accepted all this wealth because he knew that Hadrat Abu Bakr radiAllawhu anhu was strong-hearted, full of fervour, and extremely desirous of spending in the path of Allawh Ta'ala. He did not fear any evil consequences. On the other hand, Rasulullah sallAllawhu alayhi wa sallam refused to accept a small amount of gold that was brought by another Sahabi radiAllawhu anhu because he knew that the latter was not as strong-hearted as Hadrat Abu Bakr radiAllawhu anhu.

11. It is mentioned in a Hadith that a beggar came begging to a woman. At that moment the woman only had a morsel of food which was already in her mouth. She took that morsel out of her mouth and gave it to the beggar. After some time, a child was born to this woman. When the child grew a little older, a wolf came and snatched the child away. The woman came out of her house running behind the wolf and at the same time shouting for help. Allawh Ta'ala sent an angel and ordered him to free the child from the wolf's mouth. Allawh Ta'ala added: "Also convey My salaams to that woman and inform her that I did this in return for the morsel of food which she had given to that beggar."

This is the *barakah* of charity that the child's life was saved and the woman was also rewarded. We should give charity abundantly so that we may live in this world and in the hereafter in peace and comfort.

12. It is mentioned in a Hadith that the person who directs someone towards a good deed will also receive the same reward as the person who carries out that good deed. In other words, if a person cannot be of assistance himself, but directs the needy person towards someone who could be of some help to him, then this person will also receive the same reward as those who helped that poor person.
13. It is mentioned in a Hadith that there were three persons. One of them had 10 *dinars* out of which he gave one *dinar* in charity. The second person had 10 *awqiyahs* out of which he gave one *awqiyah* in charity. The third person had 100 *awqiyahs* out of which he gave 10 *awqiyahs* in charity. All three will receive the

same reward because each one of them gave 10% of whatever he possessed. In other words, although some of them apparently gave more than the others, Allawh Ta'ala will reward them according to their intentions. Since each one of them gave 10% of his wealth, they will all be rewarded equally.

14. It is mentioned in a Hadith that the reward for giving one *dirham* has exceeded the reward for giving 100 000 *dirhams*. An explanation of this is that a person had two *dirhams* out of which he gave one *dirham* in charity. On the other hand, there was another person who had a lot of wealth. From all this wealth of his, he gave 100 000 *dirhams*. The difference in reward between these two persons is that despite the first person possessing only two *dirhams*, he gave half of all his wealth in charity, i.e. one *dirham*. As for the second person, despite his giving 100 000 *dirhams* in charity, he received a lesser reward because this 100 000 *dirhams* which he gave were less than half his entire wealth. How merciful Allawh Ta'ala is! We should value this mercy of His at all times. Rasulullah sallAllawhu alayhi wa sallam never ever refused a beggar. When he had anything to give, he would give it without hesitation. If he did not have anything, he promised the person that he will give him when he receives something. He and his family never ate bread made of wheat for two days consecutively. How merciless we are that despite having the means we do not help our fellow Muslim brothers. Instead, we are prepared to horde for ourselves.

15. It is mentioned in a Hadith that a beggar at the door of a *Mumin* (believer) is actually a gift from Allawh Ta'ala. It is obvious that a gift has to be gladly accepted especially if that gift is from Allawh Ta'ala. Therefore, we should help the beggar as much as we can.

16. It is mentioned in a Hadith that you should give in charity and cure your sick through charity because charity repels sicknesses and diseases and it increases your life and your good deeds.

17. It is mentioned in a Hadith that no *wali* (close friend) of Allawh Ta'ala was born except through generosity and good habits. In other words, generosity and good habits are most definitely found in the *auliyaa'*, i.e. the close friends of Allawh Ta'ala.

GLOSSARY

Explanation of Islamic Terms

Arsh: The throne of Allawh Ta'ala.

Banu Isra'eel: Literally means the children of Isra'eel. It refers to the progeny of Hadrat Ya'qub alayhis salaam.

Barakah: Literally means "blessings". It refers to the experiencing of abundance in things which are apparently insignificant or little, both in value and amount.

Burqah: A head covering worn by women.

Dua: Invocation to Allawh, supplication, prayer, request, plea.

Durood: The sending of salutations upon Rasulullah sallAllawhu alayhi wa sallam.

Eid ul-Ad'haa: The 10th of Zil Hijjah. Literally means "the festival of sacrifice". It is referred to as ad'haa because it is on this day that animals are sacrificed in the name of Allawh and for His pleasure alone.

Eid ul-Fitr: The first day of Shawwaal. Literally means "feast of breaking the Ramadaan fast". It is referred to as fitr because it is on this day that the month-long Ramadaan fast comes to an end.

Fard: Literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fard act is a major sin. Rejecting a fard act amounts to kufr.

Ghayr mahram: Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe purdah with all ghayr mahrams.

Haid: Monthly periods or menstruation experienced by a woman.

Hoor: Large-eyed women of paradise promised to the believers.

Ibaadah: Literally means "worship". In Islam it refers to all those acts with which one renders worship to Allawh Ta'ala.

Iddah: In Islamic law it refers to the period of waiting during which a woman may not remarry after being widowed or divorced.

Iftaar: The time of opening one's fast. This time commences immediately after sunset.

Ihraam: Two pieces of unstitched cloth which are donned by the person performing hajj or umrah.

Jumu'ah musjid: Refers to the musjid in which jumu'ah salaat is offered. It is also referred to as a jaame musjid. It is generally the main musjid in a town or city.

Kaafir: Literally means a "disbeliever". In Islam it refers to one who rejects Allawh and does not believe in Muhammad sallAllawhu alayhi wa sallam as the final messenger of Allawh.

Kaffarah: Literally means "penance, atonement, expiation". In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act.

Kalaam-e-majeed: Refers to the Holy Quran.

Kalimah: Refers to the basic tenet of Islam, i.e. bearing witness that there is none worthy of worship except Allawh and that Muhammad is the messenger of Allawh.

Kuffaar: Plural of kaafir.

Kufr: Refers to the state of disbelief.

Kurta: An Urdu word meaning "shirt". However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.

Lungi: A loin cloth worn by men especially in eastern countries. A lungi is wrapped around the waist and extends up to the ankles.

Mahram: Refers to the person with whom marriage is not permissible and with whom strict purdah is not incumbent.

Makruh: That which is disliked or detestable but not forbidden.

Meelad: Literally means "birth, birthday". In this context it refers to the birthday celebrations held in respect for Rasulullah sallAllawhu alayhi wa sallam. In most cases these celebrations are innovations which are accompanied by many other evils.

Miswaak: A thin stick or twig which is used to clean the teeth.

Mt. Uhud: Name of a mountain outside Madinah.

Muharram: The first month of the Islamic calendar.

Mustahab: That which is preferable or desirable.

Nafl: That which is optional.

Nifaas: Refers to the flowing of blood after child-birth.

Purdah: An Urdu word meaning "seclusion". It is an equivalent of the Arabic word "hijaab". Refers to the seclusion of women from strangers. There are different stages of purdah, the highest of which is that the woman should not come out of her home except for a valid Islamic reason.

Qada: Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed due to some reason or the other.

Qiblah: The direction in which one faces when offering salaat.

Qiyaamah: The day of resurrection.

Qurbaani: Literally means "sacrifice". In Islam it refers to the sacrificing of animals solely for the pleasure of Allawh Ta'ala on the day of eid ul-ad'haa and the two days following it.

Rajab: The seventh month of the Islamic calendar.

Rakaat: Literally means "bending of the torso from an upright position". In kitaabus salaat it refers to one unit of salaat which comprises of the standing, bowing, and prostrating postures.
Ramadaan: The ninth month of the Islamic calendar.
Sadaqah: Literally means "charity". This word is also used as an equivalent of zakaat.
Sadaqatul fitr: Refers to the charity that is given on or prior to the day of eid ul-fitr. For further details, refer to the chapter on sadaqatul fitr.
Sajdah: The act of prostrating.
Salaam: Literally means "peace". In salaat it refers to the saying of *"as salaamu alaykum wa rahmatullah"* which denotes the end of the salaat. It is also a way of greeting among Muslims.
Satr: An Urdu word derived from the Arabic "sitr", which means "cover, shield". In the Urdu context it refers to that area of the body which has to be covered. It is also referred to as the "aurah".
Sehri: Refers to the meal partaken before dawn by the person who intends fasting. For further details refer to the chapter on sehri and iftaar.
Sha'baan: The tenth month of the Islamic calendar.
Shirk: Polytheism or ascribing partners to Allawh Ta'ala.
Subah saadiq: Literally means "true dawn". It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the time of fajr salaat commences.
Sub'haanAllawh: Means "glory to Allawh".
Sufis: A term used to refer to mystics or saints. Such persons are also known as the auliyaa of Allawh, i.e. the close friends of Allawh. These are the persons who have dedicated their entire lives in the ibaadah of Allawh Ta'ala.
Surmah: Antimony. A black powdery substance that is applied to the eyes. It is sunnah to apply surmah.
Tasbeeh: Saying "sub'haanAllawh". A rosary that is used to glorify Allawh Ta'ala is also called a tasbeeh.
Umrah: Commonly referred to as the lesser pilgrimage. It is similar to hajj with the exception that many of the rites of hajj are left out and that it could be performed throughout the year.
Wajib: Literally means "obligatory'. In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a wajib without any valid reason makes one a faasiq and entails punishment.
Zikr: The remembrance of Allawh Ta'ala.
Zil Hijjah: The last month of the Islamic calendar.
Zil Qa'dah: The eleventh month of the Islamic calendar.

BOOK XIII

ENDOWMENTS

1. There is great reward in endowing one's building, property, orchard, etc. in the name of Allawh Ta'ala. This is referred to as waqf. Such possessions should be made waqf for the benefit of the poor and needy. For example, a person could stipulate that all the income of a particular building should be distributed among the poor. Or all the fruit that is produced from a particular orchard should be given to the poor. He could also stipulate that a certain house of his be used by the poor. This act of endowing a particular property or building is such that the person will continue reaping the rewards as long as that property or building is in use. This could continue until *qiyaamah*. As long as the poor and needy are benefiting from it, the rewards for this act will continue to be written in this person's book of deeds.
2. When endowing anything, one should ensure that he appoints a pious and religious person to oversee all the affairs of that property or building. This person should ensure that all the income of that property or building is spent as stipulated by the person who had made it waqf. It should not be spent in the wrong avenues.
3. Once a particular thing has been made waqf, it no longer remains in the ownership of that person. Ownership of that thing is now transferred to Allawh Ta'ala. It cannot be sold nor given to anyone. No one can interfere with it. It will have to be used for the purpose for which it was made waqf and cannot be used in any other manner.
4. It is not permissible to use anything that belongs to the musjid for one's personal use. For example, one cannot use its bricks, clay, lime, timber, stones, etc. for one's personal use. This is irrespective of how old and valueless it may have become. However, it could be sold and the money could be used for the musjid.
5. When endowing anything, it is permissible to make the following condition: "As long as I am alive, I will use a portion of the income or the entire income for my personal use. After my death, it must be given in such and such good and noble cause." If a person makes a condition of this nature, it will be permissible and *halaal* for him to use the income of that thing for his personal purposes and needs. This is also a good method of securing oneself from any future difficulties or financial problems and at the same time receiving the reward for endowing his property. Similarly, a person could make the following condition: "Whatever income is derived from this property, a certain percentage of it should be given to my children first. Whatever remains, should be given in such and such good and noble cause." Such a condition is valid, and the children will receive whatever has been stipulated for them.

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Zikr: The remembrance of Allawh Ta'ala.
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BOOK XIV
PILGRIMAGE

If a person has wealth which is over and above his basic necessities and which will be sufficient for him to make the onward and return journey for hajj, then hajj becomes *fard* upon him. There are great virtues in performing hajj. Rasulullah sallAllawhu alayhi wa sallam said: "There is nothing in return for a hajj that is free of sins and evils except paradise." Similarly, great rewards have been mentioned for performing *umrah*. Rasulullah sallAllawhu alayhi wa sallam said: "Hajj and *umrah* wipe out sins just as a furnace removes the rust that has settled on steel."

Severe warnings have been mentioned with regard to the one who does not perform his hajj despite it being *fard* upon him. Rasulullah sallAllawhu alayhi wa sallam said: "The person who has food, drink, and the means of transportation in order to undertake the journey of hajj and still does not go - Allawh Ta'ala has no concern if the person dies as a Jew or a Christian." He has also said that the abandoning of hajj is not the way of Islam.

1. Hajj is *fard* at least once in a life time. If a person performs the hajj several times, the first one will be regarded as *fard* and the rest will be regarded as *nafl* hajj. There is also great reward in offering *nafl* hajj.

2. Hajj that is offered before one can reach the age of maturity is not considered. If a person is rich, hajj will become fard upon him once he reaches the age of maturity. The hajj that he performed before maturity will be regarded as *nafl* hajj.
3. Hajj is not *fard* on a blind person irrespective of how rich he may be.
4. Once hajj becomes *fard* on a person, it becomes *wajib* on him to go for hajj in that very year. It is not permissible to delay in performing the hajj without a valid reason. It is also not permissible for a person to think that he is still young and that there is still plenty of time to perform the hajj. If a person delays in performing his hajj and performs it after a few years, his *fard* duty will be fulfilled but he will still be regarded as a sinner.
5. If a woman is going on hajj, it is necessary for her to be accompanied by her husband or some other *mahram*. It is not permissible for her to go on hajj without a *mahram*. However, if a woman lives within 77 kilometres of Makkah, it is not necessary for her to go with her husband or a *mahram*.
6. If the *mahram* has not reached the age of maturity, or he is so irreligious that he cannot even be trusted with his mother, sister, etc. it will not be permissible to travel with such a *mahram* as well.
7. Once a woman finds a reliable *mahram*, her husband cannot prevent her from going on hajj. Even if he prevents her from going, she should not pay any heed to him and she should continue on her journey.
8. A girl who is on the verge of reaching the age of maturity cannot go for hajj without a *shar'ee mahram*. She cannot even go alone.
9. If a *mahram* takes a woman for her hajj, all his expenses will have to be borne by the woman. It is *wajib* upon her to pay him for all his expenses.
10. If a woman cannot find a suitable *mahram* throughout her life, she will not be sinful for not performing her hajj. However, at the time of her death it is *wajib* on her to make a bequest that hajj be performed on her behalf. After her death, her inheritors should find someone to perform the hajj on her behalf. The expenses for this hajj should be paid from the money that she left behind. In this way she will be absolved of the duty of performing hajj. This type of hajj is known as *hajj-e-badal*.
11. If hajj was *fard* on a person but he delayed performing it until such a time that he became blind or became so sick that he is unable to undertake the journey, then he will also have to make a bequest for *hajj-e-badal*.
12. If a person dies, leaving behind so much of wealth that after paying all his debts, there is sufficient money to pay for the *hajj-e-badal* from one third of his wealth, then it is *wajib* on the inheritors to fulfill his bequest for *hajj-e-badal*. But if the money is so little that *hajj-e-badal* cannot be made from one third of his wealth, then the person's relatives should not undertake to have the hajj performed. The inheritors could also take the entire one third for the purpose of *hajj-e-badal* and supply the balance of the money from their own side so that the *hajj-e-badal* could be made. In other words, they should not give more than one third from the wealth of the deceased person. However, if all the inheritors happily agree to give their share of the inheritance for the performance of *hajj-e-badal*, it will be permissible to use more than one third of the wealth of the deceased. However, the permission of immature inheritors is not considered in the *Shariah*. Therefore, no money should be taken from their share.
13. A person made a bequest for *hajj-e-badal* and thereafter passed away. However, the wealth that he left behind was very little and *hajj-e-badal* could not be made from the one third. In addition to this, the inheritors refused to forego their shares in order for the *hajj-e-badal* to be performed. Bearing all this in mind, if the hajj is not performed, there will be no sin on the deceased.
14. The same rule applies to all bequests. If a person had many fasts to keep, many salaats to make *qada* of or some zakaat to be given, he therefore made a bequest for all this and passed away, then all these payments will have to be made from the one third. It is not permissible to use more than one third without the permission of all the inheritors.
15. If a person did not make a bequest for *hajj-e-badal*, it will not be permissible to do so by using the money which he had left behind. But if all the inheritors agree to this, it will be permissible. *Insha Allawh*, the obligation of hajj will be fulfilled. But it should be borne in mind that the permission of an immature inheritor is not considered.
16. If a woman is in her *iddah*, she cannot go for hajj.
17. If a person has sufficient funds for the onward and return journey to Makkah but not sufficient enough to visit Madinah as well, hajj will still be *fard* upon him. Many are of the incorrect opinion that as long as you do not have sufficient funds to go to Madinah as well, hajj does not become *fard*. This notion is absolutely wrong.
18. When a woman is in her *ihraam*, she cannot cover her face in such a way that the piece of cloth touches her face. These days, a latticed screen or fan is available for this purpose. It should be tied to the face with the screen in line with the eyes and with the *burqah* worn loosely above it. This is permissible.
19. The rules and regulations of hajj cannot be understood and remembered without really going on hajj. On going for hajj, one is taught all the rites of hajj, etc. We therefore do not feel it necessary to enumerate these rules and regulations. Similarly, the method of performing *umrah* can be learnt by going to Makkah.

The Visit to Madinah

If it is possible, a person should go to Madinah and visit the blessed grave of Rasulullah sallAllawhu alayhi wa sallam and the *Musjid-e-Nabawi*. This could be done before or after performing hajj. With regard to visiting Madinah, Rasulullah sallAllawhu alayhi wa sallam has said: "The person who visits me after my demise will receive the same blessings as the person who visited me during my lifetime." Rasulullah sallAllawhu alayhi wa sallam also said: "The person who goes for hajj and does not visit me has demonstrated great impoliteness towards me." With regard to *Musjid-e-Nabawi*, Rasulullah sallAllawhu alayhi wa sallam has said: "The person who offers one salaat in it shall get the reward of offering 50 000 salaats." May Allawh Ta'ala bless us with this opportunity and may He grant us the success to carry out good and pious deeds. Aameen.

The Virtues of Hajj

1. It is mentioned in a Hadith that the angels shake the hands of those hajis who go for hajj by some means of transport, and they embrace those who go for hajj on foot.
2. It is mentioned in a Hadith that when a person goes for hajj on a camel, for every step that the camel takes the person will receive 70 rewards. And the person who goes for hajj on foot will receive 700 rewards for every step that he takes. Although the Hadith mentions "camel", the same will apply to other forms of transportation as well.
3. It is mentioned in a Hadith that the person who goes for hajj and the person who is waging jihad are actually the guests of Allawh Ta'ala. If they make any *dua* to Him, He accepts it. If they seek forgiveness from Him, He grants it.
4. It is mentioned in a Hadith that the person who performs his hajj will intercede on behalf of 400 family members on the day of judgement. Apart from this, he will be purified of all his sins just as he was pure of sins when his mother had given birth to him. This is on the condition that his hajj is accepted. It is therefore incumbent on a person to ensure that this great *ibaadah* be accomplished through *halaal* earnings and that all the rites are fulfilled in the best manner possible. O Allawh! Bless me with such a hajj as well. Aameen.

The forgiveness of sins as mentioned in the above Hadith does not apply to *huquq* (duties and obligations) such as those forms of *ibaadah* which one has to make *qada* of or debts which one has to fulfil. *Ibaadaat* which one has to make *qada* of or debts which one has to pay have to be fulfilled because these are not sins but *huquq (rights)*.

5. It is mentioned in a Hadith that the person who goes on hajj with *haraam* wealth, and then recites the following *dua*:

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Translation: O Allawh! I have presented myself over here in obedience to Your command.

(which is among the *duas* that have to be recited during hajj) Allawh Ta'ala replies to this *dua* by saying:

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Translation: "I do not accept your labbayk nor your sa'dayk. And your hajj has been flung back onto your face."

In other words, you have not presented yourself over here in obedience to My command. For, if you had presented yourself in obedience to My command, you would have spent your *halaal* wealth and come. Your hajj is not accepted because you have come to this great and pure place of Mine with your filthy wealth. You will not be fully rewarded although you will be absolved of your *fard* duty.

6. It is mentioned in a Hadith that when you meet a haji, make *salaam* to him, shake his hands, and ask him to make *dua* for forgiveness on your behalf. You should do this before he can even enter his house, i.e. the moment he returns from his hajj. You should ask him to make this *dua* for you because his sins have been forgiven. The person who returns from hajj is an accepted person in the sight of Allawh Ta'ala. There is, therefore, great hope in his *duas* being accepted. Inform him of whatever *dua* you wish him to make on your behalf irrespective of whether it be for this world or for the hereafter. However, you should do this before he can reach his house.

BOOK XV

RECITING THE QUR'AN

Reciting the Quran with Correct Pronunciation

It is *wâjib* to make efforts in reciting the Quran with correct pronunciation *(tajwîd)*. It is a sin to display complacency and laziness in this regard. There are many rules of *tajwîd*. However, we will mention those that are necessary and simple. You should take extreme care in differentiating the following letters and pronouncing them correctly:

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is not read with a full mouth, but is read with a full mouth. is soft, while is hard. is read with a full mouth. is pronounced with the side of the tongue touching the left side of the jaw-tooth. It is wrong to pronounce it with the front teeth. It is necessary to practice pronouncing this letter repeatedly. is soft, while is hard. is read with a full mouth.

1. The following letters are always read with a full mouth:

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2. When there is a *tashdîd* ( ) on a *noon* and *mîm*, you should read it with *ghunnah*. In other words, read the letter through your nose to the extent that it takes to read an *'alif*.

3. If a letter has a *fathah* ( ), *kasrah* ( ), or *dammah* ( ) and there is no *'alif, wâw*, or *yâ* after it; then do not read it by lengthening its pronunciation as is the habit of many girls. It is wrong to read it in this way. For example, it is wrong to read as , or as , or as . Wherever the *'alif, wâw*, or *yâ* is written, do not shorten it. In short, you should be particularly careful in differentiating between shortening and lengthening.

4. The *dammah* ( ) should be pronounced with a slight tinge of *wâw*, while the *kasrah* ( ) should be pronounced with a slight tinge of *yâ*.

5. If there is a *sukûn* on the *nûn* and it is followed by one of the following letters, then you should read it with *ghunnah*. The letters are:

Examples:

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6. Similarly, if any letter has two *fathahs*, two *kasrahs*, or two *dammahs* whereby they produce the sound of a *noon*, and this letter is followed by any of the above mentioned 15 letters, then you should also read it with *ghunnah*. Examples:

You can search for similar examples.

7. If a *nûn* has a *sukûn* and it is followed by a *râ* or *lâm*, then that *nûn* is not pronounced and it becomes completely joined into the *râ* and *lâm*. For example,

8. Similarly, if any letter has two *fathahs*, two *kasrahs*, or two *dammahs* whereby they produce the sound of a *nûn*, and this letter is followed by a *râ*, or *lâm*; even then that *nûn* is not pronounced and it becomes completely joined into the *râ* and *lâm*. For example,

9. If there is a *sukûn* on a *nûn* and it is followed by a *bâ,* then that *nûn* will be pronounced like a *mîm* and *ghunnah* will also be made. For example,
will be read as
Similarly, if any letter has two *fathahs*, two *kasrahs*, or two *dammahs* whereby they produce the sound of a *nûn*, and this letter is followed by a *bâ*, even then that *nûn* will be read as a *mîm*. For example,
will be read as
In some copies of the Quran, a small *mîm* is written above that letter, while other copies do not have it written. Whatever the case may be, this pronunciation will have to be followed wherever this is found.

10. If there is a *sukûn* on a *mîm* and it is followed by a *bâ*, then make *ghunnah* on that *mîm*. For example,

11. If a letter has two *fathahs*, two *kasrahs*, or two *dammahs* and the letter following it has a *sukûn*, then in place of reading the two *fathahs*, one *fathah* will be read and the *'alif* that is written will not be read, instead, the person will read a *nûn* that has a *kasrah* and join it to the letter that has got a *sukûn*. For example,
will be read as
Similarly, instead of reading two *kasrahs*, he will read one *kasrah* and join it with a *nûn*. For example,
will be read as
Similarly, instead of reading two *dammahs*, he will read one *dammah* and join it with a *nûn*. For example,
will be read as
In some copies of the Quran, a small *nûn* is written in-between the two letters. But if it is not written in any particular copy, this rule should still be followed.

12. If there is a *fathah* or *dammah* on the *râ*, it should be pronounced with a full mouth. For example,

But if there is a *kasrah* below the *râ*, it should be pronounced lightly. For example,

If there is a *sukûn* on the *râ*, then look at the letter preceding it. If the preceding letter has a *fathah* or *dammah*, then pronounce that *râ* with a full mouth. For example,

But if the preceding letter has a *kasrah*, then pronounce that *râ* lightly. For example,

There are certain places where this rule does not apply, however, you will not understand them now. In most places, the above-mentioned rules apply, therefore read them as mentioned.

13. If the *lâm* in

is preceded by a letter that has a *fathah* or *dammah*, then pronounce the *lâm* with a full mouth. For example,

But if it is preceded by a *kasrah*, then pronounce the *lâm* lightly. For example,

14. Wherever you find a *tâ marbûta* ( ) whether it is written separately or joined to another letter, ( ) and you wish to stop at that *tâ marbûta*, then it will be pronounced as a *hâ*. For example,

will be read as

Similarly,

will also be read according to the above rule.
15. If a letter has two *fathahs* and you wish to stop at that letter, then an *'alif* will be recited after that letter. For example,
will be read as
16. Wherever you find this sign ( ) in the Quran, you should elongate that word. For example, in the following word you should read the *'alif* by adding several other *'alifs* to it:

You should read the *wâw* by adding several other *wâws* to it:

You should read the *yâ* by adding several other *yâs* to it:
17. If you see any of the following signs, you should stop.

If you see any of the following signs, you should pause without breaking your breath. Thereafter, continue with your recitation.

If you see the following dots ( ) written twice in one verse, you have the choice of stopping at any **one** of the two places. You can stop at the first place and do not stop at the second place, or vice versa.
Where you see a ( ) written, do not stop over there. If any other signs are written anywhere, you have the choice of either stopping or not stopping. If there are two signs written, one above the other, then act according to the sign that is written on top.
18. When a letter has a *sukûn* and it is followed by a *tashdîd*, the first letter will not be read. For example, in the following words, the *dâl* will not be read:

In the following words, the *tâ* will not be read:

In the following words, the *tâ* ( ) will not be read:

In the following words, the *tâ* will not be read:

In the following words, the *qâf* will not be read:

However, if this letter which has a *sukûn* is a *nûn*, or is pronounced as a *nûn* on account of two *fathahs*, two *kasrahs*, or two *dammahs*; and the following letter is a *yâ* or *wâw* which has a *tashdîd*; then in such a case, a tinge of the *nûn* will remain in the pronunciation and the sound of the *nûn* will be created from the nose. For example:

19. In *Sûrah Hûd*, verse 41, the *kasrah* on the letter *râ* in the following word will not be pronounced like other *râs*. Instead, it will be pronounced with *'imâlah*. *'Imâlah* means to pronounce an *'alif* so that its sound resembles the sound of a *yâ* and to pronounce a *fathah* to resemble the sound of *kasrah*. The word is:

20. In *Sûrah al-Hujurât*, verse 11, the letter *sîn* in the following words is not joined to any letter and the *lâm* following it is joined to the next *sîn*. Based on this,

is read as:

21. In *Sûrah Âl 'Imrân*, verse 1, the *mîm* is joined to the *lâm* and when pronounced will produce the sound *"mîmal"*. It is wrong to pronounce it as *"mîm mal"*. The words are:

22. There are certain places in the Quran, which are pronounced in a certain way and in other situations they are pronounced in another way. You should bear these places in mind. Extract these places from the Quran and teach them to the girls and womenfolk. They are:
(a) Wherever the word ( ) appears in the Quran, the *'alif* that follows the *nûn* is not pronounced. Only the first *'alif* and the *nûn* is pronounced. It is read in this way:
(b) In *Sûrah al-Baqarah*, verse 245, the word is written with a *sâd* but pronounced as a *sîn*. In most copies of the Quran, a small *sîn* is written above the *sâd*. Even if it is not written, the *sîn* should still be pronounced. Similarly, in *Sûrah al-'A'râf*, verse 69, the word is written with a *sâd* but pronounced as a *sîn*.
(c) In *Sûrah Âl 'Imrân*, verse 144, in the word an *'alif* is written after the *fâ*, however, this *'alif* is not pronounced. This word is read as:

(d) In *Sûrah 'Âl 'Imrân*, verse 158, in the words
the *'alif* after the first *lâm* is written, but only one *'alif* is pronounced in the following way:

(e) In *Sûrah al-Mâ'idah*, verse 29, in the word the *'alif* is written after the *hamzah*, but not read. Instead, it is read in the following way:

(f) In *Sûrah al-'A'râf*, verse 103, in the word an *'alif* is written after the *lâm*. This *'alif* is not read. Wherever else in the Quran this word may appear, it will not be read. Instead it will be read as:

(g) In *Sûrah at-Taubah*, verse 47, in the word an *'alif* is written after the *lâm 'alif* ( ), however, this *'alif* is not read. Instead it is read as:

(h) In *Sûrah Hûd*, verse 68, in the word an *'alif* is written after the *dâl*, but it is not read. Instead, it is read as:

Similarly, in *Sûrah an-Najm*, verse 51, in the same word, an *'alif* is written after the *dâl* but not read.
(i) In *Sûrah ar-Ra'd*, verse 30, in the word an *'alif* is written after the *wâw*, but not read. Instead, it is read as:

(j) In *Sûrah al-Kahf*, verse 14, in the word an *'alif* is written after the *wâw*, but not read.
Similarly, in *Sûrah al-Kahf*, verse 23, in the word an *'alif* is not read. Instead, it is read as:

(k) In *Sûrah al-Kahf*, verse 38, in the word an *'alif* is written after the *nûn*, but not read. Instead, it is read as:

(l) In *Sûrah an-Naml*, verse 21, in the word an *'alif* is written after the *lâm*, but not read. Instead, it is read as:

(m) In *Sûrah as-Sâffât*, verse 68, in the word two *'alifs* are written after the first *lâm*. However, only one of the two *'alifs* is read. It is read as:

(n) In *Sûrah Muhammad*, verse 4, in the word an *'alif* is written after the *wâw*, but not read.
Similarly, in verse 31 of the same *sûrah*, in the word an *'alif* is written after the *wâw*, but not read.
(o) In *Sûrah ad-Dahr*, verse 4, in the word an *'alif* is written after the second *lâm*, but not read. Instead, it is read as:

Similarly, in verse 15 and 16 of the same *sûrah*, the word has been mentioned twice and in both places an *'alif* has been written after the second *râ*. Most of the people reading these words, stop at the first word and do not stop at the second word. When reading in this manner, the rule is that the *'alif* should be pronounced when reading the first word, and should not be pronounced when reading the second word. If someone does not stop at the first place, but stops at the second place, then even in this second place he should not pronounce the *'alif*. That is, irrespective of whether he stops at the second place or not, the *'alif* will not be read. If he stops at the first place, he must pronounce the *'alif*, if not, he must not pronounce it.
Note: At the beginning of *Sûrah at-Taubah, Bismillâhir Rahmânir Rahîm* is not written. The rule with regard to this is that if someone is reciting the verses before this *sûrah* and intends to continue reading, then upon reaching the beginning of this *sûrah*, he should **not** read *Bismillâh*. That is, he should commence this *sûrah* without reading *Bismillâh*. However, if a person commences his recitation at this *sûrah*, or recites a part of it, stops reciting and thereafter recommences with his recitation; then in both these cases he must read *Bismillâh*.
Special advice to the teacher: Teach all these rules one after the other, and teach them over several days by applying them in quarter *juz* or half *juz* at a time. Also ensure that the students practice on them.
things that are utilised in this world, there is nothing better than a pious woman. In other words, if a person is fortunate enough to get a pious wife, it will be a great blessing. It is also a mercy from Allawh Ta'âlâ that she is actually a comfort for the husband and a means for his success in this world and in the hereafter. A person enjoys comfort from such a woman for his worldly needs and she also assists him in fulfilling his religious duties.
2. It is mentioned in a Hadîth that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Marriage is **my** way and **my** *sunnah*." "The one who does not act upon my *sunnah* is not of me." That is, there is no relationship between him and me. This is actually a warning and a threat to the one who does not practice on the *sunnah* and a mention of Rasûlullâh's *sallallâhu 'alayhi wa sallam* anger on such a person. It is therefore necessary to be extremely cautious in this regard. Furthermore, how can a Muslim bear to have Rasûlullâh *sallallâhu 'alayhi wa sallam* displeased with him for even a moment. May Allawh Ta'âlâ grant us death **before** that day comes when a Muslim is able to bear the displeasure of Allawh and His Rasûl *sallallâhu 'alayhi wa sallam*.
It is mentioned in a Hadîth that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Marry so that I can be proud (of your numbers) on the day of judgement over the other nations." In other words, Rasûlullâh *sallallâhu 'alayhi wa sallam* likes his *'ummah* to be in large numbers and more than the other nations. If this happens, his *'ummah* will be carrying out more good deeds, and in so doing he will receive more rewards and gain closer proximity to Allawh Ta'âlâ. This is because whoever from his *'ummah* does good deeds, does so through his teachings. Therefore, the more people who act on his teachings, the more reward he will receive for conveying those teachings. We also learn from this that whenever and however possible, we should undertake to carry out those tasks and actions that will take us closer to Allawh Ta'âlâ, and that we should not display any laziness in this regard.
It is mentioned in a Hadîth that on the day of judgement the people will be standing in 120 lines. Out of these, 40 lines of people will be from the other nations while 80 lines of people will be from the *'ummah* of Rasûlullâh *sallallâhu 'alayhi wa sallam*. Glory be to Allawh! How beloved Rasûlullâh *sallallâhu 'alayhi wa sallam* is to Him.
The one who is able to (fulfil the rights of a wife) should marry. As for the one who does not have sufficient wealth (to fulfil the rights of a wife), he should fast. That is, he should fast so that there will be a decrease in his desires. Fasting is actually a means of curbing his desires. If a person does not have a very dire need for women, and instead has an average need, and he is able to pay for her basic necessities, then *nikâh* is *sunnat-e-mu'akkadah* for such a person. As for the person who has a very urgent need, *nikâh* will be *fard* upon him. This is because there is a fear that he will commit adultery and thereby get the sin of committing a *harâm* act. If a person has a very urgent need but is financially incapable of maintaining a wife, then such a person must fast abundantly. Later, when he has sufficient funds to maintain a wife, he must get married.
3. It is mentioned in a Hadith that children are the flowers of *jannah*. This means that the amount of joy and happiness one will experience on seeing the flowers of paradise, that same amount of joy and happiness is experienced when he looks at his children. And we know fully well that children can only be obtained through marriage.
4. It is mentioned in a Hadîth that when the status of a person is increased in *jannah*, he asks out of wonder: "How did I receive all this?" (That is, "How did I receive such a high status when I hadn't carried out so many good deeds to deserve such a status?") It will be said to this person that this high status is on account of your children asking for forgiveness on your behalf. In other words, your children had asked for forgiveness on your behalf. In return for that, you have been accorded this status.
5. It is mentioned that the child who is born out of a miscarriage (i.e. it is born before the due date) will "fight"(wrangle) with its Creator when its parents are entered into *jahannam*. In other words, this child will go to extremes in interceding on behalf of its parents and will ask Allawh Ta'âlâ to remove its parents from *jahannam*. Through His bounty, Allawh Ta'ala will accept the intercession of this child and He will be soft and lenient towards it. It will be said to this child: "O *siqt* (which means, miscarried foetus) who is quarrelling with its Lord! Enter your parents into *jannah*." So this child will draw its parents out of *jahannam* with its navel cord and enter both of them into *jannah*. We learn from this, that children of this sort, who are actually a by-product of marriage, will also be of help in the hereafter.
6. It is mentioned in a Hadith that when the husband and wife look at each other (with love), Allawh Ta'âlâ looks at both of them with mercy.
7. It is mentioned in a Hadith that Allawh Ta'âlâ has taken it upon Himself (i.e. out of His mercy, He as taken the responsibility) of helping the person who gets married in order to attain purity from that which Allawh has made *harâm*. In other words, the person who marries in order to save himself from adultery with the intention of obeying Allawh Ta'âlâ, Allawh will help and assist him in his expenses and other affairs.
8. It is mentioned in a Hadîth that two rak'ats of salât performed by a married person is better than 82 rak'ats performed by an unmarried person. In another Hadith, 70 rak'ats have been mentioned instead of 82 rak'ats. It is possible that this means that 70 rak'ats are written in favour of the person who fulfils the necessary rights of his wife and family, and that 82 rak'ats are in favour of the person who apart from fulfilling their necessary rights, serves them more with his life, wealth and good habits.
9. It is mentioned in a Hadîth that it is a major sin for a person to be neglectful with regard to those whom he is responsible for (and to have shortcomings in fulfilling their needs).
10. It is mentioned in a Hadîth that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "I have not left behind any test and tribulation on men more harmful than women." In other words, of all the things that are harmful for men, women are the most harmful. This is because, out of his love for a woman, a man loses all his senses, so

much so that he does not even take the commands and orders of Allawh Ta'âlâ into consideration. Therefore, a person must not fall in love with a woman in such a way that he has to act contrary to the *Sharî'ah*. For example, her demands for her food and clothing are more than what the husband can afford. In such circumstances, never accept any bribes in order to supplement your present income. Instead, give her from the *ḥalâl* earnings which Allawh Ta'âlâ has blessed you with. You should continue teaching your womenfolk and inculcate respect and good manners in them. Do not allow them to become impudent and disrespectful. The intellect of women is deficient, it is therefore incumbent to take special measures in reforming them.

11. It is mentioned in a Hadîth that you should not propose to a girl when your fellow Muslim brother has already proposed to her until he gets married or gives up this proposal. In other words, when a person has sent a proposal to a particular family and there is a likelihood of their replying in the affirmative, another person should not send a proposal to that same family. However, if they reject this first person, or he himself changes his mind, or they are not too happy with him and are still hesitant in giving a reply, it will be permissible for another person to send a proposal for the same girl.

The same rule applies to the transactions of buying and selling. That is, if a person is busy buying or selling something, then as long as they do not separate or abandon the transaction, another person should not enter into their transaction and should not offer a price above or below that which has been already offered when there is an indication that they are about to come to an agreement. Understand this well, and know that a *kâfir* is also included in this rule.

12. It is mentioned in a Hadith that a woman is either married because of her *Dîn*, her wealth or her beauty. Choose the one with *Dîn*, may your hands become dusty. In other words, a man may prefer a woman who is religiously inclined. While another may prefer one who is wealthy. While yet another may prefer one who is beautiful. However, Rasûlullâh *ṣallallâhu 'alayhi wa sallam* says that one should choose a religiously inclined woman and that it is preferable to marry such a woman. However, if the circumstances are such that a woman is very pious but at the same time she is so ugly that one's nature does not find her acceptable and there is a fear that if he marries such a woman there will be no mutual understanding between them, and that he will be neglectful in fulfilling her rights, then in such a case he should not marry such a woman. "May your hands become dusty" is an Arabic mode of expression which is used on different occasions. In this context, it is meant to create a yearning and a desire for a pious woman.

13. It is mentioned in a Hadîth that the best wife is one whose *mahr* is very simple. That is, it is very easy for the man to fulfil her *mahr*. These days, there is the habit of specifying a very high *mahr*. People should abstain from this.

14. It is mentioned in a Hadîth that you should look for a good place for your sperms because a woman gives birth to children that resemble her brothers and sisters. In other words, marry a woman who comes from a pious and noble family because the children generally resemble the maternal relations. Although the father also has some influence over the child's resemblance, we learn from this Hadîth that the mother's influence is greater. If the wife is from a disreputable and irreligious family, the children who will be born will be similar to that family. But if this is not so, then the children who will be born will be pious and religious.

15. It is mentioned in a Hadîth that the greatest right that a woman has to fulfil is to her husband, and that the greatest right that he has to fulfil is to his mother. In other words, after the rights of Allawh and His Rasûl *ṣallallâhu 'alayhi wa sallam* the woman has a very great right to fulfil to her husband, so much so that the husband's rights supersede the rights of her parents. As for the man, after the rights of Allawh and His Rasûl *ṣallallâhu 'alayhi wa sallam*, the greatest right that he has to fulfil is to his mother. We learn from this that the right of the mother supersedes that of the father.

16. It is mentioned in a Hadîth that if anyone of you wishes to engage in sexual intercourse with his wife, he should recite the following *du'â*:

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The virtue of this *du'â* is that if a child is conceived through this intercourse, *shayṭân* will not be able to harm this child in any way.

17. There is a lengthy Hadîth in which Rasûlullâh *ṣallallâhu 'alayhi wa sallam* addressed 'Abdur Raḥmân bin 'Auf *raḍiyallâhu 'anhu* asking him to have a *walîmah* even if it is with one sheep. In other words, even if you possess very little, you should spend. It is preferable to have the *walîmah* after engaging in sexual intercourse with one's bride. However, many *'ulamâ* have permitted it immediately after the *nikâh* as well. It is *mustaḥab* to have a *walîmah*.

The Detestation of Divorce

1. It is mentioned in a Hadîth that of all the permissible actions, divorce is the most detestable in the sight of Allawh Ta'âlâ. The meaning of this is that divorce has been permitted at times of necessity. However, when there is no need, it is extremely detestable. The reason for this is that the purpose of marriage is to foster mutual understanding, mutual love, and comfort for the husband and wife. Divorce wipes out all these factors, shows ingratitude to the favours of Allawh Ta'âlâ, the husband and wife become distressed, and it results in mutual enmity. Based on this, it also results in enmity towards the wife, her family and her relatives. As far as possible, one should **never ever** intend to divorce one's wife. In all their dealings, the husband and wife should try and accommodate each other and live with love for each other. However, if there is no way that they can live together, there will be no harm in divorce. Understand this well.

2. It is mentioned in a Hadîth: "Marry and do not divorce (unnecessarily) because Allawh Ta'âlâ does not love those men who go around 'tasting' and those women who go around 'tasting'." In other words, Allawh Ta'âlâ does not like divorce to take place unnecessarily thereby resulting in the man entering into a second marriage and the woman entering into a second marriage. However, if there is a dire need, there will be no harm in this.

3. It is mentioned in a Hadîth that women should not be divorced except on account of immorality. This is because Allawh Ta'âlâ does not love a man who goes around 'tasting' and a woman who goes around 'tasting'. We learn from this that if there is any shortcoming in her purity and chastity, it will be permissible to divorce her. If there is any other similar reason, there will be no harm in divorcing.

4. It is mentioned in a Hadith that you should marry but do not divorce because by divorcing, the *('arsh)* throne of Allawh Ta'âlâ begins to tremble.

5. It is mentioned in a Hadîth that *shayṭân* places his throne on water and then sends out his armies in order to delude and distract people. From among all these armies of his, the closest to *shayṭân* in rank and status is the one who was the most successful in spreading the most amount of mischief. From among these, one of them will come to *shayṭân* and inform him: "I have caused so and so mischief". *Shayṭân* will reply: "You have done nothing." (i.e. you have not really caused much mischief). From among them, another one comes and says: "I went to a particular person and did not leave him until I caused a separation between him and his wife." Upon hearing this, *shayṭân* brings him close to him, embraces him and says: "You have indeed done a great job." In other words, *shayṭân's* happiness is when husband and wife are separated. Therefore, as far as possible Muslims should not make *shayṭân* happy.

6. It is mentioned in a Hadîth that the fragrance of *jannah* is *ḥarâm* upon a woman who asks for a divorce without any real need. That is, she is committing a major sin. However, if she dies with *'Imân*, she will eventually be entered into *jannah* after being punished for all her evil actions.

7. It is mentioned in a Hadîth that the *muntazi'ât* and the *mukhtali'ât* are actually *munâfiqât*. The *muntazi'ât* are women who tear themselves away from the control of their husbands by committing actions which cause the husbands to be displeased with them and thereby divorce them. As for the *mukhtali'ât*, they are women who ask for *khula'* without any real need. The meaning of *munafiqât* is that this trait is normally found in the hypocrites who expose a particular fact when in their hearts they conceal something else. Outwardly, *nikâh* is supposed to be forever, and here she is asking for separation! Such a woman is a sinner although she is not regarded as a *kâfir*.

The Virtues of Reciting the Quran

1. It is mentioned in a Hadîth that when anyone of you wishes to converse with his Creator, he should recite the Quran. In other words, reciting the Quran is like conversing with Allawh Ta'âlâ. The wealthiest people are those who carry the Quran. That is, those in whose hearts Allawh Ta'âlâ has placed the Quran. This means that there is no one wealthier than the person who reads the Quran and thereafter practices upon it. Through the *barakah* of practising upon it, Allawh Ta'âlâ grants the person internal wealth and external prosperity. Ḥasan Baṣri *raḥmatullâhi 'alayh* relates that there was a person who used to constantly come to 'Umar *raḍiyallâhu 'anhu* for his worldly needs. So 'Umar *raḍiyallâhu 'anhu* ordered this person to go and read the book of Allawh (i.e. the Quran). This person went away and 'Umar *raḍiyallâhu 'anhu* did not see him again. Later, when he met him, 'Umar *raḍiyallâhu 'anhu* began complaining to him. (i.e. he complained to him saying: "I was searching for you, where did you disappear?" When a person frequently visits someone and then he suddenly stops visiting him, the latter becomes worried as to where he has disappeared or what is his condition) This person replied: "I have found in the book of Allawh that which has made me self sufficient and independent of 'Umar." In other words, I have found such a verse in the Quran through which my eyes have turned away from the creation and I have begun

to place my complete trust in Allawh Ta'âlâ. I used to come to you for my worldly needs, now what is the need for me to come. When mentioning the verse which he had found, the person was most probably referring to the following verse and other verses which contain a similar subject matter:
"Your sustenance is in the sky, and that which you have been promised (also comes from the sky)."
In other words, your sustenance and all your other needs have been provided for from Our court, so what is the need to turn to others?
2. It is mentioned in a Hadîth that the most virtuous form of *'ibâdah* is the recitation of the Quran. That is, after all the *farḍ* acts, the recitation of the Quran is the most virtuous of all the *nafl* acts.
3. It is mentioned in a Hadîth that you should honour those who have memorized the Quran. The person who honours them has in fact honoured Me. And it is obvious that it is *wâjib* to honour Him.
4. It is mentioned in a Hadîth that the best among you is the one who learns the Quran and teaches it.
5. It is mentioned in a Hadîth that on the day of judgement, the parents of the person who learns the Quran and practices on its injunctions shall be made to wear a crown, the light of which will be brighter than the sun which illuminates your homes in this world. In other words, the light of that crown will be brighter than the light of the sun through which it illuminates your homes in this world.
If the person's parents will be accorded such a high status, what do you think the status of that person will be who practices on the laws and injunctions of the Quran?
6. It is mentioned in a Hadîth that the person who recites the Quran and thereafter thinks to himself that someone else has been granted a bounty greater than this bounty (the bounty of being able to recite the Quran), then without doubt he has despised something that Allawh Ta'âlâ has elevated, and elevated something that Allawh Ta'âlâ regards as despicable and insignificant. It is not befitting of a person who knows the Quran to speak in harsh terms with one who addresses him harshly and disrespectfully. Nor should he speak ignorantly with one who addresses him ignorantly. Instead, he should forgive him and overlook his faults out of honour and respect for the Quran.
In other words, it is necessary for the *'ulamâ* and those learned in the Quran to regard the knowledge of the Quran as the greatest and the most virtuous. If they attach more importance to any worldly thing other than the knowledge of the Quran, then they have in fact despised something that Allawh Ta'âlâ has elevated. And if you despise something that the ruler has elevated, it is regarded as a major crime. It is also necessary on those learned in the Quran to abstain from conversing with people in an ignorant and disrespectful manner because the honour and respect of the Quran demands this from them. If anyone behaves ignorantly with them, they should forgive him.
7. It is mentioned in a Hadîth that Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "The Quran is more beloved to Allawh Ta'âlâ than the heavens, the earth and whatever is in between them." In other words, the status of the Quran is higher than the entire creation, and Allawh Ta'âlâ loves the Quran the most.
8. It is mentioned in a Hadîth that the person who teaches a single verse to anyone becomes his master. It is not befitting for the student to abstain from helping his master at the time of need. Nor should he give preference to anyone other than his teacher if the other person is not higher in status than his teacher. If the student commits any of these acts, he has in fact broken one of the circles of Islam. In other words, by his doing this, he has put into Islam a great evil and abstained from fulfilling a great order of the *Sharî'ah*. The consequences of this is that there is a fear that he will be punished in this world and in the hereafter.
9. It is mentioned in a Hadîth that Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "The person who does not respect the elderly, does not show mercy to the young and does not fulfil the rights of the *'âlim* is not from my *'ummah*."
The person who recites the Quran and teaches it is also included in this Hadîth. The meaning of this Hadîth is that the person who has any of these qualities is out of the *jamâ'ah* of Rasûlullâh *ṣallallâhu 'alayhi wa sallam* and his *'Imân* is very weak. It is therefore necessary to respect the old, be merciful towards the young, and to honour, respect and serve the *'ulamâ*.
10. It is mentioned in a Hadîth that the person who reads the Quran, understands its meanings and commentary, and yet does not practice on it, has made his abode in hell. In other words it is a major sin to read the Quran and not to practice on it. However, ignorant people should not rejoice under the assumption that they have not studied the Quran so if they do not practice on it there is no harm. This is because an ignorant person will receive a double punishment: one for not seeking knowledge, and the other for not practising.
11. It is mentioned in a Hadîth that Rasûlullâh *ṣallallâhu 'alayhi wa sallam* was told: "A certain person recites the Quran the entire night but in the morning he goes around stealing." Rasûlullâh *ṣallallâhu 'alayhi wa sallam* replied: "Very soon, his recitation of the Quran will stop him from stealing." That is, through the *barakah* of this recitation, he will abandon this habit of stealing.
12. 'Alî *raḍiyallâhu 'anhu* narrates that Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "The person who reads the Quran, memorizes it, considers its *ḥalâl* to be *ḥalâl* and its *ḥarâm* as *ḥarâm* - Allawh Ta'âlâ will enter him into *jannah* and accept his intercession on behalf of ten persons from his family who were originally condemned to hell and upon whom hell had become *wâjib*.
13. It is mentioned in a Hadith that the person who listens to a single letter of the Quran while he is in a state of *wuḍû*, 10 rewards will be written in his favour, 10 sins will be wiped out, and his status will be elevated by 10. The person who recites a single letter of the Quran while he is sitting down and offering his ṣalât, 50 rewards will be written in his favour, 50 sins will be wiped out, and his status will be elevated by 50. The person who recites a single letter of the Quran while standing shall have 100 rewards written in his favour, 100 sins wiped out, and his status elevated by 100. Allawh Ta'âlâ will write one *du'â* in favour of the person who recites the Quran and completes it. This *du'â* will be accepted immediately or after some time.
14. It is mentioned in a Hadîth that the person who recites the Quran, praises Allawh Ta'âlâ, sends salutations to Rasûlullâh *ṣallallâhu 'alayhi wa sallam* and asks forgiveness from Allawh Ta'âlâ has in fact asked for success from its appropriate place. In other words, he followed the appropriate method of making a *du'â* whereby it is hoped that it would be readily accepted. In this context, praising Allawh Ta'âlâ means that one should say *"Alḥamdulillâh"* or words that have a similar meaning. To make *du'â* in this way after having recited the Quran has a special effect in the acceptance of *du'âs* as is apparent from this Hadith.
15. It is mentioned in a Hadîth that you should teach *Sûrah al-Wâqi'ah* to your womenfolk because it is the *sûrah* of wealth. In other words, by reciting this *sûrah*, one becomes wealthy and all the necessary expenses can be paid easily. Apart from this, one is endowed with internal "wealth" as well. As mentioned in another Hadîth that the person who recites *Sûrah al-Wâqi'ah* every night will never experience any shortage in his sustenance. Since women are weak-hearted, they become extremely distressed at the slightest hardship. It is for this reason that they have been specifically mentioned. On the whole, this *sûrah* is beneficial to all those seeking wealth; whether they be male or female.
16. The best reciter of the Quran is that person whom when he is heard, you get the impression that he is fearing Allawh Ta'âlâ. This means, that he reads with attention and concentration similar to that of a frightened person speaking in the presence of a king or ruler, ever on-guard that he does not say or do anything out of place.
The best way of reciting the Quran is for the person to make *wuḍu'*, sit in the direction of the *qiblah* with humility, and begin his recitation thinking that he is conversing with Allawh Ta'âlâ. If he understands the meaning of the words, he should ponder over the meanings. Wherever the words of mercy are mentioned, he should ask for Allawh's mercy. Wherever His punishment is mentioned, he should ask for refuge in Allawh from His punishment. On completing his recitation, he should praise Allawh Ta'âlâ, send salutations to Rasûlullâh *ṣallallâhu 'alayhi wa sallam*, ask for forgiveness, ask for any of his other needs, and then send salutations to Rasûlullâh *ṣallallâhu 'alayhi wa sallam* at the end. While reciting the Quran, as far as is possible, do not allow other thoughts to enter the mind. If you happen to think of something, do not worry about it, it will disappear on its own. When reciting the Quran, try and wear clean clothes.

A Few Masâ'il related to Divorce

1. When it becomes necessary to issue a divorce, there are three ways in doing so: (a) the most preferable method, (b) a good method, (c) a *bid'ah* and *ḥarâm* method.

The most preferable method: is that the husband issues **one** divorce to his wife while she is pure, i.e. not experiencing *hayd* or *nifâs*. A further condition is that he must **not** have engaged in sexual intercourse with her in this entire period of her purity. He must not issue any other divorce till the end of the expiry of her *'iddah*. The moment her *'iddah* expires, the *nikâh* will come to an end and there is no need to issue any further divorce. This is because divorce has only been permitted at the time of extreme need. Accordingly, there is no need to issue several divorces.

The good method: is that the husband issues three divorces over a span of three periods of her purity. In addition to this, he should not engage in sexual intercourse with her during these three periods.

The *bid'ah* and *harâm* method: is that which is contrary to the above two methods, e.g. he issues three divorces in one sitting, he issues a divorce while his wife is in her *hayd*, he issues a divorce in her period of purity but he had already engaged in sexual intercourse with her in that very period of purity. In all these cases, although divorce will take place, he will be committing a sin for adopting such methods.

Understand all this very well. All the above situations (i.e. all the three methods) apply when sexual intercourse with the wife has taken place or they have at least met in privacy and solitude (the details of which have been mentioned in the relevant chapters). If they did not engage in sexual intercourse or did not meet in privacy and solitude, the rules are mentioned in the next *mas'ala*.

2. Once *nikâh* has been performed with a woman but they did not engage in sexual intercourse as yet, it is permissible to divorce such a wife irrespective of whether she is in her *hayd* or not. However, he should issue only one divorce.

GLOSSARY

Explanation of Islamic Terms

'Âlim: One who has attained a considerable amount of Islamic knowledge. He could also be referred to as an Islamic scholar.

Barakah: Literally means "blessings". It refers to the experiencing of abundance in things which are apparently insignificant or little, both in value and amount.

Bid'ah: Literally means "innovation". In Islam it refers to introducing new things into religion which have no basis in the Quran or Sunnah, and in addition to this, to regard these new things as acts of 'ibâdah. A bid'ah is a major sin in Islam.

Du'â ul-maghfirah: Supplicating to Allawh Ta'âlâ and asking Him for His forgiveness.

'Îlâ': Annulment of a marriage after the husband's sworn testimony to have refrained from sexual intercourse with his wife for a period of at least four months. For further details, refer to the chapter on 'îlâ'.

Fard: Literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fard act is a major sin. Rejecting a fard act amounts to kufr.

Fatwâ: A formal legal opinion or verdict in Islamic law.

Ghayr mahram: Refers to all those persons with whom marriage is permissible. Based on this, it is incumbent to observe purdah with all ghayr mahrams.

Ghîbah: Slander or backbiting.

Hayd: Monthly periods or menstruation experienced by a woman.

Hajj: Literally means "pilgrimage". In Islam it refers to the annual pilgrimage to Makkah.

Halâl: That which is lawful or permissible in Islam.

Harâm: That which is unlawful or prohibited in Islam.

Hûr: Refers to the large-eyed women of jannah, promised to the believers.

'Ibâdah: Literally means "worship". In Islam it refers to all those acts of worship which one renders to Allawh Ta'âlâ.

'Iddah: A period of waiting during which a woman may not remarry after being widowed or divorced. For further details, refer to the chapter on 'iddah.

Ihrâm: Two pieces of unstitched cloth donned by the person performing hajj or 'umrah.

Jahannam: Hell.

Jamâ'ah: A group, party, community.

Jannah: Paradise.

Kâfir: Literally means "a disbeliever". In Islam it refers to one who rejects Allawh and does not believe in Muhammad *sallallâhu 'alayhi wa sallam* as the final messenger of Allawh.

Kaffârah: Literally means "penance, atonement, expiation". In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act. For further details, refer to the chapter on kaffârah.

Khula': Divorce at the instance of the wife who must pay a compensation. For further details, refer to the chapter on khula'.

Kuffâr: Plural of kâfir.

Li'ân: Sworn allegation of adultery committed by either husband or wife. For further details, refer to the chapter on li'ân.

Madrasah: Literally means "a school". Also used to refer to a religious school.

Maghrib: Literally means "evening or sunset". Also refers to the time of sunset and the salât that is offered thereafter.

Mahr: Dower or bridal money.

Mahram: Refers to the person with whom marriage is not permissible and with whom strict purdah is not incumbent.

Mahrul mithl: The dower or bridal money that is equal to or similar than that which was given to a girl's paternal grandmothers. For further details, refer to the chapter on mahrul mithl.

Masâ'il: Plural of mas'ala.

Mas'ala: Literally means "an issue, problem or question". In Islamic jurisprudence, it refers to a rule or regulation.

Mustahab: Literally means "preferable or desirable". Refers to that act which was carried out by Rasûlullâh *sallallâhu 'alayhi wa sallam* or the Sahâbah occasionally. Carrying out these actions entails reward and leaving them out does not entail punishment.

Nafl: Optional.

Nadhr: A vow or solemn pledge.

Nifâs: Refers to the flowing of blood after child-birth.

Nikâh: Marriage.

Purdah: An Urdu word meaning "seclusion". It is an equivalent of the Arabic word "hijâb". Refers to the seclusion of women from strangers. There are different stages of purdah, the highest of which is that the woman should not come out of her home except for a valid Islamic reason.

Qadâ': Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed out due to some reason or the other.

Qadiani: A heretical sect which regards Mirza Ghulam Ahmad Qadiani as a prophet of Allawh. Qadianis are regarded as disbelievers.

Qiblah: The direction in which one faces when offering salât.

Qurbâni: Literally means "sacrifice". In Islam it refers to the sacrificing of animals solely for the pleasure of Allawh Ta'âlâ on the day of 'îd ul-ad'hâ and the two days following it.

Rahmah: Mercy.

Ramadân: The ninth month of the Islamic calendar which is regarded as the most sacred month.

Salâm: Literally means "peace".
Sharî'ah: The Islamic Law.
Shayṭân: Satan or the devil.
Shî'ah: A heretical sect found primarily in Iran.
Sunnat-e-
Mu'akkadah: Refers to those actions which Rasûlullâh *ṣallallâhu 'alayhi wa sallam* carried out continuously. It is a sin to leave out such a sunnah without any valid excuse.
Sunni: Refers to those who belong to the Ahlus Sunnah wal Jamâ'ah. This term is generally used as an opposite to Shî'ah.
Surmah: Antimony. A black powdery substance that is applied to the eyes. It is sunnah to apply surmah.
Ṭalâq: Divorce.
Ṭalâq-e-
kinâyah: A divorce that is issued in vague terms without clearly uttering the words of ṭalâq.
Ṭalâq-e-ṣarîh: A divorce that is issued in clear terms without leaving any vagueness or doubt.
Ṭalâqul bâ'in: A divorce which causes the annulment of the marriage. If a person wishes to retain his wife to whom he had issued a ṭalâqul bâ'in, he will have to remarry her, i.e. their nikâh will have to be re-performed.
Ṭalâqul
mughallaẓah: A divorce which not only causes the annulment of the marriage, but if the couple wish to remarry, the woman will have to marry another person first, when he divorces her or passes away, only then can she remarry her first husband.
Ṭalâqur raj'î: A revocable divorce.
For further details with regard to all the above forms of ṭalâq, refer to the relevant chapters.
'Ulamâ: Plural of 'âlim.
'Ummah: Literally means "community or nation". Here it refers to the Muslim community and nation.
Wâjib: Literally means "obligatory". In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a wajib without any valid reason makes one a fâsiq and entails punishment.
Wali: In the context of marriage or divorce, it refers to the legal guardian of a minor.
Walîmah: Refers to the feast that is organized after a marriage. It usually takes place after the bride and bride groom have spent a night together.
Wuḍû': Literally means "purity or cleanliness". In Islamic terminology it refers to the act of washing oneself before offering ṣalât.
Ẓihâr: Likening one's wife to one's mother. It is a form of divorce. For further details, refer to the chapter on ẓihâr.

BOOK XVI

THE IMPORTANCE OF KNOWLEDGE

Allawh Ta'ala says: "Allawh raises in rank those who believe among you and those who have been given knowledge." That is, Allawh Ta'ala elevates the rank of those who have brought Iman among you. That is, they have completed their Iman by doing good deeds and following the *Shariah*. It should be noted that wherever the Quran and the Hadith mention any virtue of bringing Iman, they refer to **complete Iman**. He also elevates the rank of those who have been given knowledge over those who have not been given knowledge. Here, the lofty status of the knowledgeable has been established from the Holy Quran. First He praised those who have brought faith. Thereafter, He specifically mentions the people of knowledge and says that they have very high ranks. And when Allawh Ta'ala says that a particular person is of a high rank, how great that person must be! In another place Allawh Ta'ala says: "Say, (O Muhammad!), are those who know equal to those who know not?" Here the question is used for negation. That is, those who have attained knowledge are much higher than those who have not.

Ahadeeth Related to the Acquisition of Knowledge

1.There is a Sahih Hadith which has been narrated in the Jaami as-Sahih: "Seeking knowledge is compulsory (fard) on every Muslim." (irrespective of whether he is a male or a female). We know that to leave out a compulsory act is a major sin. It should be also known that it is compulsory to learn the method of doing an act which in itself is compulsory. And it is *mustahab* to learn the method of doing something that is *mustahab*. So if salaat is fard, then to learn the *mas'alas* in regard to it are also fard. The same applies to fasting and other acts of *Ibadah*. If a person is employed somewhere or starts a business, etc., it becomes incumbent upon him to learn and put into practice the rules of the *Shariah* that are connected to employment, business transactions, etc. All this that has been explained is in regard to that knowledge which is compulsory on every person. There are other branches of knowledge which, if acquired by a few people, absolve the rest of the community from acquiring them. For example, it is necessary to have at least one *Aalim* in every town and city who is well versed in the Quran, Hadith, jurisprudence, etc. He must be able to defend Islam against the onslaughts of the opposition, and if asked a *mas'ala*, he must be able to answer it with ease. To acquire knowledge of this type is not compulsory on every person. However, if someone has the time, the desire and the opportunity to acquire this type of knowledge despite it not being compulsory on him, then to acquire it will be *mustahab* and there is great reward in it. This was a brief explanation to show that the acquisition of knowledge is compulsory.

2. It is mentioned in a Hadith that Rasulullah sallAllawhu alayhi wa sallam said: "When Allawh desires good for a person, He gives him an understanding of the Deen. I am a distributor of knowledge and Allawh is the real giver." (Bukhari and Muslim)

3. It is also related in a Hadith that when a person dies, his deeds are cut off, except the reward of three deeds: (1) *sadaqah-e-jaariyah* (continuous charity - example endowing a property, building, well, or musjid in the name of Allawh), (2) knowledge which benefits the people (for example by teaching, writing books, etc.), (3) a pious child that makes *duas* for the deceased. (Muslim) The meaning of this Hadith is that the reward of all good deeds ceases once the person dies. This is so because a dead person cannot do any good, so why should he get any reward? However, these three deeds are such that their rewards continue after death as well. These deeds are such, that they continue even after death because in *sadaqah-e-jaariyah* the people continue benefitting from it. Similarly, the benefit of knowledge also continues. And pious children make *duas* for their parents, so this act also remains after one's death.

4. Kathir bin Qays (he is a *taabi'ee* - a *taabi'ee* is one who saw a Sahabi in a state of Islam and also died as a Muslim) relates: "I was sitting in the musjid of Damascus with Hadrat Abu Darda radiAllawhu anhu. A person came to Hadrat Abu Darda radiAllawhu anhu and said: "O Abu Darda, I have left Madinah and come to you so that I may learn a particular Hadith from you. I have been given to understand that you have heard this Hadith from Rasulullah sallAllawhu alayhi wa sallam. I have not come to you for any other purpose." Hadrat Abu Darda replied: "Without doubt, I have heard Rasulullah sallAllawhu alayhi wa sallam saying: "Whoever takes a path seeking knowledge therein, Allawh Ta'ala will make easy for him, a path to *jannah*. The angels, out of happiness, will place down their wings for the seeker of knowledge (laying down the wings is out of humility for the seeker of knowledge. Or it means that they have kindness and mercy for the seeker of knowledge, the result of which is making *dua* for his success. This is a sign that the person is accepted in the eyes of Allawh because angels are sinless and are the special servants of Allawh. To be accepted by the angels is like being accepted by Allawh Ta'ala because your friend's friend is also your friend) and whatever is in the heavens and the earth seek forgiveness for the seeker of knowledge (that is they seek forgiveness for his sins) and even the fish in the sea seek forgiveness for him. It is apparent that the disbelievers and the *shayateen* are not included among those who seek forgiveness, because they do not deserve this bounty. If they disobey the Creator, how can they have good relations with the friends of the Creator? This is something that is obvious, therefore it was not mentioned in the Hadith. The *Ulama* say that it refers to all animals and not only fish. Fish have been specifically mentioned because water comes into existence through the *barakah* of the *ulama* and it is also the source of life, and we also know that fish are dependent on water. The superiority of an *aalim* over an *aabid* (worshipper) is like the superiority of the fourteenth moon over all the stars. In other words, it is as if the *aalim* is the fourteenth moon and the worshipper is like the

stars. The *aalim* is likened to the moon of the fourteenth night which illuminates the entire universe. Because the benefit of knowledge extends to others as well, and the entire universe is illuminated with this knowledge, he has therefore been likened to the moon of the fourteenth night. As for the worshipper, his benefit is restricted to himself. Others cannot benefit from him. He has therefore been compared to the stars. If someone argues that by looking at the *aabid* one also yearns to do *Ibaadat* and that through the blessings of his *Ibaadat*, the mercy of Allawh descends on the people. And in the same way, the land is also illuminated by the stars. Then the answer to all this is that all these benefits are nothing compared to the benefits of the *aalim* and the moon. In fact, they are not even worthy of consideration.

Aalim in this context refers to that person who knows more than the basic tenets (such as salaat, fasting, etc.) of Islam while an *aabid* refers to that worshipper who has a basic knowledge of Deen and occupies himself in *Ibaadat* and is not inclined towards intellectual pursuits. It does not refer to an ignorant worshipper because what *Ibaadat* can he make, and how can his *Ibaadat* be correct? It is therefore necessary for the *aabid* to have a basic knowledge of the Deen.

There is no doubt that the Ulama are the inheritors of the Prophets. We know that they did not leave behind any *dinars* or *dirhams* (i.e. they did not make anyone inheritors of worldly possessions). They did not leave behind any inheritance besides knowledge. So the one who acquires this knowledge has in fact acquired a lot of good. (This Hadith has been quoted from Mishkaat and narrated by Imam Ahmad, Tirmidhi, Ibn Majah, Abu Daud and Daarimi).

5.Hadrat Abdullah bin Abbas radiAllawhu anhu narrates that to acquire and transmit knowledge (by writing etc) for a portion of the night is better than making *Ibaadat* for the entire night. (Daarimi). One should understand that by mentioning all these virtues of knowledge, it does not mean that optional prayers should be discarded completely. Instead, some time should be kept aside for optional prayers. However, more time should be spent in intellectual pursuits because this is the greatest form of *Ibaadat*. Knowledge in the above context refers to Deeni knowledge.

6. It is mentioned in a Hadith: "*Wayl* is for the one who has no knowledge." (*Wayl* is the name of a pit in hell as has been mentioned in another Hadith. It also means destruction or terrible doom). In other words, the abode of a *jaahil* (ignorant person) is hell because very seldom does a *jaahil* die with Iman.

7. It is related in a Hadith that Rasulullah sallAllawhu alayhi wa sallam said: "I swear by Allawh that He will not put any of His beloved servants into hell." This Hadith has been narrated through a correct chain of narrators in Jaami as-Sagheer. It is obvious that only an *aalim* who practises on his knowledge can be the beloved and close one of Allawh. As for the *jaahil*, he can never be accepted by Allawh. In order to save one's self from the fearful punishment of Allawh Ta'ala and gain His pleasure, it is necessary for one to occupy oneself with knowledge and to practise on that knowledge. A poet says: "Whatever difficulties the friends of Allawh experience in this world, are in reality their punishment. And forgiveness for their sins is sufficient. By Allawh! hell will not punish them after this." But understand well that the friend of Allawh, for whom such great glad tidings have been given, can only be that person who seeks His pleasure and follows His commands all the time. If by chance a sin is committed, one should repent immediately.

8. It is mentioned in a Hadith that "You should make Allawh beloved in the eyes of the people and Allawh Ta'ala will make you His beloved." (Kanzul Ummaal) That is, address the people, and by reminding them of the favours and bounties of Allawh, make them turn towards Allawh. Educate them in such a way that they begin to yearn for Allawh Ta'ala. The result of this will be that Allawh Ta'ala will begin to love you. That is, He will shower you with the highest form of mercy. It is obvious that this work can only be carried out by an *aalim* who practises on his knowledge and no one else. What great glad-tidings are in this for the *ulama* and *sufis*! What bounty can be greater in this world and in the hereafter than becoming the beloved of the **Real Master**? (O Allawh! make me Your best servant as well - Aameen).

9. It is related in a Hadith that the one who will practise on his knowledge, Allawh will grant him knowledge which he does not know. (Hulyatul Awliyaa) That is, he will be given the knowledge of unknown things and thereby progress even further with his knowledge.

10. It is related in a Hadith that when an *aalim* intends to please his Creator with his knowledge, then everything else (in the world) will fear him. (i.e. he will have nothing to fear).

11. In another Hadith it is mentioned that if the *ulama* are not the friends of Allawh, then in the hereafter Allawh has no friend. Meaning that an *aalim* is in reality a *wali*. (Sakhaawi).

12. It is mentioned in a Hadith that to look at the face of an *aalim* is an act of *Ibaadat*. (Daylami - on the authority of Anas radiAllawhu anhu)

Rasulullah sallAllawhu alayhi wa sallam is reported to have said: "Allawh be pleased with that man (and woman) who hears something from me and then conveys it to others exactly as he heard it. The reason is that often, the person who receives the message is more knowledgeable than the one who conveys it." (Tirmidhi and Ibn Majah). How great a virtue has been attached to the knowledge of Deen that Rasulullah sallAllawhu alayhi wa sallam honoured the one who serves the Deen, especially the one who serves the science of Hadith by including him in his blessed dua. The Ulama have stated that through the learning and teaching of Hadith, if there was no other benefit apart from the blessings of this dua; even then one cannot afford to leave these blessings. In reality, great rewards apart from the blessings of this dua are found. O people! value this pious dua, seek knowledge of the Deen and there will be success in this world and in the hereafter.

13. It is mentioned in a Hadith that even if one person accepts Islam at the hands of someone, he will definitely get paradise. (Tabrani) In this Hadith there are glad tidings of dying in a state of Iman because if a person dies in a state of Iman, he will definitely enter paradise. To make someone a Muslim is actually the work of an *aalim*. What guidance will a *jaahil* who does not even know the rules himself be able to give to others? Here, *aalim* does not refer to a top ranking *aalim.* Instead, his virtue will be according to whatever knowledge he has.

14. It is related in a Sahih Hadith that Rasulullah sallAllawhu alayhi wa sallam said: "Whoever conveys forty Ahadeeth to my *ummah*, I will make a special intercession for him on the day of *Qiyamat*." (Jaami as-Sagheer) Here, "conveying" is general - it could be done through teaching, through writing, or by delivering lectures. In other words, convey it in any way as long as it is conveyed to the people. It is for this reason that the *ulama* have written many compilations of "Forty Ahadeeth".

15. It is mentioned in a Hadith: "Most certainly, Allawh does not like an *aalim* who is fat." (Bayhaqi) This means that the *aalim* who is a practising *aalim* can never be fat on account of his services to the Deen and fear of the Hereafter. Being fat is actually an indication of living a life of luxury and pleasure and falling into negligence. Such a person cannot be accepted. At times negligence, luxuries and pleasures are considered to be sins. Some of them are *makruh*, while others are below the stage of perfection. The dislike of Allawh will be according to the level of negligence. However, if a person is fat from birth or due to some illness, then this obesity will not be a cause of dislike on the part of Allawh Ta'ala.

16. It is mentioned in a Hadith that the most severely punished person on the day of *Qiyamat* will be that *aalim* who did not benefit from his knowledge. (Jaami as-Sagheer)

17. It is mentioned in a Hadith that there is a valley in hell which seeks refuge four hundred times daily. The proud and haughty *ulama* will be entered into it. (Mishkaat) This refers to that *aalim* who renders religious services in order to show people. He acquires and imparts knowledge so that people may regard him as an *aalim*, respect him, give him money and regard him as a pious person. To offer acts of worship in order to show anyone other than Allawh is a major sin and is also a form of *shirk* (ascribing partners to Allawh).

18. Hadrat Abdullah bin Mas'ud radiAllawhu anhu says that if the people of knowledge valued knowledge and placed it in the right hands (i.e. passed it on to those who have the capability of acquiring it and becoming leaders. To teach that which is compulsory, is necessary on every person, but more than the basic with which a person can lead others, should only be taught to those who have the capability); then without doubt, the Jews and the Christians would have become leaders of the time on account of their knowledge. However, they wasted their knowledge on the worldly people in order that they may gain some worldly benefit from them. As a result, they became wretched and disgraced in the eyes of the worldly people. (This happened because the right of knowledge was that through it the pleasure of Allawh should have been sought. By seeking the benefits of this world, they actually disgraced knowledge, the result of which was that they themselves became disgraced. If an *aalim* does not have any greed and fulfils the rights of the Deen, Allawh Ta'ala will automatically put respect in the hearts of the people for him. In the same way, the one who seeks the world through knowledge and does not fulfil the rights of knowledge, Allawh Ta'ala disgraces him. Such a person will suffer a loss in both the worlds). I have heard Rasulullah sallAllawhu alayhi wa sallam saying that the person who makes all his concerns and

objects into one object alone, and that is the object of the hereafter (i.e. his aim and object is the hereafter and he continually tries to put this aim in order and leaves all his other aims and concerns to Allawh according to the rules of the *Shariah*), then Allawh Ta'ala will fulfil all his aims of this world. In other words, Allawh Ta'ala will fulfil all his worldly affairs in a way that will be most beneficial to him. As for the one who is in turmoil on account of sorrow and worldly aims and objectives, Allawh will not worry in which valley of this world he will be destroyed." (here, valley refers to difficulties and hardships). (Ibn Majah)

O Muslim brothers and sisters! Ponder a little and save yourselves and your children from the darkness of ignorance and confine yourselves to the commandments of Allawh Ta'ala all the time. When a person devotes himself totally to Allawh Ta'ala, then Allawh loves him and helps him in many ways. And when Allawh becomes a person's, then what can he be short of? Is there a shortfall of anything in the treasures of Allawh? But all these favours can only be attained by obeying Him. It is mentioned in a Hadith that whatever can be received from Allawh Ta'ala can only be got by obeying Him. These days, the ways of thinking have become so corrupt that religious education is regarded as a drawback and defect. And it is said that by acquiring religious education, what can one achieve besides poverty? Modern culture, modern ways of thinking, following the footsteps of the *kuffaar* (disbelievers) - all these things have become a source of pride and honour, and are regarded as progress. In actual fact, these are the very things which cause the wrath of Allawh to descend daily. At times there is a plague, at times there is a flood of poverty and anxieties, and at times there is a drought. These are only the difficulties of this world. As for the punishment of the hereafter, it will be multiplied manifold. May Allawh Ta'ala have mercy on the Muslims.

We do not say that, according to need, worldly knowledge should not be acquired, or that a profession or business be abandoned. What we are saying is that do not remain ignorant of the Deen. Do not destroy the Deen but do everything according to the *Shariah*. Following the *Shariah* without knowledge is impossible. It has been experienced that the one who follows the Deen completely also lives a life of honour and comfort. Even a single person will not be found who is extremely pious, and yet is in poverty and living a life of anxiety, contempt and wretchedness.

This world is a place of trials. The actual abode is the hereafter and it is there that one will live forever. It is necessary to make preparations for inhabiting that world, and as for this world, live in it as you would stay in a hotel or lodge.

Save yourself and your children from the darkness of modernism. This apparent light of modernism is actually very dark and would destroy one's Deen. When a person holds on tight to the Deen, he gets the world submissive to him, and he in turn does not even pay any attention to it - as has been mentioned in a Hadith. Hadrat Abdullah ibn Abbas radiAllawhu anhuma narrates that Allawh Ta'ala gave Hadrat Sulayman alayhis salaam to choose between knowledge and kingship. He chose knowledge. Allawh Ta'ala gave him knowledge and kingship as well. And He gave him such a kingdom that it became a proverb - when a person wants to exalt a kingdom, he refers to it as *Mulk-e-Sulaymani* (the Kingdom of Sulayman). No one will receive a kingdom like his right until the day of *Qiyamat*, and no one before Sulayman alayhis salaam received such a kingdom. It is obvious that the mastery of Sulayman alayhis salaam over the world was through the *barakah* of Deen - that he gave preference to knowledge over kingship.

Hadrat Saalim bin Abi al-Ja'd, a great *tabi'ee*, says: "When my master freed me (he was a slave), I pondered over what occupation I should choose with which I could pass my time. Until now I was fulfilling the orders of my master and all my time used to pass in that. Now that I am free, some other arrangement will have to be made. It came to my mind that I should acquire knowledge, so I did this. One year had not even passed, when the governor of Madinah wanted to meet me, but I did not allow him to come to me. What I mean is that because of a specific reason, I did not meet him even though to refuse to meet him without any special reason is contrary to the Deen and also amounts to disrespect. Anyhow, what I am trying to say is that in this short period my status increased to such an extent that governors began visiting me. And without realizing it, I could not meet them and clearly refused them." Really, this is the *barakah* of Deen. Fear of anyone except Allawh does not remain in the heart. Whoever fears Allawh alone, everything else fears him. Such people do not become disgraced out of greed nor do they become dependent on anyone. Read these themes with full concentration. Both these stories, i.e. the story of Hadrat Sulayman alayhis salaam and Hadrat Saalim, have both been extracted from the book Ihyaa ul-Uloom and its commentary.

19. It is mentioned in a Hadith that one should seek knowledge on Mondays. In doing so, there is ease in acquiring knowledge. (Kanzul Ummaal) A similar narration has come in regard to Thursdays. What this means is that it is better to commence a book on a Monday or Thursday. Similarly, it is better to commence any other intellectual pursuit on these days.

20. It is related in a Hadith that: "Whoever teaches someone even one verse of the Quran, then that teacher becomes a master over that student." (Tabrani) That is, the teacher has become a master, and the student, his slave. What this means is that the teacher has many rights. As far as possible, the teacher and spiritual guide should be obeyed and their pleasure sought. They are the ones who remove one from darkness into light, and lead one to the original beloved, that is Allawh Ta'ala. Can there be any kindness better than this? To be a slave does not mean that the teacher can sell the student. What it means is that he has to expound the truth in the best way possible. One should understand well that the rights of the teacher and spiritual guide are less than that of the parents.

21. It is related in a Hadith that if an *aalim* is asked a *mas'ala*, and he conceals it without any *Shar'ee* reason, then he will be made to wear a necklace of fire on the day of Resurrection. (Mishkaat) Here it refers to knowledge whose exposition is necessary. To be miserly with knowledge without any *Shar'ee* reason, irrespective of whether its exposition is *fard* or *mustahab*, is extremely disgraceful.

GLOSSARY

(Explanation of Islamic Terms)

Aabid: One who preoccupies himself with *ibaadah* and shows relatively less interest towards knowledge.

Aalim: One who has attained a considerable amount of Islamic knowledge. He could also be referred to as an Islamic scholar.

Allawh: Almighty God. The most well-known of His many names. Allawh refers to the one and only being who is worthy of worship.

Auliya: Plural of *wali*. Literally means friend. But in Islamic terminology it refers to the close friends of Allawh.

Baitul Maqdis: Also known as *Masjidul Aqsa* or the furthest musjid. It is situated in Jerusalem and is the third most sacred place in Islam. It is popularly referred to as *Baitul Muqaddas*.

Banu Isra'eel: Literally means the children of Isra'eel. It refers to the progeny of Hadrat Ya'qub alayhis salaam.

Barakah: Literally means "blessings". Also used to refer to the experiencing of abundance even in things which are little.

Bid'ah: Literally means an "innovation". In Islam it refers to introducing new things into religion which have no basis in the Quran or Sunnah. In addition to this, to regard these new things as acts of *ibaadah*. A *bid'ah* is a major sin in Islam.

Dajjal: Also known as the one-eyed Dajjal. He will be from among the Jews and will appear before *Qiyamat*. He will cause a lot of corruption in the world and will eventually be killed by Hadrat Isa alayhis salaam.

Deen: Literally means "religion". Here it refers to the religion of Islam.

Dua: Supplication, prayer or devotional phrases.

Durood: Salutations to Rasulullah sallAllawhu alayhi wa sallam.

Eid: Literally means "feast, festival". In Islam it refers to that day which is celebrated after the month of *Ramadaan* and also on the 10th day of *Zil Hijjah*.

Eid-gah: That place where the *Eid* salaat is performed.

Fard: Literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fard act is a major sin. To reject a *fard* act amounts to *kufr*.

Fatwa: A formal legal opinion or verdict in Islamic law.

Ghayb: Literally means "the unseen". In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the unseen are: hell, heaven, angels, etc. A Muslim has to believe that no one has the knowledge of the unseen except Allawh.

Ghayr-

mahram: Refers to all those people with whom marriage is permissible.
Ghusl: Literally means "bath, wash". In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry.
Hadith: Hadith literally means "speech". In Islam it refers to the sayings and actions of Rasulullah sallAllawhu alayhi wa sallam. Those sayings and actions that have been endorsed or approved by him also fall under the purview of Hadith.
Haid: Monthly periods or menstruation experienced by a woman.
Hajj: Literally means "pilgrimage". In Islam it refers to the annual pilgrimage to Makkah. Hajj is the fifth pillar of Islam.
Halaal: That which is lawful or permissible in Islam.
Haraam: That which is unlawful or prohibited in Islam.
Haud-e-Kauthar: The fountain of abundance. This is the fountain from which the believers will be given water on the day of judgement.
Hijaab: See Purdah.
Ibaadah: Literally means "worship". In Islam it refers to all those acts with which one renders worship to Allawh Ta'ala.
Iblis: This is the name of *shaytaan*, or the cursed devil.
Ihraam: Two pieces of unstitched cloth which are donned by the person performing *Hajj* or *Umrah*.
Ilhaam: Literally means "inspiration". Here it refers to those things or ideas which Allawh puts into the minds of His pious servants.
Imaan: Literally means "faith". Here it refers to believing in Allawh Ta'ala as the one and only God and believing that Muhammad sallAllawhu alayhi wa sallam is His messenger.
Imam Mahdi: He will make his appearance when the Muslims will be at their weakest. With his advent, the greater signs of *qiyamat* will commence. He will be the leader of the Muslims. After his death, Hadrat Isa alayhis salaam will take over the reigns of leadership.
Istihaada: This refers to blood which flows from a woman out of her normal periods. This is irrespective of whether it flows out of her normal menstruation period or out of her normal *nifaas* period.
Istinja: Cleansing of one's private parts after having relieved oneself. A person can cleanse himself with water or clods of earth.
Jaahil: Literally means "an ignorant person". Here it refers to one who is ignorant of the knowledge of Islam irrespective of whether it is general knowledge of Islam, or knowledge of the rules and regulations of Islam.
Jahannam: Hell. A dweller of hell is called a jahannami.
Jannah: Heaven or paradise. A dweller of heaven or paradise is called a jannati.
Jinn: Refers to beings that have been created by fire. They take on different shapes and forms.
Ka'bah: The most sacred place in Islam situated in Makkah al-Mukarramah. Commonly referred to as the "House of Allawh".
Kafir: Literally means "a disbeliever". In Islam it refers to one who rejects Allawh and who does not believe in Muhammad sallAllawhu alayhi wa sallam as the final messenger of Allawh.
Kalimah: Refers to the basic tenet of Islam, i.e. bearing witness that there is none worthy of worship except Allawh and that Muhammad is the messenger of Allawh.
Karaamaat: Plural of *karaamat*. Literally means a miracle. But in Islam it refers to miracles performed by saints and other pious servants of Allawh. These miracles are performed only through the will of Allawh. Saints cannot perform any miracles of their own accord.
Kashf: Literally means "manifestation".
Khalifah: Literally means "successor". In Islamic political theory it refers to the Islamic head of state. Commonly spelt "caliph".
Khilaal: This term is generally used in the act of wudu. It refers to the passing of fingers either through one's beard or passing of fingers of one hand through the fingers of the other hand, or even passing of the little finger through the toes.
Kuffar: Plural of *kafir*.
Kufr: The state of disbelief.
Makruh: That which is disliked or detestable. *Makruh* is of two types: *makruh-e-tahrimi* and *makruh-e-tanzihi. Makruh-e-tahrimi* is that which has been established by a proof which is not absolute. The one who rejects it is regarded as a *fasiq* (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. *Makruh-e-tanzihi* is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.
Mani: Semen or sperm.
Masah: The act of passing of wet hands over a particular part of the body.
Mas'ala: Literally means "an issue, problem or question". In Islamic jurisprudence, it refers to a rule, or regulation. The plural of *mas'ala* is *masa'il*.
Mazi: Pre-coital fluid. A thin fluid generally released by the private parts of both men and women at the time of passion.
Ma'zur: Literally means "one who is excused". In Islamic jurisprudence it refers to that person who has certain sickness due to which he is excused or exempted from certain acts. For further details refer to the chapter concerning the *ma'zur*.
Mehr: Dowry which is given to the wife at the time of marriage.
Mi'raj: Literally means "ascension". In Islam it refers to the ascension of Prophet Muhammad sallAllawhu alayhi wa sallam to the seven heavens wherein he communicated with Allawh.
Miswaak: A thin stick or twig which is used to clean the teeth.
Mu'aamalaat: Literally means "transactions". Generally refers to all those transactions and dealings wherein some money or other type of wealth is involved.
Mu'aasharat: Literally means "society". In Islamic terminology it refers to one's social relationships and social dealings.
Muharram: The first month of the Islamic calendar.
Mu'jizah: Literally means a "miracle". In Islam it refers to miracles performed by prophets. Prophets do not perform miracles out of their own accord but through the direction and will of Allawh.
Musalli: One who is offering salaat.
Mushrikeen: Plural of *mushrik*. A polytheist or one who ascribes partners to Allawh.
Mustahab: Literally means "preferable or desirable".Refers to that act which was done by Rasulullah sallAllawhu alayhi wa sallam or the Sahabah very occasionally. Carrying out these actions entails reward and leaving them out does not entail any punishment.
Nafl: Literally means "optional". According to the jurists it has a similar ruling to that of *mustahab*.
Najaasat: Refers to impurity. *Najaasat* is of two types: *najaasat-e-ghaleezah* (heavy impurity) and *najaasat-e-khafeefah* (light impurity). The rules concerning *najaasat* have already been mentioned in the relevant chapters.
Najis: That which is impure.
Nifaas: Refers to the flowing of blood after child-birth.
Purdah: An Urdu word meaning "seclusion". It is an equivalent of the Arabic word *"hijaab"*. Refers to the seclusion of women from strangers. There are different stages of *purdah*, the highest of which is that the woman should not come out of her home except for some valid Islamic reason.
Qada: Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed due to some reason or other.

Qiblah: The direction in which one faces when offering salaat.
Qiyaamat: The day of resurrection.
Sahabah: The companions of Rasulullah sallAllawhu alayhi wa sallam. They are those who saw him while they were Muslims and also died in a state of Islam.
Sahabi: Singular of *sahabah*.
Sajdah: The act of prostrating.
Salaat: Literally means "prayer". In Islam it refers to a specific act in which one prays to Allawh. It is one of the five pillars of Islam.
Shariah: The Islamic Law.
Shayateen: Plural of *shaytaan*.
Shaytaan: The accursed devil, *Iblis*. He was from among the *jinn*.
Shirk: Polytheism or ascribing partners to Allawh.
Sunnat: *Sunnat* is that action which Rasulullah sallAllawhu alayhi wa sallam did or sanctioned. *Sunnat* is of two types: *sunnat-e-mu'akkadah* and *sunnat-e-ghayr-mu'akkadah. Sunnat-e-mu'akkadah* is that which Rasulullah sallAllawhu alayhi wa sallam continuously carried out. To leave out such a type of *sunnat* is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.
***Sunnat-e-ghayr-mu'akkadah* is that which Rasulullah sallAllawhu alayhi wa sallam carried out, but also left out at times without any reason. To follow such a type of *sunnat* entails reward and to leave it out does not necessitate any punishment.**
Tafsir: Literally means "commentary or explanation". In Islamic terminology it refers to the commentary or exegesis of the Quran.
Taqdir: Predestination. That is, whatever befalls a person, whether good or bad, has been predestined by Allawh.
Tawaaf: Literally means "circumambulation". In Islam it refers to the act of walking around the *Ka'bah*. It is not permissible to make *tawaaf* of any other place irrespective of how sacred it may be.
Ta'wiz: An amulet which is generally suspended around the neck.
Tayammum: The act of purifying oneself with pure sand in the absence of water.
Ta'zias: Structures portraying the tomb of Hadrat Husayn (R.A) which are generally carried in processions during *Muharram*. This is an innovation and should be totally rejected.
Ulama: Plural of *Aalim*.
Ummat: Literally means "community or nation". Here it refers to the Muslim community or nation.
Umrah: Commonly referred to as the "lesser pilgrimage". It is similar to *Hajj* with the exception that many rites of *Hajj* are left out and that it could be performed throughout the year.
Wahi: Literally means "revelation". In Islam it refers to the revelations that were sent down to the different prophets from time to time.
Wajib: Literally means "obligatory". In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a *wajib* without any valid reason makes one a *fasiq* and entails punishment.
Wali: Singular of *auliya*.
Waqf: Endowment. In Islamic law it refers to endowing a place or thing in the name of Allawh.
Wudu: Literally means "purity or cleanliness". In Islamic terminology it refers to the act of washing oneself before offering salaat.
Zakaat: Literally means "purity". In Islam it refers to alms-giving or charity of a stipulated amount. It is one of the five pillars of Islam.
Zam Zam: Name of a well in Makkah. The water that comes out from this well is called *zam zam* water. Drinking of *zam zam* water is included in the rites of *Hajj*.

BOOK XVII

THE EDUCATION OF WOMEN

After knowing the Hadith, "Seeking of knowledge is compulsory on every Muslim male and female", and other texts which make the acquisition of knowledge compulsory on both males and females, there remains no need to write a special article on this subject. Moreso because this subject was touched on in the journal *"al-Qasim"* volumes one and two. But because of a few incidents and peculiarities (which are connected more to the condition of Indian women) and which are witnessed quite often, it is necessary to write a special and detailed article on this subject, and is therefore being repeated.

It should be known in this introduction that as far as has been pursued, there are people who think in three different ways: (1) there are those who do not oppose nor support the education of women. At the same time they do not place any importance on it, (2) those who are completely opposed to it, and (3) those who support it totally. All three groups have different shortcomings. The fault of the first group, which is the greatest and severest fault, is that it does not regard any need whatsoever to educate women. This total disregard is both in their men and women. The proof of these people which has actually put them into confusion is the question whether women have to seek employment, because of which arrangements have to be made for their education? From this we can deduce that these people have not understood the object of education, they have not pondered over those verses and Ahaadith which have made the acquisition of knowledge compulsory on both male and female, nor have they understood the type of education which is *fard*. So it should be understood that the object of knowledge is not to get employment because knowledge which is compulsory to acquire is not knowledge for a livelihood but knowledge of the Deen, knowledge with which man's beliefs, actions, dealings, society, and character are put in order, and the fruit of which in this world is that he is blessed with the wealth of "they are the ones who are on guidance from their Lord", and in the hereafter he gets the glad tidings of "they are the one's who are successful". So the necessity of acquiring Deeni knowledge is obvious, both textually and logically. The textual proofs are as follows:

1) "The acquiring of knowledge is *wajib* on every Muslim." (Bayhaqi on the authority of Anas)
2) "The acquiring of knowledge is a *faridah* (compulsory duty) on every Muslim." (Daylami on the authority of Ali)
3) "The acquisition of *fiqh* (understanding of Deen) is *wajib* on every Muslim." (Hakim in his Tarikh on the authority of Anas)
4) "Acquire knowledge and pass it on to the people." (Darqutni on the authority of Abu Saeed, and Bayhaqi on the authority of Abu Bakr)
5) "Acquire knowledge before it is raised." (Daylami on the authority of Ibne Mas'ud on the authority of Abu Hurayrah)
6) "O people! hold on to knowledge before it is raised." (Tabrani and Khateeb on the authority of Abu Umamah)
7) "O people! seek knowledge before it is raised." (Ahmad and Daarmi, Tib and Abu al-Shaykh in his tafseer, and Ibne Mardawiyya on the authority of Abu Umamah)
8) "Destruction for the one who has no knowledge." (on the authority of Hudhayfah)

Apart from this, there are other proofs which refer to the acquisition of knowledge for both males and females.

As for a logical proof: for reformation, beliefs and good deeds are compulsory. And beliefs and good deeds are dependent on acquiring knowledge of them. This is something that is obvious. And that thing upon which a compulsory thing is dependent, is also compulsory. So to acquire knowledge is also compulsory. Nevertheless, that deeds are dependent on knowledge is something that is very obvious. But if we go a little further, then it even becomes seen or observed. Consequently, the state in which uneducated women are, can be seen by all: that they cannot distinguish between *kufr* and *shirk*, nor do they have any love for Iman and Islam. They blurt out whatever they want with regards to Allawh Ta'ala. They talk against the laws of Islam with arrogance. In order to bear children or to subdue the husband to their whims, they will try anything that they are shown, whether it be witchcraft, charms, magic or special incantations irrespective of whether these things are permissible or not. If this is the state of their beliefs, then what can be said of their salaat and fasting? So much so that apart from discarding these duties, some of them even mock at them, and go even further by taking ill-omens from them. In other words, some of them do not perform their

salaat despite knowing that it is *fard*. Others do not respect it and do not regard it as compulsory, while others take ill omens from it and regard it as a cause of harm. The latter two reach the stage of absolute *kufr*, while the first is regarded as *fisq* and a major sin. If this is the condition of their salaat and fasting, wherein no money is spent, then what will the condition of their *zakaat* and *hajj* be? One should not even bother to ask about these things. And if this is the condition of their beliefs and *Ibaadaat*, then there is no possibility of putting right their business and social dealings *(mu'aamalaat)*. This is so because salaat, fasting, etc. are regarded as Deeni activities. As for business dealings, the majority of people regard them as worldly activities. It is for this reason that it is only the very pious ones who try to set right their *mu'aamalaat*. What improvements can uneducated women make?

If this is the condition of their *mu'aamalaat*, then when will their minds ever go towards reforming society *(mu'aasharat)*? This is so because *mu'aamalaat* are regarded as *huquq al-ibad* (the rights of fellow beings), as opposed to *mu'aasharat* because this aspect of *huquq al-ibad* is not apparent in it. Therefore, giving importance to this is extremely minimal. If there is so much of complacency with regard to *mu'aamalaat* and *mu'aasharat*, when will any efforts be directed towards internal character, such as humility, sincerity, fear, love, patience, gratitude, etc.? We know that to a large extent the effects of *mu'aamalaat*, and to a less degree, the effects of *mu'aasharat* reach other people. Hence, at times they are even regarded as pious or disgraced, depending on their *mu'aamalaat* and *mu'aasharat*. But when it comes to one's internal character or condition, then even its overwhelming effect is restricted to ones self. As a result of it being concealed, others do not even come to know of it whereby a person could be addressed as a religious or irreligious person. It is for this reason that giving importance to it is very rare, so much so that this is even the case among the pious. Then what can be expected of the masses?

Be that as it may, the real cause and reason for this complacency in all religious matters is a paucity of knowledge of the Deen. So where there is no knowledge at all, and added to this where the intellect is naturally deficient (because women are naturally deficient intellectually, meaning that where there is no intellect and no knowledge) then there will be no limit to the shortcomings mentioned in the above matters. Both intellect and experiences bear testimony to the fact that without knowledge, actions cannot be put right. And to set right one's actions is *wajib* and *fard*. Consequently, the acquisition of Deeni knowledge being compulsory, as had been claimed above, has now also been proven logically. And prior to this, it was also proven textually (i.e. through Ahaadith). It has now been established both ways that to acquire knowledge of the Deen is compulsory.

Those who feel that there is no need for women to acquire knowledge because they do not have to seek employment, have been proven to be wrong. This is the answer to their assumption. However, there could be some doubt that by establishing that acquiring Deeni knowledge is compulsory, it does not necessarily mean that it becomes compulsory to acquire education in the normal way: that books should also be taught to women. Instead, it could be acquired by asking and questioning the *ulama*. The answer to this doubt is that this is correct, and we do not even say that education in the normal way is compulsory. However, at this point, three principles are worthy of noting:

(1) If something is compulsory, everything that will aid in fulfilling it will also be compulsory. For example, a person is unable to go for Hajj on foot. But in his time, trains and ships have been set aside to undertake that journey and he also has the money and ability to undertake that journey. It will therefore be compulsory on him to intend to undertake the journey, purchase the ticket and board the train or ship. To purchase the train or ship ticket and to board it in itself is not compulsory on him according to the *Shariah*, but because it is a means to fulfilling a *fard* act (i.e. hajj), it will also become compulsory on him. This is called *fard bil-ghayr* (i.e. compulsory because of another factor).

(2) Experience has shown that for knowledge to be well preserved in the minds, the study of books is nesessary. This happens to be the normal way of education. And to preserve Deeni knowledge is compulsory. So based on the first principle, it will also be compulsory to impart Deeni knowledge in the normal way. However, this is *wajib alal-kifayah*, i.e. in every place, there should be a few persons who have studied the Deen and who can answer the questions of those who need to know.

(3) It has also been established that to have *ulama* among the males is not sufficient to fulfil the Deeni requirements of women. There are two reasons for this: (1) Because of *purdah* (this is one of the most important of obligatory acts). It is almost impossible for all women to be able to go to the *ulama*. If the menfolk were to be used as a means, then some women do not even have anyone whom they could use. In some places, even the men give no importance to matters of Deen, so where will they take the responsibility of finding out for others? For such women it becomes extremely difficult to find out matters of the Deen. If by chance, access to someone is possible, or she has a father, son, brother, etc. in the house who is an *aalim*, then there are certain matters which women cannot ask them about. There may be such informality with the husband, but for all of them to have such husbands is generally impossible. In order to fulfil the general needs of women, there is no alternative but to have such women who are educated and from whom other women could get answers to all their questions. Based on this, it is established that to impart Deeni knowledge to women in the normal way, is *wajib*. So now, this doubt has also been cleared and it has been established that it is a necessity to have a system of education for women similar to that of men. This wrong notion that there is no need to educate women has been totally uprooted.

We will now deal with the second group which is opposed to the education of women and which regards it as extremely harmful. It is their claim that most educated women are liberal, fearless, shameless, cunning and immoral. Especially if she knows how to write, she becomes even more daring. She writes to whoever she wants and sends messages and greetings to whoever she wishes. Similarly, others also get the urge to express their desires by sending letters to her. When these messages reach her, she gets affected by them and also sends compassionate replies. This bond grows until whatever was bound to happen, happens. At times she does not reply, but keeps silent. Those who are ill at heart take this as a sign of acceptance and try to fill this void in the future by sending messages, greetings and letters. It is a general principle that, that which is written affects the ears. Furthermore, the ways of expression of some people are very enchanting and women are soft-hearted by nature. So for the web of shaytaan to spread is not surprising. If a woman to whom a letter was written was displeased, and she even expressed her displeasure, but fearing the consequences of what her husband or family members would say or do, she did not inform them about this. In this way, those who wrote the letter will be safe from any harm. They will get more bold and at the next opportunity, they will write again. All this happened because the women were educated. If they were uneducated, they would not have been able to write anything, nor would anyone come to know of them, and this whole chapter would have been closed.

This evil becomes even more conceivable when a particular woman's articles begin to appear in the newspapers. By reading these articles, those shayateen who are conversant with the language are able to gauge the complexion, nature, feelings and thoughts of the writer. The sparks of such a fire spread even wider, especially if what she has written is in the form of a poem. These days, the outrage is even greater, because out of boastfulness, the name and even address of the writer is clearly stated, that she is the wife of so and so, or the daughter of so and so, residing in a particular place. All these evils came about because of their being able to read and write. If all these secret liaisons were discovered by the husband or family members, then because educated people are quick-witted and good at making-up stories, she will come up with such explanations and excuses that no word will come against her. She will make excuses and pretentions and begin crying and say that she had said this and not that, etc.

She might even threaten to kill or drown herself until that poor person who had enquired about it will have to flatter her and he will not even dare uttering a word about it again.

Another evil prevalent in these educated women is that they read all sorts of books: love-stories, suspense, sexually explicit novels and poems that arouse one's desire. Due to this, one's nature becomes corrupted. At times, they read these poems aloud and their voices are heard by the neighbours and on the street. Someone becomes enchanted with her voice and falls onto her heels. Even if he is unsuccessful in his pursuits, she is bound to become a cause of disgrace and distress.

This is the crux of the beliefs of these people. I do not deny nor reject these incidents, but I will definitely say that these people have worked with short-sightedness. They have not pondered over the reality of these incidents. The reality is that education is not responsible for all these evils. The responsibility either lies on the system of education, or the syllabus, or the methodology, or poor planning. In other words, it could have happened that those books were not taught with which one could learn the rules of *halaal* and *haraam*, details of reward and punishment, the method of moulding one's character, and with which one could attain fear, reverence, understanding and respect for *haqq* (truth). They have just been taught to read the alphabets and left at that. Out of their own choice, they

studied different booklets in Urdu and increased their mastery over reading and writing. By getting the title of "educated person", they have given education a bad name. So it is obvious that merely learning the alphabets cannot be called education, nor can it take the responsibility of reforming their actions and conditions.

Alternatively, it could have happened that despite the syllabus being beneficial and adequate, no effort was made to embed the themes of that syllabus into their hearts and nothing was done to ensure that they were put into practice. For example, if a girl who has been taught that *gheebah* (back-biting) is a sin does indeed make *gheebah*, she should be reminded immediately that what she is doing is contrary to what she learnt. Or she was taught the necessity of *hijaab* (seclusion) or of speaking in a low tone, and thereafter a shortcoming or negligence was noticed in this respect, then she should be immediately reprimanded. Or she was taught to regard the greed for wealth and jewellery with contempt and later she expressed the desire for expensive clothing or unnecessary jewellery, then she should be immediately made mindful of this. In this way there is a hope that noble characteristics and good deeds will be inculcated in her.

Alternatively, it could have happened that her very nature and disposition did not have that capability and potential. Then in such a case, the idiom "imparting knowledge to the one who does not have the potential is like placing a ball on a dome" and the poem "how can a good sword be made from inferior steel?" Without good education, a person cannot become an *insaan* (total human)" will both apply. This discussion was connected to their very circumstances and actions. And as for those actions that were enumerated in regard to other corrupt persons, this is due to poor planning. The best way of combating this is to exercise sternness by employing the men-folk as intermediaries. They should be clearly informed that these are the causes of such evils.

If these are the causes, then why are the women singled-out? If men had to face these same causes, they would also become like this. So on what grounds are women being stopped from education and men given full freedom in this respect? In fact, given full importance? After pondering on the reason for this difference, we find no answer except that evils committed by women or attributed to them are regarded as a cause of disgrace and distress. And if the same evils are committed by men or attributed to them, then society does not regard them as a cause of disgrace and distress. It is for this reason that when it applies to women, these evils have been regarded as barriers to their education, and not when it applies to men. Apart from this, it is obvious from the *Shariah* point of view, that when it comes to education, men and women are equal. If sinning is evil and worthy of condemnation for women, then so is the case for men. And if it is a cause of chastity and honour for men, then in the same way it is also for women. So, if both are equal according to the *Shariah*, but unequal according to custom *(urf)*, and this discrimination is actually practised, then it clearly shows that custom is being given preference over the *Shariah*. This is a very big branch of ignorance the cause of which is pride and self-glorification and nothing else. This is not my claim alone; the opposition also acknowledge this. Accordingly, very often we hear them saying that a man is like a utensil: if it gets dirty ten times, and thereafter you wash it, it gets absolutely clean. A woman, however, is like the lustre of a pearl: if it comes off even once, it cannot come on again. In other words, this clearly means that when it comes to men, they regard sinning very lightly. And for women, they regard it very seriously. Apart from pride, there is a very great possibility of passing a *fatwa* (religious verdict) of *istikhfaaf* (belittling the rules of the *Shariah*).

Now, just the third group is left. These people support and defend the education of women but have erred in determining or laying down a system for it. Some of their mistakes have already been incorporated when discussing the second group above. For example, teaching the women to read the alphabets only and thereafter leaving them to read the different booklets and magazines of their choice. Or, for example, not ensuring that they put into practice what they learn - different examples in this respect were also mentioned. We will now mention some other mistakes of theirs. For example, instead of teaching them Deeni knowledge, some of the women are taught History, Geography and English. Worse than this, they also teach them the Bible. This is due to just blind following of the Europeans. In other words, they feel that the worth and credibility of their syllabus is dependent on this. But they do not think that even if there was no difference between the two of us in regard to customs, habits, natural inclinations and peculiarities, the greatest distinction of religion still exists. That we follow the religion of Islam and they either follow no religion (which is the case with a majority of them), or they follow a religion opposed to our religion. Therefore, they will either have no religious education, or if they do have, it will be superficial, or it will be worldly education, or education of some other religion. In any case, this system of education of theirs has a specific basis. But if we had to choose their system of education, on what basis is it going to be? If the purpose of their education is different, as has just been mentioned, and our goal is different, as had been briefly explained when rectifying the mistakes of the first group, i.e. rectifying the beliefs, actions, transactions, social dealings, and morals; and this goal is dependent on Deeni knowledge - then it is obvious that for us to adopt their system of education is unsuitable or incompatible. However, if one also feels the need to earn a livelihood as well, then there will be no harm if one learns those sciences after having acquired Deeni knowledge. Those sciences refer to those things upon which one's livelihood is dependent, such as English, History, Geography, etc. Apart from these things, such a person will have no need to study the Bible.

It is obvious that the need to earn a livelihood is only experienced by men and not women, the reason being that the responsibility for supporting and providing for them is on the men. Secondly, Islam has emphasized *purdah* for women, and those specific ways whereby a livelihood could be earned are dependent on specific branches of knowledge. And these branches cannot be learnt while in *purdah*. Therefore, to teach them these things is fruitless and a waste of time. In fact, apart from being fruitless, it will also be harmful, as will be explained later. In any case, these sciences which are known as "modern education" are in no way proper for women. However, it would be good to have sufficient knowledge of certain worldly aspects such as writing, Mathematics, some sort of handicrafts, etc., so that if at any time there is no one to see to their needs, they could earn a living.

As for learning good manners, then whoever wishes, he could check and see for himself that no other system or education can teach good manners and character the way Deen can. Hence, take a person who has been totally influenced by Deeni knowledge and another person who has been totally influenced by modern civilization. Thereafter, compare their character, social dealings and transactions, and you will find that there is a world of difference between the two. However, if someone regards pretention and deception as culture, then his mistake will be that he has misunderstood the meaning of a particular concept. At this very moment, if some religious person comes to mind who has some short-coming in real character, then the reason for this will be that he did not take full benefit from Deeni knowledge. In other words, Deen has many aspects: beliefs, actions, *mu'aamalaat* (transactions), *mu'aasharat* (social relations), and self-purification. Some people regard only salaat and fasting as knowledge of the Deen and only people who fulfil these duties as religious people. This is a mistake in itself. To have sufficient knowledge of all the aspects of Deen mentioned above is called Deeni knowledge. And those who abide by the rules of all these aspects are called religious people. So that person who was called a religious person but was found to be wanting in his character, is in reality not fulfilling all the aspects of the Deen. And the discussion is on that person who is influenced by **all** the aspects. Now the doubt has been cleared. The author has written a booklet entitled "The Rights of Knowledge" which clears similar doubts and is worth reading.

In short, culture and good manners cannot be learnt from any system of education the way it can be learnt from Deeni education. It is this very Deeni knowledge which brought about that character and good manners in our ancestors, and which was not only acknowledged by Europe but also adopted by it. However, we are totally unaware of the "wealth" that is in our homes and begging from others. How beautiful the words of Maulana Rumi are! He says: "There is a basket full of bread on your head, and yet you are going door to door searching for a crumb. You are standing in knee-deep water, and yet you are distressed out of hunger and thirst."

Some people get their daughters educated at the hands of liberal and shameless women. Experience has shown that the company one keeps has a definite effect on one's character and emotions. This is more so when the person in whose company one is, is followed and respected. Obviously, who can be more worthy of following and respect than one's teacher? So in this case, that liberalism and shamelessness will also come into these girls. In my opinion, the best woman is the one in whom *hayaa'*(shame and self-restraint) is natural. This is the key to all good. When this is not found, then no good can be expected, nor can any evil be discounted. The rule, "when *hayaa'* goes away from you, then do whatever you wish", is general. But in my opinion, the generality in "whatever you wish" is applicable more to women than men. This is so because men still have *aql* (intellect) as a deterrent, while women have a shortfall of this as well. Therefore, they will not have anything to stop them.

Similarly, if the female teachers are not like this, but the class mates and school mates are like this (i.e. liberal and shameless), then being close to them will also cause many harms.

After this discussion, the condition of two evils, which are presently widespread, may also have come to the fore. One is the construction of girl's schools, and like normal *madrasahs*, to allow girls of different communities, classes, and thoughts, to come there daily. Even if the teacher is a Muslim, even if they come in cars, and even if they come here and stay in secluded places; incidents have shown and experience has proven that here such causes are combined, that they have a detrimental effect on their morals. This company has proven to be destructive to their chastity. And if the teacher is also like this, then it is like having a double dose of a bitter pill.

The second evil is that if a girl mixes with a teacher of a mission school by going to her daily or weekly for tuition in something or some craft, then both her chastity and Iman will be in danger. It is extremely distressing that some people regard these evils as a means of honour and call these teachers into their very homes. In my opinion, let alone these great evils which a girl gets trapped in on account of being a child and blindly following someone; even if an elderly Muslim woman follows this teacher and gets into a conversation with her even once, then too it will be dangerous. Some of those harms which we had promised to enumerate are these which have just been mentioned. And some of them have been mentioned when discussing the opinions of the second group.

The best method for girls is the one that came down to us from generation to generation. That two or three girls get together according to their relations and then study. As far as possible, they should try and get a female teacher who does not charge any fees because experience has shown that this type of education is more blessed and more effective. But if there is no alternative, there is no harm in paying. Where no female teacher is available, then the menfolk of the house should undertake to teach them. This is in regard to the system of education. As for the syllabus, then as far as possible, they should be taught to read the Quran correctly. Thereafter, Deeni books which have been written in simple language and in which all aspects of the Deen have been dealt with completely (in my opinion, the ten parts of Bahishti Zewar are sufficient to fulfil this need). If the men of the house are imparting the education, then those matters that are "shameful" should be left out and taught through their wives. If this is not possible, then these matters should be marked off so that they can remember them and once they get more mature, they will automatically understand them. Alternatively, if her husband is an *aalim*, she could ask him, or her husband could inquire from an *aalim* on her behalf.

At the end of Bahishti Zewar, there is a list of some beneficial books, the reading and studying of which will be very beneficial for women. If all cannot be studied, then a necessary number should be studied and the balance be kept for reading. Together with education, practising on the knowledge should also be seen to. It should also be ensured that the desire to teach be inculcated in them so that they have some contact with knowledge throughout their lives. In this way, there will be a constant revival and yearning for *ilm* and *amal* (knowledge and practicing on it). They should also be urged that at no time should they be negligent in reading beneficial books. After completing their necessary syllabus, if it is found that they have the potential, they should be directed towards learning Arabic so that they are able to understand the Quran, Hadith, and Fiqh (jurisprudence) in the original language. In my opinion, those girls who read the translation of the Quran only, make many errors in understanding it. Therefore, for most of them this is not good.

All this was in regard to reading. As for writing, if there are indications that there is no shamelessness or boldness in her nature, there will be no harm in learning to write. In order to carry out household necessities, there is also a need to know how to write. But if one foresees harm, then instead of trying to learn unnecessary (not *wajib*) things, it would be better to save one's self from evils. In such circumstances, she should not be taught to write, nor should she learn by herself. This is the verdict of the wise on the issue of women learning to write.

I now end this article and perhaps there will be no need to repeat it.

Ashraf Ali Thanwi

Shawwal 1331 A.H.

GLOSSARY

(Explanation of Islamic Terms)

Aabid: One who preoccupies himself with *ibaadah* and shows relatively less interest towards knowledge.

Aalim: One who has attained a considerable amount of Islamic knowledge. He could also be referred to as an Islamic scholar.

Allawh: Almighty God. The most well-known of His many names. Allawh refers to the one and only being who is worthy of worship.

Auliya: Plural of *wali*. Literally means friend. But in Islamic terminology it refers to the close friends of Allawh.

Baitul Maqdis: Also known as *Masjidul Aqsa* or the furthest musjid. It is situated in Jerusalem and is the third most sacred place in Islam. It is popularly referred to as *Baitul Muqaddas*.

Banu Isra'eel: Literally means the children of Isra'eel. It refers to the progeny of Hadrat Ya'qub alayhis salaam.

Barakah: Literally means "blessings". Also used to refer to the experiencing of abundance even in things which are little.

Bid'ah: Literally means an "innovation". In Islam it refers to introducing new things into religion which have no basis in the Quran or Sunnah. In addition to this, to regard these new things as acts of *ibaadah*. A *bid'ah* is a major sin in Islam.

Dajjal: Also known as the one-eyed Dajjal. He will be from among the Jews and will appear before *Qiyamat*. He will cause a lot of corruption in the world and will eventually be killed by Hadrat Isa alayhis salaam.

Deen: Literally means "religion". Here it refers to the religion of Islam.

Dua: Supplication, prayer or devotional phrases.

Durood: Salutations to Rasulullah sallAllawhu alayhi wa sallam.

Eid: Literally means "feast, festival". In Islam it refers to that day which is celebrated after the month of *Ramadaan* and also on the 10th day of *Zil Hijjah*.

Eid-gah: That place where the *Eid* salaat is performed.

Fard: Literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fard act is a major sin. To reject a *fard* act amounts to *kufr*.

Fatwa: A formal legal opinion or verdict in Islamic law.

Ghayb: Literally means "the unseen". In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the unseen are: hell, heaven, angels, etc. A Muslim has to believe that no one has the knowledge of the unseen except Allawh.

Ghayr-

mahram: Refers to all those people with whom marriage is permissible.

Ghusl: Literally means "bath, wash". In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry.

Hadith: Hadith literally means "speech". In Islam it refers to the sayings and actions of Rasulullah sallAllawhu alayhi wa sallam. Those sayings and actions that have been endorsed or approved by him also fall under the purview of Hadith.

Haid: Monthly periods or menstruation experienced by a woman.

Hajj: Literally means "pilgrimage". In Islam it refers to the annual pilgrimage to Makkah. Hajj is the fifth pillar of Islam.

Halaal: That which is lawful or permissible in Islam.

Haraam: That which is unlawful or prohibited in Islam.

Haud-e-Kauthar: The fountain of abundance. This is the fountain from which the believers will be given water on the day of judgement.

Hijaab: See Purdah.

Ibaadah: Literally means "worship". In Islam it refers to all those acts with which one renders worship to Allawh Ta'ala.

Iblis: This is the name of *shaytaan*, or the cursed devil.

Ihraam: Two pieces of unstitched cloth which are donned by the person performing *Hajj* or *Umrah*.

Ilhaam: Literally means "inspiration". Here it refers to those things or ideas which Allawh puts into the minds of His pious servants.
Imaan: Literally means "faith". Here it refers to believing in Allawh Ta'ala as the one and only God and believing that Muhammad sallAllawhu alayhi wa sallam is His messenger.
Imam Mahdi: He will make his appearance when the Muslims will be at their weakest. With his advent, the greater signs of *qiyamat* will commence. He will be the leader of the Muslims. After his death, Hadrat Isa alayhis salaam will take over the reigns of leadership.
Istihaada: This refers to blood which flows from a woman out of her normal periods. This is irrespective of whether it flows out of her normal menstruation period or out of her normal *nifaas* period.
Istinja: Cleansing of one's private parts after having relieved oneself. A person can cleanse himself with water or clods of earth.
Jaahil: Literally means "an ignorant person". Here it refers to one who is ignorant of the knowledge of Islam irrespective of whether it is general knowledge of Islam, or knowledge of the rules and regulations of Islam.
Jahannam: Hell. A dweller of hell is called a jahannami.
Jannah: Heaven or paradise. A dweller of heaven or paradise is called a jannati.
Jinn: Refers to beings that have been created by fire. They take on different shapes and forms.
Ka'bah: The most sacred place in Islam situated in Makkah al-Mukarramah. Commonly referred to as the "House of Allawh".
Kafir: Literally means "a disbeliever". In Islam it refers to one who rejects Allawh and who does not believe in Muhammad sallAllawhu alayhi wa sallam as the final messenger of Allawh.
Kalimah: Refers to the basic tenet of Islam, i.e. bearing witness that there is none worthy of worship except Allawh and that Muhammad is the messenger of Allawh.
Karaamaat: Plural of *karaamat*. Literally means a miracle. But in Islam it refers to miracles performed by saints and other pious servants of Allawh. These miracles are performed only through the will of Allawh. Saints cannot perform any miracles of their own accord.
Kashf: Literally means "manifestation".
Khalifah: Literally means "successor". In Islamic political theory it refers to the Islamic head of state. Commonly spelt "caliph".
Khilaal: This term is generally used in the act of wudu. It refers to the passing of fingers either through one's beard or passing of fingers of one hand through the fingers of the other hand, or even passing of the little finger through the toes.
Kuffar: Plural of *kafir*.
Kufr: The state of disbelief.
Makruh: That which is disliked or detestable. *Makruh* is of two types: *makruh-e-tahrimi* and *makruh-e-tanzihi. Makruh-e-tahrimi* is that which has been established by a proof which is not absolute. The one who rejects it is regarded as a *fasiq* (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. *Makruh-e-tanzihi* is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.
Mani: Semen or sperm.
Masah: The act of passing of wet hands over a particular part of the body.
Mas'ala: Literally means "an issue, problem or question". In Islamic jurisprudence, it refers to a rule, or regulation. The plural of *mas'ala* is *masa'il*.
Mazi: Pre-coital fluid. A thin fluid generally released by the private parts of both men and women at the time of passion.
Ma'zur: Literally means "one who is excused". In Islamic jurisprudence it refers to that person who has certain sickness due to which he is excused or exempted from certain acts. For further details refer to the chapter concerning the *ma'zur*.
Mehr: Dowry which is given to the wife at the time of marriage.
Mi'raj: Literally means "ascension". In Islam it refers to the ascension of Prophet Muhammad sallAllawhu alayhi wa sallam to the seven heavens wherein he communicated with Allawh.
Miswaak: A thin stick or twig which is used to clean the teeth.
Mu'aamalaat: Literally means "transactions". Generally refers to all those transactions and dealings wherein some money or other type of wealth is involved.
Mu'aasharat: Literally means "society". In Islamic terminology it refers to one's social relationships and social dealings.
Muharram: The first month of the Islamic calendar.
Mu'jizah: Literally means a "miracle". In Islam it refers to miracles performed by prophets. Prophets do not perform miracles out of their own accord but through the direction and will of Allawh.
Musalli: One who is offering salaat.
Mushrikeen: Plural of *mushrik*. A polytheist or one who ascribes partners to Allawh.
Mustahab: Literally means "preferable or desirable".Refers to that act which was done by Rasulullah sallAllawhu alayhi wa sallam or the Sahabah very occasionally. Carrying out these actions entails reward and leaving them out does not entail any punishment.
Nafl: Literally means "optional". According to the jurists it has a similar ruling to that of *mustahab*.
Najaasat: Refers to impurity. *Najaasat* is of two types: *najaasat-e-ghaleezah* (heavy impurity) and *najaasat-e-khafeefah* (light impurity). The rules concerning *najaasat* have already been mentioned in the relevant chapters.
Najis: That which is impure.
Nifaas: Refers to the flowing of blood after child-birth.
Purdah: An Urdu word meaning "seclusion". It is an equivalent of the Arabic word *"hijaab"*. Refers to the seclusion of women from strangers. There are different stages of *purdah*, the highest of which is that the woman should not come out of her home except for some valid Islamic reason.
Qada: Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed due to some reason or other.
Qiblah: The direction in which one faces when offering salaat.
Qiyaamat: The day of resurrection.
Sahabah: The companions of Rasulullah sallAllawhu alayhi wa sallam. They are those who saw him while they were Muslims and also died in a state of Islam.
Sahabi: Singular of *sahabah*.
Sajdah: The act of prostrating.
Salaat: Literally means "prayer". In Islam it refers to a specific act in which one prays to Allawh. It is one of the five pillars of Islam.
Shariah: The Islamic Law.
Shayateen: Plural of *shaytaan*.
Shaytaan: The accursed devil, *Iblis*. He was from among the *jinn*.
Shirk: Polytheism or ascribing partners to Allawh.

Sunnat: *Sunnat* is that action which Rasulullah sallAllawhu alayhi wa sallam did or sanctioned. *Sunnat* is of two types: *sunnat-e-mu'akkadah* and *sunnat-e-ghayr-mu'akkadah. Sunnat-e-mu'akkadah* is that which Rasulullah sallAllawhu alayhi wa sallam continuously carried out. To leave out such a type of *sunnat* is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.
***Sunnat-e-ghayr-mu'akkadah* is that which Rasulullah sallAllawhu alayhi wa sallam carried out, but also left out at times without any reason. To follow such a type of *sunnat* entails reward and to leave it out does not necessitate any punishment.**
Tafsir: Literally means "commentary or explanation". In Islamic terminology it refers to the commentary or exegesis of the Quran.
Taqdir: Predestination. That is, whatever befalls a person, whether good or bad, has been predestined by Allawh.
Tawaaf: Literally means "circumambulation". In Islam it refers to the act of walking around the *Ka'bah*. It is not permissible to make *tawaaf* of any other place irrespective of how sacred it may be.
Ta'wiz: An amulet which is generally suspended around the neck.
Tayammum: The act of purifying oneself with pure sand in the absence of water.
Ta'zias: Structures portraying the tomb of Hadrat Husayn (R.A) which are generally carried in processions during *Muharram*. This is an innovation and should be totally rejected.
Ulama: Plural of *Aalim*.
Ummat: Literally means "community or nation". Here it refers to the Muslim community or nation.
Umrah: Commonly referred to as the "lesser pilgrimage". It is similar to *Hajj* with the exception that many rites of *Hajj* are left out and that it could be performed throughout the year.
Wahi: Literally means "revelation". In Islam it refers to the revelations that were sent down to the different prophets from time to time.
Wajib: Literally means "obligatory". In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a *wajib* without any valid reason makes one a *fasiq* and entails punishment.
Wali: Singular of *auliya*.
Waqf: Endowment. In Islamic law it refers to endowing a place or thing in the name of Allawh.
Wudu: Literally means "purity or cleanliness". In Islamic terminology it refers to the act of washing oneself before offering salaat.
Zakaat: Literally means "purity". In Islam it refers to alms-giving or charity of a stipulated amount. It is one of the five pillars of Islam.
Zam zam: Name of a well in Makkah. The water that comes out from this well is called *zam zam* water. Drinking of *zam zam* water is included in the rites of *Hajj*.

BOOK IIXX

LAWFUL AND UNLAWFUL

1. It is not permissible to eat animals and birds that hunt their prey or those animals and birds that eat filthy things. For example, it is *haraam* to eat lions, wolves, jackals, cats, dogs, monkeys, hawks, falcons, vultures, etc. Those animals that do not fall under this category are *halaal*. For example, it is *halaal* to eat parrots, mynahs, doves, sparrows, quails, wild ducks, pigeons, antelopes, buck, ducks, rabbits, etc.
2. It is not permissible to eat badgers, lizards, tortoises, turtles, wasps, mules, donkeys, etc. It is not permissible to eat the meat of a female ass nor is it permissible to drink her milk. It is permissible to eat the meat of horses, but preferable to abstain from it. Among the sea animals, only fish are permissible. All other animals of the sea are *haraam*.
3. It is permissible to eat fish and locusts without slaughtering them. Apart from these two animals, it is not permissible to eat any animal that has not been slaughtered in the Islamic way. It is *haraam* to eat an animal that has died a natural death.
4. It is not be permissible to eat a fish if it dies naturally and begins to float on the surface of the water.
5. It is permissible to eat the tripe of *halaal* animals. It is not *haraam* to do so, nor *makruh*.
6. If a few small ants or worms die in anything, it will not be permissible to eat that thing without first removing those dead ants or worms. If one or two ants or worms go down the throat, one will get the sin of eating a dead animal. Some people eat wild figs together with the little worms that are found inside thinking that by eating these wild figs they will not be afflicted by evil eyes or evil gazes. This is *haraam*. They will get the sin of eating a dead animal.
7. It is not permissible to purchase and eat meat that is sold by a non-Muslim even if he claims that he had it slaughtered by a Muslim. However, if the Muslim who slaughtered it remains in the presence of the non-Muslim all the time until all the meat is sold, it will be permissible to consume such meat. Alternatively, the person who slaughtered the meat could call another Muslim to keep watch over it until all the meat is sold. At no time should any Muslim absent himself from that meat.
8. A fowl or chicken that eats a lot of filthy things should be encaged for three days and only after that should it be slaughtered and eaten. It is *makruh* to eat such a fowl without encaging it for three days.

INTOXICANTS

1. All alcoholic drinks are *haraam* and impure. The same rule applies to toddy (a drink that is made by adding hot water and sugar to whisky, rum, or brandy). It is not permissible to consume these alcoholic drinks even as a source of medication. In fact, it is not even permissible to apply medicines that contain alcohol.
2. Apart from alcohol, it is permissible to consume all other intoxicants on the condition that they are consumed only for medication. Furthermore, only that amount will be permissible which does not intoxicate the person. If a person consumes an amount that intoxicates him, it will become *haraam* upon him. It is also permissible to apply medicines that contain such intoxicants. Such intoxicants are: opium, nutmeg, saffron, etc.
3. It is permissible to consume toddy and alcohol that has turned into vinegar.
4. Some women give opium to their children in an effort to stop them crying and putting them off to sleep. This is *haraam*.

GOLD AND SILVER UTENSILS

It is not permissible to eat or drink from gold and silver utensils. In fact, it is not permissible to for any purpose items that are made of gold or silver. For example, it is not permissible to:
(a) eat and drink from gold or silver utensils,
(b) clean the teeth with a toothpick made of gold or silver,
(c) sprinkle rose water with a gold or silver utensil which has been made for such a purpose,
(d) to keep *surmah* in a gold or silver utensil which has been made for such a purpose,
(e) to keep betel-leaves in a container made of gold or silver,
(f) apply oil that is kept in a gold or silver utensil,
(g) lie or sleep on a bed whose legs are made of gold or silver,
(h) look in a mirror that is framed in gold or silver.
All these things are *haraam*. If a mirror has been framed in this way solely for decoration, it will be permissible to display such a mirror. However, at no time should one look into such a mirror. In short, it is not permissible to use anything that is made of gold or silver.

MISCELLANEOUS MASA'IL

1. It is *mustahab* to remove the hair of the pubic region and the armpits once a week. If one does not remove these hairs weekly, one should at least remove them every fortnight. If one cannot even do this, one should remove them before forty days. If a person leaves these hairs for more than forty days, he will be sinning.

2. It is *makruh* for women to call their husbands and parents by name as this shows disrespect. However, certain occasions may demand that they be called by name. In such circumstances it will be permissible to call both the husband and parents by name. Under all conditions and in all circumstances, one should always be mindful of being respectful to one's husband and parents.
3. It is not permissible to burn any living creature, e.g. it is not permissible to smoke bees in order to get rid of them. It is also not permissible to catch bugs, flies, mosquitoes, etc. and to throw them into a fire. However, if there is no other way of getting rid of them, it will be permissible to do so, e.g. at times it is difficult to get rid of bees. In such a case, it will be permissible to smoke them. It will also be permissible to get rid of bed-bugs by pouring boiling water on the bed if there is no other way of getting rid of them.
4. It is not permissible to take bets, e.g. a person says: "If you eat a full kilo of sweets, I will give you R1. But if you cannot do that, you will have to give me R1." In other words, it is not permissible to take two-sided bets. However, one-sided bets are permissible.
5. When two persons are talking in privacy, one should not go and sit near them. It is a major sin to try and listen to their conversation. It is mentioned in a Hadith that on the day of judgement, boiling lead will be poured into the ears of the person who tries to listen to the private conversation of others despite their disapproval. We learn from this that it is a major sin to spy on the bride and bride groom or to try and listen to their private conversation.
6. It is not permissible for the wife to discuss or announce the private affairs and conversations that transpired between herself and her husband. It is mentioned in a Hadith that Allawh Ta'ala becomes extremely angry when a person discusses or mentions all that transpired between him and his wife.
7. It is not permissible to joke with a person to such an extent that he feels insulted or angered by the joke. One should only joke to the extent that the other person laughs and is amused.
8. It is not permissible to wish for death or to curse oneself when afflicted by any problem or calamity.
9. It is not permissible to play dice games, cards, etc. If these are played for money, they will be regarded as gambling and will therefore be absolutely *haraam*.
10. Once boys reach the age of ten, they should not be allowed to sleep or lie down next to their sisters, brothers or mothers. Once girls reach the age of ten, they should not be allowed to sleep or lie down next to their brothers and fathers. However, the son can sleep next to his father and the daughter can sleep next to her mother.
11. When a person sneezes, he should say *Alhamdolillah*. It will be *wajib* on the person who hears him saying *Alhamdolillah* to say *Yarhamu kumullah*. If the latter person does not say this, he will be sinful. Upon hearing this reply, the person who sneezed should say *Yaghfirullahu lanaa wa lakum*. However, it is not *wajib*, but *mustahab* on the person who sneezed to give this reply.
12. After sneezing, a person said *Alhamdolillah* which was heard by several persons. It will not be *wajib* on all of them to give a reply to it. If one of them gives a reply, it will be sufficient. However, if none of them gives a reply, all will be sinful.
13. If a person sneezes continuously, it will be *wajib* to say *Yarhamu kumullah* up to three times and not more.
14. When a person mentions the name of Rasulullah sallAllawhu alayhi wa sallam, hears it or reads it, it becomes *wajib* upon him to send salutations to Rasulullah sallAllawhu alayhi wa sallam. The person will be sinning if he does not do so. But if his name is mentioned several times, it will not be *wajib* to recite the *durood* each time. It will be sufficient to recite it once. But if a person moves from his place and takes his name or hears it again, it will be *wajib* to recite the *durood* again.
15. It is not permissible to shave the head of a child in such a way that a certain portion is entirely bald and another portion is left long. Either shave the entire head bald or leave all the hair unshaven.
16. It is not permissible for women to apply perfumes or any other fragrant creams, lotions, etc. in such a way that *ghayr mahrams* get the smell of the fragrance.
17. It is not permissible to give clothing which is not permissible to wear, e.g. it is not permissible for the husband to purchase clothing that is not permissible for his wife to wear. Similarly, it is not permissible for a tailor or dressmaker to sew clothing which is not permissible for Muslims to wear.
18. It is not permissible to read short stories, novels, novels based on love and beauty which are of a fictitious nature. It is also not permissible to look at books and magazines that have pictures of men and women in shameless clothing or no clothing at all. Books containing love poems should also be abstained from. Books and magazines of this sort should not even be purchased. If they are found in the possession of one's children, they should be burnt.
19. The custom of making *salaam*, shaking hands, embracing each other is also *sunnah* for women. Women should adopt these Islamic customs among themselves.
20. If a person is a guest at someone's house, he should not give any food or anything else to a beggar from his host's house without the permission of the latter.

LOST ITEMS THAT ARE FOUND

1. If a person finds an item on the road, pathway or a public gathering, it is *haraam* for him to pick it up and keep it for himself. Similarly, if he invites some guests to his house for a meal or some other reason and one of the guests leaves some of his personal possessions behind, it is *haraam* for him to pick it up and keep it for himself. If he decides to pick it up, he should do so with the intention of looking for it's owner and returning it.
2. If a person finds something and does not pick it up, there will be no sin on him. However, if he finds it at a place where there is the fear that if he does not pick it up, someone else will pick it up and will not return it to it's owner, then it becomes *wajib* on this person to pick it up and return it to it's owner.
3. Once a person finds a lost item and picks it up, it becomes his responsibility to search for it's owner and to return it to him. If he picks it up and replaces it from where he found it or takes it away with him without looking for it's owner, he will be committing a sin. This is irrespective of whether he found it at a safe place where he did not fear it getting lost or he found it at an unsafe place. That is, irrespective of whether it was *wajib* upon him to pick it up or not. The same rule will apply in both cases. That is, once he picks it up, it becomes *wajib* upon him to search for it's owner. It is not permissible for him to replace it at the place where he found it.
4. When a person finds an article, he must search for it's owner and announce the lost item in all the public places that are frequented by men and women. If a woman cannot go to a gathering in which there are men, she should send her husband or another male to go and announce the item that has been found. The person should clearly announce that he has found a particular item and that the owner should come and claim it. However, he should not mention exactly what he has found so that a cheat does not come and claim it falsely. Instead, he should merely give a vague description of it. For example, he must say that he has found some jewellery, clothing or a wallet. Once the claimant comes and gives a clear description of that jewellery, clothing or wallet, it should be given to him.
5. If the person searches extensively for the owner or advertises it properly and still does not find it's owner to such an extent that he has no hope of finding it's owner, he should give that item in charity. If the person is poor himself, he can keep it for his personal use. If the owner comes and claims his item after the person had given it in charity, he (i.e. the owner) can demand the value of the lost item as compensation. If he sanctions giving it in charity, he will receive the reward for that.
6. If a domesticated pigeon or parrot falls in one's yard or house, it will be *wajib* on the person to search for it's owner. It is *haraam* to keep it for himself.
7. If mangoes, guavas or any other fruit is lying fallen in someone's yard or orchard, it is *haraam* to pick it up and eat it. However, if an item is of so little value that no one really searches for it, nor does anyone feel offended if it is taken and eaten, it will be permissible to pick up such an item and keep it for oneself. For example, if a person finds some fruit or a handful of dholl, there will be no harm in picking up such items.
8. If buried treasure is found in a house or in a jungle, the same rules as those mentioned above will apply. That is, the person cannot keep it for himself. He will have to search for it's owner. If the owner is not found, it will have to be given in charity. If he himself is poor, he can keep it for himself.

GLOSSARY

Explanation of Islamic Terms

Arsh: The throne of Allawh Ta'ala.

Banu Isra'eel: Literally means the children of Isra'eel. It refers to the progeny of Hadrat Ya'qub alayhis salaam.

Barakah: Literally means "blessings". It refers to the experiencing of abundance in things which are apparently insignificant or little, both in value and amount.
Burqah: A head covering worn by women.
Dua: Invocation to Allawh, supplication, prayer, request, plea.
Durood: The sending of salutations upon Rasulullah sallAllawhu alayhi wa sallam.
Eid ul-Ad'haa: The 10th of Zil Hijjah. Literally means "the festival of sacrifice". It is referred to as ad'haa because it is on this day that animals are sacrificed in the name of Allawh and for His pleasure alone.
Eid ul-Fitr: The first day of Shawwaal. Literally means "feast of breaking the Ramadaan fast". It is referred to as fitr because it is on this day that the month-long Ramadaan fast comes to an end.
Fard: Literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fard act is a major sin. Rejecting a fard act amounts to kufr.
Ghayr mahram: Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe purdah with all ghayr mahrams.
Haid: Monthly periods or menstruation experienced by a woman.
Hoor: Large-eyed women of paradise promised to the believers.
Ibaadah: Literally means "worship". In Islam it refers to all those acts with which one renders worship to Allawh Ta'ala.
Iddah: In Islamic law it refers to the period of waiting during which a woman may not remarry after being widowed or divorced.
Iftaar: The time of opening one's fast. This time commences immediately after sunset.
Ihraam: Two pieces of unstitched cloth which are donned by the person performing hajj or umrah.
Jumu'ah musjid: Refers to the musjid in which jumu'ah salaat is offered. It is also referred to as a jaame musjid. It is generally the main musjid in a town or city.
Kaafir: Literally means a "disbeliever". In Islam it refers to one who rejects Allawh and does not believe in Muhammad sallAllawhu alayhi wa sallam as the final messenger of Allawh.
Kaffarah: Literally means "penance, atonement, expiation". In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act.
Kalaam-e-majeed: Refers to the Holy Quran.
Kalimah: Refers to the basic tenet of Islam, i.e. bearing witness that there is none worthy of worship except Allawh and that Muhammad is the messenger of Allawh.
Kuffaar: Plural of kaafir.
Kufr: Refers to the state of disbelief.
Kurta: An Urdu word meaning "shirt". However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.
Lungi: A loin cloth worn by men especially in eastern countries. A lungi is wrapped around the waist and extends up to the ankles.
Mahram: Refers to the person with whom marriage is not permissible and with whom strict purdah is not incumbent.
Makruh: That which is disliked or detestable but not forbidden.
Meelad: Literally means "birth, birthday". In this context it refers to the birthday celebrations held in respect for Rasulullah sallAllawhu alayhi wa sallam. In most cases these celebrations are innovations which are accompanied by many other evils.
Miswaak: A thin stick or twig which is used to clean the teeth.
Mt. Uhud: Name of a mountain outside Madinah.
Muharram: The first month of the Islamic calendar.
Mustahab: That which is preferable or desirable.
Nafl: That which is optional.
Nifaas: Refers to the flowing of blood after child-birth.
Purdah: An Urdu word meaning "seclusion". It is an equivalent of the Arabic word "hijaab". Refers to the seclusion of women from strangers. There are different stages of purdah, the highest of which is that the woman should not come out of her home except for a valid Islamic reason.
Qada: Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed due to some reason or the other.
Qiblah: The direction in which one faces when offering salaat.
Qiyaamah: The day of resurrection.
Qurbaani: Literally means "sacrifice". In Islam it refers to the sacrificing of animals solely for the pleasure of Allawh Ta'ala on the day of eid ul-ad'haa and the two days following it.
Rajab: The seventh month of the Islamic calendar.
Rakaat: Literally means "bending of the torso from an upright position". In kitaabus salaat it refers to one unit of salaat which comprises of the standing, bowing, and prostrating postures.
Ramadaan: The ninth month of the Islamic calendar.
Sadaqah: Literally means "charity". This word is also used as an equivalent of zakaat.
Sadaqatul fitr: Refers to the charity that is given on or prior to the day of eid ul-fitr. For further details, refer to the chapter on sadaqatul fitr.
Sajdah: The act of prostrating.
Salaam: Literally means "peace". In salaat it refers to the saying of ***"as salaamu alaykum wa rahmatullah"*** which denotes the end of the salaat. It is also a way of greeting among Muslims.
Satr: An Urdu word derived from the Arabic "sitr", which means "cover, shield". In the Urdu context it refers to that area of the body which has to be covered. It is also referred to as the "aurah".
Sehri: Refers to the meal partaken before dawn by the person who intends fasting. For further details refer to the chapter on sehri and iftaar.
Sha'baan: The tenth month of the Islamic calendar.
Shirk: Polytheism or ascribing partners to Allawh Ta'ala.
Subah saadiq: Literally means "true dawn". It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the time of fajr salaat commences.
Sub'haanAllawh: Means "glory to Allawh".
Sufis: A term used to refer to mystics or saints. Such persons are also known as the auliyaa of Allawh, i.e. the close friends of Allawh. These are the persons who have dedicated their entire lives in the ibaadah of Allawh Ta'ala.
Surmah: Antimony. A black powdery substance that is applied to the eyes. It is sunnah to apply surmah.
Tasbeeh: Saying "sub'haanAllawh". A rosary that is used to glorify Allawh Ta'ala is also called a tasbeeh.

Umrah: Commonly referred to as the lesser pilgrimage. It is similar to hajj with the exception that many of the rites of hajj are left out and that it could be performed throughout the year.
Wajib: Literally means "obligatory'. In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a wajib without any valid reason makes one a faasiq and entails punishment.
Zikr: The remembrance of Allawh Ta'ala.
Zil Hijjah: The last month of the Islamic calendar.
Zil Qa'dah: The eleventh month of the Islamic calendar.

BOOK XIX

HEALTH MATTERS

Health is a thing which causes a person's heart to remain satisfied. The result of this is that the person is greatly motivated in fulfilling acts of *ibaadah* and other good deeds. When he experiences the benefit of eating and drinking, he expresses his gratitude to Allawh Ta'ala. When his body is strong, he is able to do good work and be of service to others. Furthermore, he is able to fulfil the rights of those who have rights over him. Taking the necessary steps to acquire a healthy body with the above-mentioned goals in mind is therefore an act of *ibaadah* and considered to be a religious act. It is more important for women to have knowledge of these things because their children are brought up under their care and supervision. Children do not have any knowledge about things that would benefit them or cause harm to them. When women do not have any knowledge of these (health) matters, their children fall ill on account of their (the mothers) carelessness. Even if the children are able to study and learn, their knowledge is affected (on account of ill health). Furthermore, the sickness of the children or of the wife places the men under great stress. It is their money that is spent for the doctor's fees and medication. In short, there is nothing but harm. Rasulullah *sallAllawhu alayhi wa sallam* has urged us to seek a cure and to take care of our bodies. We are therefore writing a few necessary facts in this regard.

Air

1. The easterly wind is harmful to injuries and wounds. It causes further weakness and debility to a weak person. One should protect oneself from this wind when one is injured, has any wounds, or is in a purgative situation. One should wear double (or thick) clothing when this wind blows.
2. The southerly wind is generally hot. It loosens or opens the pores. Those who have recovered from a sickness should protect themselves from this wind. If not, there is the possibility of that sickness returning to them.
3. Do not allow dust and mud to accumulate in the house. This also causes the air to become harmful. As far as possible, try and keep the toilet, bathroom and scullery far from the places in which you spend most of your time (i.e. try and keep them far from the bedroom, lounge, dining-room, etc.). Some women are in the habit of allowing their children to urinate or relieve themselves anywhere and everywhere. If they display any caution, then the most they do is cover that place. This is a very uncivil and harmful act. The best thing to do would be to set aside a place for this (for example, a toilet). If not, set aside a utensil for this and make sure that it is cleaned immediately after the child has relieved himself.
4. Occasionally light some fragrant substance such as incense sticks, camphor, etc. in the house. During an epidemic, light sulphur or incense in every room of the house. Shut the windows properly so that these fragrances are more effective.
5. Ensure that you switch off the lights before going to bed. Be extra cautious if you have paraffin lamps because the harm of this is much greater. It (paraffin) causes the air to become dry and causes damage to the brains and eyes. In certain cases this has also caused death.
6. Don't ever sit in front of a fire after having closed the house. In some instances this has resulted in the person being left breathless and being unable to open the window, thereby causing his death.
7. Keep away from the cold in winter. If you have to have a bath, ensure that you dry your hair immediately. If a person is "cold" by nature, he should drink tea, or eat some honey and black-seed.
8. Just as it is important to safeguard yourself from the cold winds, it is also necessary to do so from the hot winds. Wear thick coarse clothing at such times. Wash your head with purified sulphur in summer.

Food

1. Always eat less than the extent of your hunger. If a person takes this into consideration, he will be saved from hundreds of sicknesses.
2. Eat less in spring. Try and fast occasionally as well.
3. Try and eat more "cold" foods such as cucumbers in summer. If you think it good enough, then obtain some medicine that is "cold" in nature and give it to the old and young according to their needs, eg. water-lily juice, lotus juice, or grape juice. Faluda is also very beneficial. By eating it, one is not affected by the "heat" of fresh grain. Popping a few sweet basil flower seeds would also have the same effect. Eat very little "hot" and dry foods such as potatoes, etc.
4. In autumn abstain from foods which cause an increase in black bile. Such foods include: oil, brinjal, beef, etc.
5. If possible, in winter one should eat foods and medicines that give strength so that one may be saved from many sicknesses throughout the year. Such foods include: half-boiled eggs and gaajar halwa (a sweetmeat made with carrots). A half-boiled egg is prepared in the following manner: wrap the egg in a thin cloth and dip it 100 times in boiling water. Alternatively, place it in boiling water for three minutes. Thereafter, place it in cold water for three minutes. Only the yolk of the egg should be eaten. Egg-white does not have much nutritional value.
6. As long as there is no real need, do not be in the habit of taking too many medicines. Try and manage minor sicknesses and ailments by reducing the consumption of food or by changing your diet.
7. These days many changes and lack of caution has crept into the different foods. This has led to many harms. We will therefore list a few beneficial and harmful foods:

Beneficial foods: half-boiled eggs, the meat of young pigeons, the meat of calves, mutton, lamb, quails, partridges, chicken, most wild birds, deer, white antelope, the meat of other hunted animals, fish, wheat bread, grapes, olives, pomegranates, apples, turnips, spinach, parsley, milk, jalebi, head (of animals), trotters. However, it should be noted that head and trotters cause the blood to thicken.

Harmful foods: Brinjal, radish, herbs of black-leaved mustard, the beef of an old cow, carrots, dried meat (biltong will also be included in this), the meat of a duck, beans (this refers to thin and long green beans), black pulse (masoor), oil, molasses or treacle, sour foods.

When we say that such foods are harmful, it does not mean that one should abstain from them totally. If a person is ill, he should abstain from them completely. If he is not sick, he can eat a little depending on his natural inclinations and temperament. There is no harm in eating them if the person is strong and is used to such foods. In certain places it is the habit of giving various types of foods to a woman who is in her confinement. At times they give her a type of pulse, at other times they give her beef, while at times they give her esculent vegetables which are very heavy on the system. This is a bad habit. One has to be extremely cautious during such times (i.e. while in confinement or while ill, etc.). It is for this reason that we have listed the harmful foods.

We will now explain the characteristic of each of the above-mentioned harmful foods:

Brinjal: It has hot and dry properties. It has very little nourishment. It is extremely harmful to people suffering from piles and those who have a melancholic temperament. If a lot of ghee is added to it and it is eaten with vinegar, a balance could be reached.

Radish: It has hot and dry properties. Its leaves have hotter properties. It is harmful to the head, throat and teeth. It takes long to digest. However, other foods are digested through it. It has a certain amount of benefit for those suffering from piles. It has hot properties. However, if a cumin seed marinated in vinegar is added to it, its harms are decreased. It is beneficial to the spleen especially if it has been marinated in vinegar.

Black leaves of the mustard plant: It has hot properties. It is extremely harmful to those who have kidney problems. If it is eaten in pregnancy, there is the possibility of the baby dying.

Water chestnut: It also has hot properties.

Beef of an old cow: It has hot and dry properties. It causes the blood to thicken and results in the formation of weak blood. It causes the formation of black bile. It is harmful to those suffering from scabies, piles, hysteria, spleen problems, and those who have a melancholic temperament. If it is cooked with the peel of musk-melons and black pepper, its harms are reduced. However, it does not cause great harm to those who are very active. In fact, it makes one healthier than what goat meat would do. However, caution is necessary when one is ill.
Duck meat: It has hot and dry properties and takes long to digest. However, its harms are reduced when mint is added to it. Aquatic ducks are not as harmful as domesticated ducks.
Carrots: It has hot and wet properties and takes long to digest. However, it prevents a light fever and provides cheerfulness. It is for this reason that some people say that it has cold properties. By cooking it in meat its harms are reduced. Its jam is very beneficial. It gives strength to the womb. Pregnant women should be extremely cautious in eating it because it causes bleeding.
Beans: They have hot and wet properties. They take very long to digest thereby causing one to have bad dreams. By having them with vinegar and cinnamon, their harms are reduced. However, pregnant women should never eat them.
Black pulse (masoor): It has dry properties. It is harmful to those who suffer from piles, those who have weak stomachs, and those who have a melancholic temperament. Its harms are reduced by adding extra ghee to it or by mixing it with vinegar.
Oil: It has hot properties. It causes an increase in black bile. It is harmful to those who have a melancholic temperament. Its harms are reduced when it is mixed with esculent vegetables that have cold properties.
Molasses: It has hot properties. It causes an increase in black bile.
Sour foods: Eating excessive sour foods causes harm to the sinews and tendons. They speed up the process of old age. Women should be extremely cautious. This is especially so during pregnancy, confinement and the common cold. If anything sweet is added to sour foods, the harms are decreased.
8. Certain foods are such that if they are eaten individually, there is no harm in them. However, when they are eaten with other foods, they are harmful. In other words, as long as there is only one type of food in the stomach, it will not be harmful. The hakeems (doctors specialising in herbal medicines) say that it is sufficient to allow a gap of three hours (between one food and another). They also say that anything sour or acidic should not be eaten with milk. Similarly, betel leaves should not be eaten after drinking milk. If one does this, the water that is present in the milk separates itself from the milk in the stomach. Milk and fish should not be consumed together as there is the fear of being stricken by paralysis and leprosy. Do not consume milk and rice together with sattoo (finely crushed wheat or barley dish). Water should not be drunk with oily or fatty substances. Do not keep oil or ghee in a non-tinplated utensil. Do not eat food that has been cooked in a bell-metal utensil (aluminium utensils are also not recommended). Food that has been cooked in clay pots is the best. Do not drink water after having eaten guavas, cucumbers, musk-melons, water-melons and other green fruit. Do not eat head and trotters with grapes.
9. Do not eat food that is very hot. Drinking cold water after having eaten hot food is very harmful to the teeth.
10. Un-sifted flour is better than sifted white flour. Food should be thoroughly chewed. At the same time, one should eat quickly. Eating very slowly causes harm to the process of digestion.
11. Do not sleep while you are very hungry. At the same time, do not sleep immediately after eating. Allow at least two hours between eating and sleeping.
12. As long as the food is not digested, do not eat again. If at least two hours pass and you find that you are feeling a bit "light", there will be no harm in eating after this.
Points to remember:
1. If you are constipated at any time, make sure that you treat it. The simplest treatment is that you should not eat any bread. Instead, eat some soup that has been prepared with meat fat. If this does not work, you will have to obtain some medication.
2. If you pass stool that is softer than usual, make sure that you treat this as well. Reduce the consumption of meat fat (and other fatty foods) and eat grilled meat. However, if you experience diarrhoea or severe constipation, make sure that you visit the doctor.
3. Do not go to pass stool immediately after eating. But if there is an urgent need to do so, there will be no harm in this.
4. Don't ever hold yourself when there is a need to relieve yourself. Holding back oneself at such times results in various sicknesses.

Water

1. Do not drink water immediately after waking up from your sleep, nor should you go outside into the open immediately after waking up. If you are very thirsty, then the best way to drink would be by holding your nose. Take one sip at a time and once you have finished drinking, continue holding your nose for a little while and do not breathe in through your nose. In the same way, do not drink water immediately after having walked in the heat. This is more so for the person who has suffered a heat stroke. If he drinks a lot of water, he can die immediately. In the same way, water should not be drunk on an empty stomach, nor should one drink water immediately after having passed stool.
2. Do not drink salty or hot water. Rain water is the best. However, the person who has a cough or suffers from asthma should not drink rain water. At times you may notice that certain water has been mixed with some oily substance. Such water is extremely harmful. If you wish to improve the purity of harmful water, boil it till three quarters of the total is left, allow it to cool, strain it (or filter it) and then drink it.
3. Always cover the utensil which is used to store water. In fact, try and cover the tumbler with a fine cloth so that whenever you drink from it, you will be drinking strained water.
4. Ice is harmful to the kidney. Women should be particularly cautious in this regard and try not to make a habit of eating ice. Water that has been cooled in saltpetre is much better.
5. Don't ever laugh while eating and drinking. At times this can cause death.

Work and Relaxation

1. Do not relax so much that it causes you to gain weight and laziness overtakes you. Don't let it happen that you are found in bed most of the time while leaving your domestic tasks to others. This is because too much of relaxation affects the fulfilment of domestic tasks and at times also causes sicknesses. At the same time, do not overwork to the extent that you fall ill. Instead, you should use your hands, feet, and the rest of your body in a moderate way. The method for this is that you should do all your work quickly. Abandon the habit of laziness. Adopt the habit of walking in the house for a little while. If there is no fear of anyone seeing you outside, walk around outside. Alternatively, if you live in a double-storey house, go upstairs and come down a few times. Also try to use the spinning wheel and millstone or grinding stone. We are not saying that you should start earning money through this (i.e. grinding wheat and other products), although there is nothing wrong with that. However, it is necessary for you to take care of your health. In undertaking such manual tasks, one remains healthy. Look at those women who work hard in such manual tasks and see how strong and healthy they are. As for those who seek relaxation all the time, they are constantly under some medication or the other. Such work is also known as exercise. Do not engage in any exercise for about three hours after a meal. When you commence exercising, continue until you begin perspiring or you begin gasping for breath. Once this happens, stop exercising.
2. Swinging small children on a swing is a good form of exercise for them.
3. Make it a habit of waking up early in the morning. In fact, you should try and offer the *tahajjud salaat* daily. In doing so, one remains very healthy.
4. Do not sleep unnecessarily in the afternoon. However, if you feel tired or sleepy, there is no harm in this.
5. It is also necessary to engage in some sort of mental work. If one does not take any work from one's brain, this causes an increase in moisture in the brain and one becomes dim-witted. And the person who over taxes his brain and is always in deep thought, causes dryness to his brain which leads to weakness. It is therefore preferable to estimate the amount of work prior to undertaking it. Be in the habit of reading and teaching. Recite the Quran daily. Try and read some book or the other. Always think over matters. Do not become so angry that you lose control over yourself. At the same time do not be so tolerant that you are unable to maintain any discipline. Do not become so happy to the extent that you feel that you are not in need of Allawh, or to the extent that you forget His power.

If He wishes, He can destroy all your happiness in a single moment. At the same time do not become so sorrowful that you forget the mercy of Allawh. If anything afflicts you, turn your attention towards something else - occupy yourself in some other task. All these things can cause sicknesses, if not death. If you have to inform someone of something that would cause him extreme happiness and this person happens to be weak-hearted, then do not inform him all at once. First ask him as to how he would feel if a certain wish or task of his is fulfilled. Thereafter inform him that you are trying to ensure that it is fulfilled and there is hope of it being fulfilled. Thereafter inform him there and then or after a few hours that his task has been fulfilled. In the same way, do not give any sad news all at once. If you have to inform anyone of the death of a certain person, commence by saying that so-and-so person was ill, his condition was quite critical and death will approach everyone at some time or the other and that he passed away through the decree of Allawh.

Note: When a woman is ill, or once life is given to the baby that is in her womb, it is harmful for her to have relations with her husband.

Medical treatment and Tawakkul

Allawh Ta'ala has created a cure for every sickness. It is through Him that the medicine has an effect. If He wishes, the medicine will be beneficial. And if He does not wish, the medicine will not help in any way. Thousands of different medicines may be used but they will not help (if Allawh does not wish so). Therefore, one should not have this belief that a certain medicine cures and another does not. It is Allawh who cures. If He wishes you to be cured immediately, He will place the cure in that medicine. If not, the medicine will not help. We have been ordered to seek the cure. We do this by placing full trust in Him. It is for this reason that we make dua to Him alone. As for that person who has complete trust in Allawh and does not seek any medical treatment, no evil thoughts will enter his mind. He will express gratitude to Allawh all the time. It is permissible for such a person not to seek any medical treatment. However, Rasulullah *sallAllawhu alayhi wa sallam* had sought medical treatment and also showed us the benefits of certain medicines. It is therefore preferable to seek medical treatment but at the same time the person should exercise patience and express gratitude to Allawh. Furthermore, the person should have full conviction that Allawh Ta'ala loves us more than what our own mothers love us. Whatever He does is solely for our benefit. When we are afflicted by any sickness, our sins are wiped out. When we exercise patience, our stages are increased and calamities are withheld from us. Whatever pride and arrogance that we may have is decreased and we realize our dependence on Allawh Ta'ala. Previously, a person may have been very independent. When he falls ill, he realizes his dependence on others for every little thing. When he was healthy and strong he may have not valued his health. Once he falls ill, he realizes the importance of health, appreciates it and later expresses his gratitude. In short, illness is a source of mercy for us Muslims. In fact, it is a great bounty from Allawh Ta'ala. At the same time, it is a great test and trial from Allawh Ta'ala. We have to exercise patience, express our gratitude and consider everything to be the decree of Allawh. We should not express evil words against Allawh Ta'ala and whatever He has decreed. At times such words could cause us to become devoid of *Imaan*. Just think, that here is the person who has borne so many difficulties (for which he would have been rewarded) but has allowed all the rewards to be snatched away from him. He has spent some money (on medication), but because of the evil words that he has uttered, he lost his *Imaan*, lost the world, and lost his *Deen*. If, Allawh forbid, he does not repent and passes away in this state, he has lost his entire life earnings of *Imaan* on account of a little suffering. May Allawh save us from this.

On the other hand, if we muster some courage and say to ourselves that if Allawh wishes this (sickness) for us, we are prepared to lose this life of ours and we do not utter a single word. If death overtakes us in such a state, what great rewards we will receive from that Being who gave us so much without even asking. How much more He will reward us (on account of our patience)! And if we recover from that sickness, we would regain our health, maintain the rewards that we received (for exercising patience) and also receive great stages (in jannah) - there will be no decrease in all these rewards. At the same time, we will still have our *Deen* and *dunya* with us.

When we feel perplexed, why should we not make *dua* to Allawh? He is the one who will inspire the doctor to be attentive towards us. He is the one who will cause the medicine to be effective. And if He wishes, He is the one who can cure us without any medication whatsoever. In short, sickness is a bounty from Allawh. However, because there is a great test and trial in it, and because there is the fear of one even losing one's *Imaan* on account of it, it is not permissible to hope or to make *dua* for a sickness to afflict us.

Factors to be taken into consideration when seeking medical treatment

1. Medication should not be taken for trivial sicknesses. Such sicknesses could be treated by changing one's diet, walking about, change in environment, etc. For example, if you have a headache on account of being in hot air, sit in a place where there is a cool breeze. If your stomach is feeling heavy on account of eating, skip one or two meals. If your head is paining on account of lack of sleep, then sleep. If you are feeling lazy on account of excessive sleep, then sleep less. If you engaged in excessive mental work and this resulted in dryness in your brain, reduce your work load and give the brain a rest. When such measures do not help, opt for medication.
2. Do not be distraught irrespective of how serious the sickness may be. By becoming distraught, the entire treatment is affected. Treatment should be sought with great tranquillity and peace of mind.
3. Do not get into the habit of taking laxatives, vomiting, and in cupping the blood. In other words, do not get into the habit of doing these things every year without any real need to do so. If you are in the habit of taking laxatives, try stopping this habit in the following way: when the time of taking the laxatives approaches, reduce your food intake and engage in more exercises. Take some medication that would loosen your stool slightly (provided it is not a laxative). Even if you do not feel good during the days when you normally take the laxatives, do not worry about it and delay in taking the laxative. In this way, you will abandon this habit.
4. Do not take very strong medication without any real need to do so. The disadvantage of such medicines is that if they are not suited to you, they will cause great harm as well. Do not take *haraam* and impure medicines, nor should you apply them to your body.
5. If you have to take a particular medicine over a period of time, then occasionally try and skip taking it for one-two days. Alternatively, change it for some other medicine. This is because once you get into the habit of taking a particular medicine, it will no longer have any effect on you.
6. As long as a certain type of food is sufficient, do not opt for any medication.
7. Be extremely cautious when taking any medicine. Ensure that you take it exactly as it has been prescribed. Do not increase or decrease the dose on your own.
8. If you purchase any medicine, show it to the doctor first. If he says that it would be harmful for you, exchange it.
9. When it comes to medication for the heart, kidneys, brain, lungs, eyes, and other delicate organs, do not use medicines that are very strong, that have cold properties, which are assimilated very quickly, or which are poisonous. However, if there is a dire need to use such medicines, there is no alternative but to use them.
10. When seeking treatment, ensure that you go to a doctor who is knowledgeable, experienced, makes a thorough examination, and does not prescribe any medicine without pondering and thinking over the matter. Furthermore, he does not rush into prescribing laxatives. Do not be deluded into going to a particular doctor merely because he is very famous.
11. When ill, consider prevention (or abstinence) to be better than medication. However, if you are absolutely healthy, do not be abstinent. Eat whatever you wish in accordance with the season. However, do not eat more than you can. If your stomach feels "heavy", skip a few meals.
12. Seeking medical treatment is necessary for every sickness. However, there are certain sicknesses which need special care. This is specifically so with children. Such sicknesses are: colds, coughs, pain in the eyes, pleurisy, indigestion, diarrhoea, colic pains, hernia, a lack or increase of menstruation, a fever that is continuous or which is experienced after a meal, being bitten by an animal or human, consuming a poisonous substance, palpitation of the heart, dizziness, palpitation of the body in different places, paralysis or numbness of the entire body, feeling extremely hungry very often, not feeling any hunger at all, feeling very sleepy very often, insomnia, perspiring profusely, not perspiring at all, or the occurrence of any other thing which is contrary to one's normal life. When this happens, the person should immediately understand that some sickness or the other is approaching. He should therefore go to the doctor and seek the necessary treatment. He should not allow any disorder in his diet.
13. When getting your pulse checked, ensure that your stomach is not too full nor too empty. When the stomach is empty, one feels restless (thereby causing a change in the pulse rate). Furthermore, one should not be very sad nor very happy. One should not check one's pulse immediately after waking up from one's

sleep, after being awake for a very long period, after engaging in physical work or after having walked a long distance. Have your pulse checked while being in any of the following postures: in the squatting position, while lying down, sitting on a stool, or sitting on the edge of a bed with your legs dangling. Do not sit in such a position whereby you put a strain on a certain part of your body. Do not support yourself on any of your hands, nor should you place a pillow under you. Do not hold anything with the hand that you have offered to be checked. Do not extend that hand completely, nor fold it completely. Instead, the hand should touch your ribs and be slightly loose (not stiff). Do not hold your breath. Do not fear the doctor as this causes a difference in the pulse rate. If you wish to have your pulse checked while lying down, do not lie on your side. Instead, lie flat on your back.

14. When having your urine tested, bear the following factors in mind: it must be tested when you have slept and awoken according to your norm and that you have not eaten or drunk anything as yet. By eating green esculent vegetables, one's urine becomes greenish. By eating saffron, it becomes yellowish. By applying henna, it becomes reddish. It becomes yellowish or reddish due to the following factors: fasting, lack of sleep, exhaustion, extreme hunger and holding back one's urine. At times it turns white on account of remaining awake for long hours. By drinking excessive water, it becomes light in colour. A urine test is of no use after having taken purgatives or laxatives. A urine test will be most effective if it is taken twelve hours after a meal. If the urine is to be tested in the morning, do not eat to your stomach's full the previous night. The urine test of a woman who has recently given birth is of no use. If a person has passed urine several times at night, a urine test the following morning is of no use. If a person urinates and keeps that urine for more than six hours before it can be tested, it will be of no use. At times, such urine is rendered useless even before six hours. In other words, once you notice a change in its colour or smell, there is no use in having it checked.

15. Do not change doctors unnecessarily. Keep the doctor happy by carrying out whatever he orders. If you do not gain any benefit from him, do not accuse him. If you give him anything in return for his treatment (either in cash or kind), do not consider yourself to have done him a great favour.

16. Do not be too strict on the sick person. Accommodate his harshness and hot temper. Do not mention things that would cause him to lose hope irrespective of how serious his condition may be. Continue consoling him.

SUPPLEMENT TO BAHISHTI ZEWAR

(Part Eight)

The Islamic Responsibility of the Sick and those tending to the Sick

It is the opinion of some people that there is no need to find out what is permissible and what is prohibited when seeking medical treatment. It is as if the sick person is not answerable for any of his actions. Based on this, they also feel that the sick person's doctor also has full liberty to do whatever he pleases. This is incorrect. Such people should understand that a sick person does not go out of the boundaries of Allawh's power. Allawh Ta'ala has the right of possession over every person's life and wealth. It is in this light that Allawh Ta'ala has said: "If We were to ordain for them: 'Lay down your lives', or, 'forsake your homelands', only a very few of them would do it - although if they did what they are admonished to do, it would indeed be for their own good." (*Surah an-Nisaa'*, verse 66)

We learn from this that Allawh Ta'ala also has the right to order us to intentionally kill ourselves (i.e. commit suicide). It is only because of the kindness of Allawh Ta'ala, that despite being able to order us to do this, He did not ask us to bear such difficulties. At the same time, He did not leave us completely free. Instead, He laid down certain rules and regulations when seeking medical treatment. These rules and regulations are such that if we had to ponder over them with an open mind, we will find that there are certain concessions and leeways. They are not as restrictive as the laws of a government. As a form of appreciation for this kindness on the part of Allawh Ta'ala, man should be prepared to sacrifice his wealth and life in order to safeguard himself from sins. He should never ever seek illegal and prohibited forms of medical treatment. When a person is sick, he should never ever act contrary to the *fataawaa* (legal verdicts) of the *ulama*. A sick person is in need of this more than a normal healthy person because the latter has some hope of being granted a respite, whereas sickness is the stepping stone to death. Outwardly too, one can see that death is approaching. What sort of intelligence is it that a person dies a sinner? (by seeking prohibited forms of medical treatment). Some servants of Allawh were such that while they were in the throes of death and undergoing severe difficulties, even at such a time they did not leave out acts that are *mustahab*. A few friends of theirs told them that when in difficulty, *mustahab* acts are automatically dropped off. They replied: "The difficulty is for a little while more. What is the need to lose the reward of a *mustahab* act at the time of death?" A sick person experiences many difficulties and is in the hands of others. It is therefore necessary for all those who are taking care of him to take due consideration of his *salaat* and all the other necessary aspects of *Deen*. Even if the sick person presents excuses, they should give him confidence and save him from sins. If the person caring for the sick is religiously minded and prepared (to do everything according to the *Shariah* for the sick person) there is great hope for the sick person to be in control of himself at the time of death (and to die on *Imaan*). If this is not the case, the sin will not be borne on the sick person alone. Instead, all those who were taking care of him will also be sinning. In fact, greater punishment will be inflicted on those caring for him because the sick person was under their control (they could have ordered him to do whatever they wished). It is therefore necessary for everyone - the sick and those caring for the sick - to find out the necessary *masa'il* with regard to medical treatment just as they find out the other *masa'il* with regard to *salaat*, fasting, *zakaat*, etc. If they have any doubt, they should consult the *ulama*.

Substances that are used for medical treatment

It should be known that substances which are used for medical treatment fall under four categories: (1) inorganic bodies, (2) plants, (3) animals, (4) compounds of the first three categories. There are two ways of using these things and the *Shar'ee* ruling concerning each is different. The two ways are either external or internal. Internal usage refers to substances that go down the throat and reach the stomach. In other words, it refers to the things which are either eaten or drunk. All other forms of usage are regarded as external. So much so, all the following forms of medication are also considered to be external: sniffing some liquid into the nostrils, instilling medicine into the nostrils (for example, by means of a dropper), drawing medicine into the nostrils, rubbing the teeth with tooth-powder (or brushing with a toothpaste), smelling a solid or liquid medicine, taking in snuff, chewing, rinsing the mouth. All this is on the condition that the medicine does not reach the throat. In fact, apart from smelling, there is a great danger in all the above-mentioned forms of consumption that the medicine will reach the throat. In fact, in most cases the medicine reaches the throat and thereafter goes down into the stomach. Therefore, all these forms of consumption should also be considered to be internal. Caution is necessary in that substances which cannot be consumed internally should also be refrained from when adopting any of the above-mentioned external methods of usage. Even if an iota of *haraam* substance goes down the throat, one will be committing the sin of consuming *haraam*.

The rule concerning internal and external usage

If anything is impure in itself, such as excreta, urine, alcohol, an animal that has died a natural death, pork, etc. then it is not permissible to use such items internally or externally. As for things which have become impure on account of their being mixed with other impure substances, the ruling is that they cannot be used internally. However, it is permissible to use them externally. Such substances are: impure water (pure water which became impure on account of an impure substance falling into it), liquid of the bladder that is added in *surmah* (as long as this liquid is not more than the other ingredients), medicines that contain alcohol as long as the alcohol content is less than the other substances. However, it should be borne in mind that it is necessary to wash off these substances and purify oneself prior to offering *salaat*. Although it is permissible to use such substances externally, it is preferable to abstain from using them. The reason for this is that when a person is very sick he is not very mindful. There is a great possibility of such substances falling onto his clothing. Furthermore, if the person did not wash his hands after applying such substances, and his hands come into contact with water in a utensil, then the utensil and the water will be rendered impure. In this way, this impurity will affect the entire house and many persons' *salaat* will be ruined.

When we say that a substance becomes impure on account of it being mixed with an impure substance, we mean that the impure substance is **not** more than the other substance. If it is more, it would be considered as if the entire mixture comprises of the impure substance. For example, if a handful of water is poured into a large utensil containing urine, we cannot say that this is water. By the water being mixed with the urine, it has now become impure. In fact, this entire mixture will be considered to be urine (and the rules that normally apply to urine will apply over here as well). But if the opposite takes place (i.e. if a handful of urine is poured into a large utensil containing water), then the opposite ruling will also be given (i.e. the entire mixture will be considered to be water - although the water itself will be regarded as impure). It should be also known that in our pure *Shariah*, prohibition in using a particular thing or substance is based on four reasons: (i) on account of the thing being *najis* (impure), e.g. urine, excreta, etc. (ii) on account of the thing being harmful, e.g. poisonous substances, (iii) on the basis of

istikhbaath, i.e. things that are abhorred and disliked by a normal person possessing a sound mind, e.g. worms, certain insects, etc., (iv) on account of the thing causing intoxication.

Inorganic bodies

Inorganic bodies refers to things that are other than plant life, animals, droppings of animals, parts of animals, etc. Inorganic bodies include the following: sand, gold, silver, sulphurate of arsenic, copper, bezoar, agate, etc. All inorganic bodies are pure and *halaal* unless they are harmful or intoxicating. The quality of *istikhbaath* is not found in any of the inorganic bodies. If the harm in an inorganic body is removed, or if the quality of intoxication is no longer found in an inorganic body, then the prohibition of using such a thing will also be removed (i.e. it will now become permissible). From this we can deduce the ruling with regard to eating sand, adding limestone in betel leaves, eating Armenian bole, red chalk, agate, etc. - i.e. if they are harmful, they will be prohibited and if they are not harmful, they will be permissible. For example, if excessive limestone is added to betel leaves to the extent that it causes harm to one's teeth or causes some other harm, it will not be permissible. But if it is used according to one's need and it proves to be beneficial, it will be permissible. Another harm of excessive limestone is that it forms a crust on one's teeth thereby preventing water from reaching the gums when making *ghusl*. If this happens, the *ghusl* will not be complete. We can also deduce the ruling with regard to poisonous substances - i.e. one cannot use them without the prescription of a qualified and reliable doctor. If such a doctor prescribes such substances, it will be permissible for you to use them because he will not prescribe them unnecessarily.

Although external usage is permissible on all the parts of the body except for the throat and stomach, it should be borne in mind that there is a difference in status among the different parts. Some of the parts are more sacred than the others. Those that are more sacred therefore have more right in that no impure or detestable thing should touch them. The more sacred or more honourable parts of the body are those that are above the neck, especially inside the mouth. As far as possible one should therefore not gargle one's mouth with anything that has an evil smell or with anything that is detestable by nature. There will be no harm in resorting to such substances if there is no alternative. The sanctity of the parts above the neck has been mentioned in a Hadith wherein it is stated that the angels take an active part in the formation of the entire foetus except for the head, which is created by Allawh Ta'ala with His very hands. The sanctity of the head can also be gauged from a Hadith wherein we are prohibited from striking anyone on his face. Furthermore, Rasulullah *sallAllawhu alayhi wa sallam* said: "Cleanse your mouths because it is through them that you recite the Quran."

It is a common belief of the masses that it is *haraam* to eat sand. This is incorrect. If there is no harm in eating it, it will be permissible. But if it proves to be harmful, it will be prohibited. For example, some pregnant women like to eat sand and they have no other alternative in fulfilling this craving of theirs. In such a case they can eat, but not to the extent that it causes them harm. Many people have certain beliefs with regard to the ash that becomes attached to *rotis* or with regards to *rotis* that become burnt. They go to great pains in removing this ash or the slightly burnt off sections of the *roti*. This is not necessary. A little bit of ash is not harmful. In fact, if a *roti* is not completely burnt and has only become slightly black, it will not be permissible to throw such a *roti* away. This is because it is still regarded as *roti* (which is food and therefore should not be thrown).

Masa'il

1. Gold and silver are also inorganic bodies but they should not be compared to other inorganic bodies. Other inorganic bodies are mostly used as sources of medication while gold and silver are also used as items of luxury and beautification. The *Shariah* has prohibited us from wearing gold and silver except in the form of jewellery. It is obvious that jewellery is for women. It is therefore permissible for them to use gold and silver jewellery and this is not permissible for anyone else. However, it is not permissible to soak medicine in a gold or silver container, or to keep any sort of ointment or medicine in a gold or silver container. This prohibition is applicable to both men and women. Based on this, it is not permissible to wear spectacles that have gold or silver frames, to wear watches that have gold or silver bands, to keep watches that have gold or silver chains, to use mirrors that have been framed in gold or silver. It is for this reason that it is prohibited to wear an *aarsi* (a thumb ring with a mirror set in gold or silver). Wearing this ring as a form of jewellery is permissible but to look into it's mirror will not be permissible.
2. It is permissible to eat gold and silver foil, to add this into *surmah*, to soak pieces of silver in a medicine (this is done to strengthen the heart) and to disinfect medicine containing steel. It is permissible to fasten the teeth with gold or silver when necessary. This is because if any other metal is used, it causes swelling of the gums. Based on this, it is permissible to make a gold nose or to use gold to make any tube in any other part of the body. This is because no metal besides gold can fulfil this purpose. The same rule applies to silk. The only exception is that women can wear silk at all times while men cannot use it as a form of dressing. Men can use silk if it is not as a form of dress (e.g. they can use it for medical reasons).
3. It is permissible for men to use silk if it forms the hem of a garment as long as the silk is not more than approximately six centimetres in width.
4. If there are any sores on the body and silk is worn as a form of treatment, it will be permissible to do so. It is also permissible to wear silk when in war because a sword cannot cut through silk.

Question: If any medication contains gold or silver, will it be permissible to engage in transactions (such as buying and selling) of such medication? Similarly, if any prescription contains the name of a medicine which has gold or silver in it, will it be permissible to have such a prescription made out, purchased, etc.? Similarly, if any *surmah* contains such foil which has become completely mixed into it to the extent that it cannot be separated, will it be permissible to engage in transactions of such *surmah*? If this is not permissible, then what is the difference between this and jewellery that is gold or silver plated because it is extremely difficult to separate the pure gold or silver from that which is not pure. In fact, it is even more difficult to separate gold and silver which is found in medicines and *surmah*. Similarly, is it permissible to sell sweetmeats and meat which are covered by gold or silver foil on credit? Is *zakaat wajib* on such medicines and *surmah* which contain gold and silver?

Answer: If gold or silver is added in medicines in such a way that these metals become completely assimilated with the medicines, then in such a case they will be similar to gold or silver-plated jewellery and therefore not even considered (for *zakaat* and other associated questions that are mentioned above). If these metals are not completely assimilated into the medicines, they will be similar to clothing which has a gold or silver hem. In other words, these medicines are not called gold or silver medicines. Instead, they are named according to the major ingredients that are found in them. If any medicine contains more gold or silver, such as gold or silver being added in pure honey, then such a medicine will be known as gold honey or silver honey. The normal rules in dealing with gold and silver will apply and *zakaat* will also become *wajib*. As for the previous two examples, the normal rules when dealing with gold and silver will not apply, nor will *zakaat* be *wajib*. As regards gold and silver foil that is used to cover sweetmeats and meat, the ruling with regard to gold or silver hems in clothing will be applicable here as well. The difference is that in this instance it is not necessary for the gold or silver to be equal to or less than approximately six centimetres in width. This is because this limit of six centimetres is only applicable to clothing.

Intoxicants

The rule concerning intoxicants is that if they are dry, they are considered to be pure. In extreme situations and at the time of dire need, for example, on the advice of a pious, reliable and qualified doctor, it will be permissible to consume such dry intoxicants as long as the amount is such that it does not cause any intoxication whatsoever. It is definitely not permissible to consume an amount that would cause intoxication. Despite all this, as far as possible, it is preferable to abstain from such intoxicants and to exercise extreme caution. The reason for this is that in most cases one's consumption definitely increases and very soon one is unable to differentiate between a dire need and no need. It is for this reason that Allamah Shaami *rahmatullahi alayh* says: "If dry intoxicants are taken in very small quantities (i.e. an amount that does not cause intoxication) merely for pleasure (i.e. without any valid medical reason), then such consumption will be absolutely *haraam*." Here, dry intoxicants includes those that are pure (unadulterated) and also those that are mixed with some other substance or added into some other substance. Based on this, dry intoxicants include the following: opium, hemp leaves (a herbaceous plant from which cannabis is produced), dagga, marijuana, etc. Such intoxicants will be permissible only if one has a valid medical reason and provided that the amount is such that it does not cause any intoxication. If they are consumed without any valid reason and merely for pleasure, they will be absolutely *haraam* (irrespective of whether they cause intoxication or not). It is permissible to use opium as an ointment, to inhale hemp leaves in the form of steam or vapour, and to take hemp leaves in the form of tablets. It is permissible to

eat opium in order to prevent oneself from catching a cold on condition that the amount consumed does not lead to intoxication. It is also permissible to consume hemp leaves in order to delay emission (provided that the intercourse is *halaal*, i.e. with one's *Shar'ee* wife), but on the condition that the amount consumed does not lead to intoxication.

As regards intoxicants that are in a liquid form, which we commonly refer to as alcohol, it is a well known fact among all Muslims that alcohol, pork, dead animals, interest, etc. are things which Islam is totally against. The *Shariah* does not even consider such things to be wealth or items of value. If a Muslim possesses such items and someone else destroys them, the latter does not have to pay any compensation. Transactions which comprise these things are not even considered to be valid. This is not the place to go into great details because these things require very lengthy explanations. At the same time, we do not wish to close off this topic completely. We will therefore try to suffice with what is necessary.

It should be known that there are four types of drinks which are considered to be impure and *haraam* according to all the *ulama*. These four are: (1) Grape juice which is left in its crude form until fermentation takes place - popularly known as alcohol. (2) Grape juice which has been burnt until slightly less than two thirds of it evaporates. (3) Juice that is obtained from raisins that have been soaked in water. (4) Juice that is obtained from dates that have been soaked in water. The rule concerning these four is that it is not permissible to drink even a single drop. One cannot even keep them in one's house (or anywhere else). One cannot use them in any way. One cannot even buy or sell them (nor can one engage in any transactions which involve any of them).

As regards all other drinks, there are many details concerning them. This is not the place to go into details. However, we will explain the ruling concerning another drink which, in our times, has become extremely difficult to avoid. This refers to spirit (which is largely used for industrial purposes). This substance is used in practically all modern day medicines. Apart from medicines, it is also used in various other items such as pens, inks, colourants, carpets, chairs, duvets, mattresses, etc. It has some usage or the other in almost all items that need colourants, polishing, or the actual item itself. It is a well known fact that according to one Hadith, this is also impure and *haraam*. According to another Hadith it is pure and could be used for medical purposes internally as well, provided that the amount consumed does not cause any intoxication. However, one cannot overlook the fact that the temperament of a normal Muslim cannot accept such a substance in which there is difference of opinion concerning its purity and permissibility. This is similar to a utensil in which there is water. Someone informs you that the utensil contains water while another person comes and informs you that it is not water but urine. Upon hearing this, any normal Muslim will definitely have an aversion to it. However, when it becomes extremely difficult to avoid a particular thing, then in such circumstances, we get a certain amount of leeway or concession from the *fatwa* (legal) point of view. Therefore, one should not be too strict in such matters and those who can, should exercise caution. From this principle, we can deduce the ruling concerning modern day medicines, particularly tinctures. Spirit has a definite influence in most modern day medicines. As regards tinctures, the process of this is that the medicine is soaked in spirit and thereby cleansed. In doing so, the medicine is very quickly absorbed. The following is mentioned in the *malfoozaat* (sayings) of Hadrat Thanwi *rahmatullahi alayh*: "In my opinion, it is not good to write the name of Allawh or Muhammad *sallAllawhu alayhi wa sallam* with red powder. This is because there is the possibility of this red powder containing spirit. Although certain types of spirits are pure according to Imam Abu Hanifah and Imam Yusuf *rahmatullahi alayhima*, they are definitely not pure according to Imam Muhammad *rahmatullahi alayh*. And we know that as far as possible it is preferable to abstain from those things in which there is difference of opinion. This is more so when the *fatwa* of the majority of the *ulama* is based on the opinion of Imam Muhammad *rahmatullahi alayh*." In another place, Hadrat Thanwi *rahmatullahi alayh* has the following to say: "Every spirit is not made from the above-mentioned four intoxicants (which are absolutely *haraam* according to all the *ulama*). Spirit that is not made from these four intoxicants is permissible according to Imam Abu Hanifah and Imam Yusuf *rahmatullahi alayhima*. However, the *fatwa* is based on the opinion of Imam Muhammad *rahmatullahi alayh* so that the masses do not develop any lack of caution in this regard. Since this *fatwa* has been issued as a precaution, at the time of extreme necessity we can make a concession. However, the pious should abstain from using tinctures and they should not adopt any strictness on the masses who have no alternative. If spirit is added in vinegar and it changes its form thereafter, it will now be considered to be vinegar. The substance in which it has been mixed and the spirit together will now be permissible."

The following question and its answer appears in *Imdaadul Fataawa*:

Question: Modern day medicines generally contain spirit. This spirit is the highest quality of alcohol. In fact, it could be referred to as the essence of alcohol. Since this is an accepted and well known fact, is it permissible to take such medicines or not?

Answer: "If the spirit is not made from grapes, raisins, dry or fresh dates, a concession in its permissibility can be given (because of the difference of opinion). If it is made from the above-mentioned fruit, it will not be permissible because all *ulama* are unanimous in this regard."

Medical books state that spirit is a very strong form of alcohol which is prepared by further distillation of alcohol. It is also stated that low quality alcohol is manufactured by using potatoes, jujube, barley, wheat, etc. High quality alcohol which generally comes from Europe is manufactured by using grapes, apples, pomegranates, raisins, etc. Spirit is of three types: methylated spirits, proof spirits, and rectified spirits. That which is used in medicines is of the higher quality and is known as rectified spirits. It is much more expensive than the other spirits. Since the majority of alcohol that comes from Europe is of a high quality, it is therefore highly possible that the spirit that comes from Europe is also made from grapes, raisins, or dates. If this is the case, it would be considered to be impure and *haraam*. The medicines in which it is used will also be considered to be impure and *haraam*. Despite this, we cannot issue a *fatwa* with regard to the impermissibility of **all** medicines. However, what we can definitely say is that it is preferable not to use such medicines except when really necessary. From this we can also deduce the ruling concerning homeopathic medicines. That is, they should not be used except when really necessary because the intrinsic ingredient of these medicines is spirit and all other ingredients are just by the way.

Mas'ala: It is permissible to administer chloroform to a patient as an anaesthetic in order to operate on him.

Plant life

All plants are pure and *halaal* unless they are harmful or intoxicating. We have already explained the ruling concerning intoxicants. The prohibition with regard to harmful plants is based only on their harm. Once the harm is removed, there will be nothing wrong in using them. For example, based on the opinion of doctors it is permissible to eat purgative and vomic nuts.

Animal life

Animals, man, parts of animals, offal of animals, and other things that are connected to animals will all be explained in this chapter.

All the parts of man are sacred irrespective of whether he is a Muslim or a *kaafir*. Based on this, all the following acts are not permissible: burning a person irrespective of whether he is dead or alive, buying and selling of a corpse, keeping the skeleton of a human for medical (or other) reasons, removing an infant from the womb of a woman as long as it is alive, the drinking of breast milk for anyone other than the child during the period of breastfeeding, using breast milk externally such as in the eyes or ears. It is permissible to have forms of the human body made with wax or rubber for explanatory purposes provided that each limb is separate so that it does not fall within the confines of being a picture. It is permissible to look at the internal organs of a living person through x-rays.

Masa'il

1. It is not permissible to burn an animal that is alive. It is also not permissible to cause it unnecessary harm. For example, it is not permissible to burn a live animal by immersing it in hot oil or to fill a utensil with worms and boil them with water or any other substance in order to produce oil from them. One could kill the worms first and then place them in the oil. This would make no difference in the oil. Some people are in the habit of keeping scarlet flies in a glass container for a few days so that they may die. This is also considered to be cruel. If there is any other method of killing them immediately, that should be adopted. For example, one could place them in oil. But if there is no alternative, it will be permissible to kill them through the above-mentioned methods just as the jurists have permitted the killing of silkworms by placing them in the sun because there is no other way of killing them. Live earthworms threaded onto a fish-hook for catching fish is also considered cruel. The bait should be killed and then used for fishing.

2. Any part of a live animal which has the sense of perception cannot be cut and used for any purpose. In other words, that part which has been severed from a live animal is considered to be a *maytah*. For example, severing the ear of a live goat or the hard fat that is found near the knees of a horse and using such parts.

(This is not permissible). If the part of a live animal has no sense of perception, and is cut off, it is regarded as pure. Such parts include the tusks of an elephant and the hair of a goat. If such a part is obtained from a *halaal* animal, it will be permissible to eat that part as well. But if such a part is obtained from an animal that is not eaten, it will only be permissibe to use that part externally.

3. Apart from pigs, the buying and selling of all animals is permissible if it is for some benefit. This is irrespective of whether they are marine animals or land animals, large animals or small animals. Such transactions are even permissible with regard to dogs, cheetahs, snakes, etc. Transactions with regard to dead animals are permissible on condition that they are considered to be pure, e.g. animals of the sea, worms and insects that do not have flowing blood, or animals that have flowing blood but have been slaughtered in the Islamic way. This is because all animals are considered to be pure once they have been slaughtered, except for pigs. Transactions with the meat and other parts of such animals (except pigs) will therefore be permissible if it is for external usage.

4. All marine animals are pure irrespective of whether they are large or small and irrespective of whether they have been slaughtered or not. However, according to the *Hanafi mazhab,* it is not permissible to eat any of the marine animals except fish. External usage of all marine animals and the products thereof will be permissible. But it should be borne in mind that it is *makruh* to kill frogs. However, if a frog is found dead, it will be permissible to use it externally. This refers to frogs that live in water. As for those that live on land, they have flowing blood and are therefore considered to be *najis*. Therefore, if a land frog is found dead, it will fall under the category of *maytah*. If a land frog is slaughtered, it will be considered to be pure. If it is very tiny, it will not be considered to possess flowing blood. Water frogs have webbed feet similar to that of ducks. According to the *Shaafi'ee mazhab*, all marine animals except the following are *halaal*: shells, crabs, frogs, alligators, snakes, and turtles. According to the *Maliki mazhab* all sea animals are *halaal*. Crabs retain their medicinal value even after they are burnt to ashes. Therefore, homoeopathic doctors wishing to use crabs in their medicines should use burnt crabs (or crab ash). Dried testicles of an otter (used as a drug) cannot be used internally according to all the *mazhabs*. The Hanafis say that it is not permissible because of two reasons: first of all it is the part of a marine animal. The second reason is that it is actually the testicles of the animal. The Hadith clearly prohibits the consumption of testicles. The other *mazhabs* prohibit it on account of the latter reason. Therefore, it could be used externally because it is pure according to them. It is permissible to add it in perfumes.

5. Since there is no need to slaughter a fish, it is therefore permissible to eat a fish that has been caught by a *kaafir*. The same applies to locusts.

6. Worms and insects and all other land animals that do not have flowing blood are considered to be pure, e.g. most of the insects such as scorpions, butterflies, small lizards which do not have flowing blood, small snakes that do not have flowing blood, etc. All such animals could be used externally in whichever way one wishes but it is *haraam* to use them internally. Only locusts can be consumed internally. It is not permissible for patients afflicted with small-pox to eat flies. It is not permissible to eat earthworms for the purposes of sexual potency. In order to gain benefit from such things, one should rather feed them to small chicks and thereafter eat these very chicks.

7. If substances are produced from the saliva of insects that do not have the quality of *istiqzaar* (natural dislike) in them, then such substances will be *halaal*. Such substances include: silk cocoons, etc. This is based on the permissibility of honey (which is also the product of the saliva of bees).

8. It is not permissible to eat insects that are found inside wild figs. Similarly, it is not permissible to consume vinegar or any other mixture together with any insects that may have fallen into it. Sweetmeats that contain flies cannot be eaten together with the flies. Once the flies (and other insects) are removed, they may be consumed. While filtering honey, if any young of the bees which are not born as yet, become mixed with the honey, there will be no harm in eating such honey because they (the young unborn bees) are not regarded as *maytah* (animals that have died a natural death), nor are they considered to be animals as yet. The same will apply to web-like substances that form in flour which have not developed into live insects as yet. Such flour together with these web-like substances can be eaten. When filtering vinegar, one should not have any doubt or misgiving that some insect or the other may have got mixed into it and become completely absorbed by it. (In other words, there is no harm in consuming such vinegar).

9. The buying and selling of *maytah* is invalid. *Maytah* is considered to be *najis*. It is therefore not permissible to use it internally or externally. Leeches, earthworms, and all other insects that do not have flowing blood are not regarded as *najis* even after they die. Engaging in transactions with them is therefore valid and it is also permissible to use them externally.

10. Apart from pigs, all animals that have flowing blood become purified once they are slaughtered in the Islamic way. This is irrespective of whether these animals are normally *halaal* or not. In other words, all parts of such animals that are slaughtered in the Islamic way are pure. Such parts include: the meat, fat, intestines, tripe, gizzard, bladder, nerves, etc. All these parts except for the flowing blood will be pure. Based on this, these parts can be used externally, e.g. bandaging a particular part around the head. Obviously, it will not be permissible to eat such animals except those that are permitted to be eaten. The doctors can benefit tremendously from this *mas'ala*. The intestines, tripe, gizzard and bladder will have to be thoroughly washed from external impurity.

11. A *maytah* is *najis* except for the following parts: hair, bones which have no meat or stickiness whatsoever on them, and the skin once it is tanned. Certain parts also fall under the purview of the skin and can therefore be purified through tanning. Such parts are: the bladder, the stomach, the gall bladder, the rind, the gizzard, the intestines and the membrane in which the foetus is enveloped. All these parts can be purified through tanning. Nerves and tendons that have been tanned, nails, hooves, horns, feathers, and the parts of a *maytah* which (according to our view) can be purified; means that *salaat* with such parts is valid, one can engage in transactions with them (buying and selling), and one can use them externally. However, it is not permissible to eat any part of a *maytah* irrespective of whether such an animal is *halaal* to eat (such as goats, bulls, camels, etc.) or whether such an animal is not *halaal* to eat (such as lions, dogs, etc.). As regards pigs, even all the above-mentioned parts are *najis*. Some jurists have stated that it is permissible to use the hair of pigs for stitching. This permissibility was based on the need of that time and no longer applies. Tanning in the above context refers to protecting those parts from decomposing and offensive odour.

12. Ivory is pure irrespective of whether it was obtained from a dead elephant or a live one. However, it is not permissible to use it internally. It can be used externally.

13. The milk of the animals whose meat is *haraam* is also *najis* and *haraam*. And the milk of the animals whose meat is *halaal* is also pure and *halaal*. Even if a *halaal* animal dies, it is permissible to extract the milk from its udders. This milk is also pure and *halaal*. Drinking the milk of a donkey for treating tuberculosis and ulceration of the lungs is considered to be *haraam* medical treatment. The milk of a horse is *halaal* and pure because a horse is *halaal*. It is only prohibited because of expediency.

14. The rule concerning the eggs of animals is the same as the meat of that animal. However, there is a difference between eggs and milk (which is still regarded as pure and *halaal* after the death of the animal) in that if a *halaal* animal dies and its eggs are removed from within, the stickiness and wetness that is found on the eggs will have to be removed.

15. Although the meat and other parts of a *haraam* animal become pure after it has been slaughtered, the eggs do not become pure.

16. When the rotten egg of a *halaal* animal turns to blood, that egg will be considered to be *najis* and *haraam*. But once the blood forms into an offspring, the latter is regarded as *halaal* and pure. If the offspring has already formed but life has not entered it as yet, then even in such a case it will be considered to be pure and it will be permissible to eat it because it has now formed into meat. The egg of a *haraam* animal is *haraam* and *najis* in the first and third cases (mentioned above). In the second case if the offspring has life, it will be pure but *haraam*.

17. Flowing blood is impure. Flowing blood refers to blood which has the capacity to flow. Such blood or any part thereof is *najis*. It is not permissible to use it internally or externally. The blood that is found at that spot on the neck where an animal is slaughtered is also flowing blood. That area cannot be regarded as pure until that blood is washed off and completely removed. The blood that remains in the veins or the skin is not regarded as flowing blood because it would lead to many complications and problems. There is also no harm in eating it. Apart from this, all other blood does not fall under the category of flowing blood and is certainly pure. But it should be borne in mind that such blood cannot be used internally, e.g. it is not permissible to drink the blood of a bug. It is not permissible to apply the blood of a pigeon on a paralysed portion of the body because it is flowing blood. However, the blood of a bug can be used for the same purpose because it is not flowing blood. Insects are considered to have blood that does not flow. All marine animals, whether large or small, are considered to have blood that does not flow. Lizards and snakes that are less than a span in length are also considered to have blood that does not flow. Pus, matter, and other liquids that

flow from wounds and which break wudu fall under the category of blood. Such substances cannot be used in any way. So much so, it is not even permissible to make a dog lick off the yoghurt that is applied on a wound. There are two reasons for this prohibition: (i) The saliva of a dog is *najis* and we know that when something is categorized as *najis*, it cannot be used externally as well. (ii) The pus, blood, and other substances that are emitted from a wound are *najis* and it is not permissible to feed anything that is *najis* even to dogs.

18. Blood that has been consumed by a leech is considered to be flowing and therefore impure. However, once that blood becomes part and parcel of that leech, it will be considered to be pure on the basis of *tabdeel-e-maahiyat* (changing of the intrinsic nature of a substance). The means of differentiating this is that it (blood that is not flowing and therefore pure) will not come off the leech by merely rubbing it. All the waste matter of *halaal* birds is pure with the exception of blood. However, none of this waste matter can be used internally because of *istikhbaath* (natural aversion). The gizzards of *halaal* birds are pure but can only be eaten when their stool has been washed off. The stool of a fowl, duck and wild duck is also *najis*.

19. If the liquid from the bladder of a *halaal* bird falls in the *surmah*, it is considered to be pure and will be permissible to use. However, the bladder of a fowl, duck and wild duck is *najis* just as their dung is *najis*. The liquid from the bladder of *haraam* birds and other animals that have flowing blood is impure. The liquid from the bladder (wherever we have mentioned that it is permissible) will only be permissible if this liquid is less than the content of the other medicines. However, it will be necessary to wash the eyes thoroughly prior to offering salaat if this medicine has flowed out of the eyes. If the content of the medicines is less than that of the liquid of the bladder, it will not be permissible because it is considered to be *najis* just as urine is *najis*.

20. It is permissible to apply the bladder of a goat and its liquid onto a pimple or sore. This is based on the opinion of Imam Muhammad *rahmatullahi alayh* who regards the urine of a *halaal* animal (that can be eaten) as pure.

21. The excreta of all animals apart from *halaal* birds is impure. That which cannot be avoided will be overlooked, e.g. the droppings of flies and silkworms. No matter how much you try, some of the droppings will definitely remain behind on the silk. On account of general necessity, the excreta of bats is considered to be pure, i.e. it can be overlooked. In fact, some jurists have gone to the extent of saying that if the urine of cats falls on the clothes, it can be overlooked. But if their urine falls in water, the water will become *najis*. The excreta of snakes and leeches is *najis*. Shayaaf-e-magsi (a medication for eyes which contains the excreta of flies) is *najis* because the principle of general necessity does not apply to the eyes. However, it will be permissible to apply it to the eyes because it is mixed with other medicines which are more than it in content and which are not *najis*. However, if the medicine flows out of the eyes, it will be necessary to wash it off prior to offering *salaat*.

22. The excreta of *haraam* birds is also *najis* but it is *najaasat-e-khafeefah*. However, with regard to crows the ruling has been given that it can be overlooked on the principle of general necessity. When any impurity is categorized as *najaasat-e-khafeefah*, it does not have any influence on the prohibition of its usage. In this regard, *najaasat-e-khafeefah* and *najaasat-e-ghaleezah* are equal. Only in *salaat* there is a difference in that the amount that can be overlooked is the extent of a coin that is approximately 3 centimetres in diameter in respect of *najaasat-e-ghaleezah*, and one-quarter of a part of a garment in respect of *najaasat-e-khafeefah*. Water that becomes *najis* through a *najaasat-e-khafeefah* is also considered to be *khafeefah*. And that which becomes *najis* through a *najaasat-e-ghaleezah* is also considered to be *ghaleezah*.

23. The urine of a bat is considered to be pure on the basis of general necessity while others have stated that it is pure on the basis that this animal is in itself *halaal*.

24. Apart from birds, the saliva and perspiration of *halaal* animals is pure. The urine of such animals is *najaasat-e-khafeefah*. All the other *fudalaat*, such as that which is in the stomach, intestines, excreta, sperm, etc. are *najis*, i.e. *najaasat-e-ghaleezah*.

25. The rule concerning *haraam* animals other than birds is the following: their saliva, offal, excreta, urine, sperm, perspiration, etc. are all regarded as *najaasat-e-ghaleezah*. Based on this, the filth that is found in the ears of an elephant is also *najis*. This can only be used externally provided that it is mixed with another substance and its quantity is less than this latter substance. If this filth is used on its own, or mixed with another substance but it is more than the latter substance, then it will not be permissible to use it even for external purposes. The perspiration of an ass and a donkey is pure. Based on this, its filth is also pure. It can therefore be used externally.

26. The urine of rats is *najis*. However, on account of necessity, it can be overlooked. Similarly, its excreta is also *najis*. However, it can be overlooked provided its usage is confined to times of necessity. For example, if some of its excreta falls into some medication, one can still use that medication provided that the excreta does not integrate and get mixed up with the medicine. And provided that its quantity is not too much. It will not be permissible to use it intentionally, e.g. bandaging it around the stomach or applying it to a wound caused by a dog. But if there is no other medicine, it can be used because it has been proved to be beneficial.

27. The perspiration, filth, tears, mucus and saliva of man is pure. The saliva can be applied to herpes and to the eyes. The dirt that is emitted from the ears can be used externally. This cannot be used internally on the basis of *istikhbaath*. Apart from this, all the other *fudalaat* of man is *najis* and therefore cannot be used internally or externally. A small amount of vomit (i.e. an amount which does not invalidate *wudu*) falls under the category of blood that does not flow. In other words, it is not impure. However, it cannot be used internally on the basis of *istikhbaath*.

Miscellaneous Masa'il

This topic deals with things that together comprise of animal life, plant life, and inorganic bodies. Other miscellaneous *masa'il* will also be mentioned.

It has already been mentioned previously that in the Islamic *Shariah*, the basis for the prohibition of a particular thing could be one or all of the following four reasons: (i) impurity, (ii) harm, (iii) *istikhbaath*, i.e. things that are abhorred and disliked by a normal person possessing a sound mind, e.g. worms, certain insects, etc.(iv) intoxication.

When anything that is *najis* is mixed with a substance that is not *najis*, the entire mixture is regarded as *najis*. If that which is *najis* is more than the other substance, then the entire substance is regarded as *najisul 'ayn*. In other words, such a substance can neither be used internally nor externally, e.g. if a person fills a container with urine, thereafter adds a handful of water to it and wishes to use it externally; this will not be permissible. If the other substance is more than the *najis* substance, then although the entire substance is still *najis*, it can be used externally. But it should be borne in mind that purity when offering *salaat* is essential and that caution in using such substances is preferable. When a pure substance is mixed with an impure substance and thereafter this mixture is purified through one of the acceptable forms of Islamic purification, then we would give the ruling that this entire substance is pure once again. If not, it will remain impure. *Tabdeel-e-maahiyat* is also a means of purification.

If a harmful substance is mixed with a harmless substance thereby causing the entire substance to be harmless, then this substance will no longer be prohibited, e.g. if arsenic is mixed with an antidote, or some other poison has been treated in such a way that its harmful effects are removed.

If a detestable *(khabeeth)* substance is mixed with something that is not detestable and the resulting substance does not have the quality of *istikhbaath*, it will be permissible to use such a substance. If not, it will be *haraam*. For example, a fly falls in a pot of curry. If the fly remains intact, it will be *haraam* to eat it. But if it becomes completely absorbed and mixed with the curry (to the extent that it cannot be identified), then generally, (depending on the society we live in), this will not be considered to be detestable. This curry will therefore be *halaal* despite the fact that we have full conviction that parts of the fly are in that curry.

Tabdeel-e-maahiyat

Rules and laws are also changed on the basis of *tabdeel-e-maahiyat*. For example, grape juice is pure. However, once it forms into another substance, i.e. alcohol, it becomes impure. When this alcohol forms into another substance, i.e. vinegar, it becomes pure once again. *Tabdeel-e-maahiyat* refers to the changing of a particular substance to another substance, the ruling regarding which is the complete opposite of the first substance. For example, an impure substance transforms itself into another substance which is regarded as pure. This impure substance (which transformed itself) will therefore be pure, e.g. manure is impure. However, when it turns into soil, (and we know that soil is pure), it will therefore be pure. Another example: an egg is pure. However, this egg turned into blood. Since blood is impure, this egg will now be considered to be impure. When a clot of this blood forms into meat, it will be considered to be pure because we know

that meat is pure. If the change takes place in a thing in such a way that the ruling with regard to it is the same as that when it was prior to the change, then the same rule will apply to that thing (even though a change has taken place). If it was pure, it will be regarded as such. And if it was impure, it will be regarded as such. For example, a bone was burnt and it turned to ash. A bone is pure and ash is also pure. Therefore, despite a change taking place, it will still be pure. If sperm turns into blood, then although a change has taken place, it will still be impure because both sperm and blood are impure. And if a clot of blood turns into a piece of meat, it will become pure because a piece of meat is pure. If the change is not complete, i.e. the second substance was not formed from the first and just a partial change took place, then the rules will not change. For example, bread was made from impure wheat. Although the impure wheat changed its form and turned into bread, this is not regarded as the formation of a new substance.

Masa'il

1. If insects are sealed in a container and turned into oil through a heating process, it will not be permissible to consume this oil. This ruse is similar to that of removing the starch from impure wheat or removing the essence of impure water.

2. The smoke of all substances is pure. Smoke is actually the minute and extremely light particles of burnt items which rises on account of extreme heat. Alternatively, it could be minute pieces of coal. It is obvious that coal only forms after burning and burning is actually a form of *tabdeel-e-maahiyat*. As for steam or vapour, it is *najis* if it is emitted from something that is *najis*. This is because the quality of burning is not found in steam or vapour. It is that very water (or whatever liquid that is being burnt) which rises on account of it being heated. It is as if someone is throwing the water. If steam and smoke mix with each other, this mixture will be *najis* because something that is not *najis* has mixed with something that is *najis*. The method of identifying a mixture of steam and smoke is that if this mixture forms or collects on anything and begins dripping, it will be regarded as steam. If black steam rises from a moist object, this steam will be considered to be a mixture of steam and smoke.

3. If juice has been extracted from flesh (i.e. if soup is made from meat) and some blood or any other impure substance falls into it, then this extract will be *najis* and *haraam*. And if earthworms or other pure but not consumed substances are added to this soup, it will be *haraam* to drink it. In both cases *tabdeel-e-maahiyat* has not taken place.

4. The dry dung of a rabbit was added into a smoking pipe. It will be permissible to smoke this pipe if it is smoked in order to prevent the excessive passing of wind. This is because the smoke is pure even though it may have passed through water and because it was pure before it could pass through the water. If moist dung was filled into the pipe or dry dung was mixed in a syrup and then filled into the pipe, it will be *najis* on account of it being adulterated with steam. The entire pipe including its mouth will now be *najis*. Smoking such a pipe will now be *haraam*.

5. If any *najis* substance is added to water and thereafter put to boil in order to apply the steam to one's body or clothing, this will be similar to plastering or anointing the body with something that is pure. This means that the act in itself is permissible but the body or clothing will become impure. It will become impure on the condition that the steam collects at a certain place (of the body or clothing) and begins to drip. The mere steaming of the body or clothing (without any dripping of the steam) does not make it impure.

6. Sal-ammoniac was mixed with the urine of a donkey (or any other *najis* substance) and poured into a container. Another utensil was kept on top of this in such a manner that it sealed the bottom container (in order to prevent the steam from escaping). Thereafter, this was heated in such a way that the essence of the bottom container began accumulating on the top utensil. This substance that accumulated on the top utensil is not pure because it is actually the steam of that *najis* sal-ammoniac and we know that *tabdeel-e-maahiyat* does not take place in steam.

7. The ash of everything is pure because *tabdeel-e-maahiyat* has taken place. Based on this, the ash of man's bones and those of a pig is pure and *halaal* and could be used internally and externally. However, it should be borne in mind that it is not permissible for a Muslim to burn the bones of a human. If there is a need for such ash, it could be purchased from a mortuary.

8. If insects are added into oil, burnt thereafter, and then formed into coal, it will be permissible to consume that oil and coal and to apply it as well. This is because the quality of *istikhbaath* is no more found on account of *tabdeel-e-maahiyat*. If cow-dung or any other *najis* substance is added to oil and burnt, the dung or *najis* substance will become pure and *halaal* on account of *tabdeel-e-maahiyat*. However the oil will have to be cleaned thoroughly prior to using it. The oil will be *najis* because a *najis* substance has been added to it and it has not been purified through any other means. It could be used externally but not internally. When offering *salaat*, it should be washed off.

9. A fish that is in impure water is pure and *halaal*. The reason for this is that whatever water it may have consumed has become a part of it and *tabdeel-e-maahiyat* has taken place. Obviously, the water that is on its body will have to be washed off. If the offensive odour of the impure water is found in the fish, it will be *makruh* to consume it. Instead, this fish should be kept in pure water (while it is still alive) for three days and thereafter consumed. However, even in this case it will still be *makruh* to consume it. But it should be borne in mind that the *karaahat* (detestability) in eating this fish is less than the *karaahat* in eating a *jallaalah*. (For an explanation of a *jallaalah*, refer to the next *mas'ala*).

10. A fowl was given sand lizards, earthworms, the fat of a lion or any other *najis* substance in order to fatten it. It will be permissible to eat such a fowl. However, if the smell of that substance appears in the fowl itself, it will be preferable to encage it and feed it with pure substances for at least three days. Thereafter, one may slaughter and consume it. Such an animal is known as a *jallaalah* in Islamic jurisprudence. Eating a *jallaalah* animal is *makruh-e-tahrimi*. But this refers to that animal which **only** eats *najaasah* and which thereby results in the odour of that *najaasah* being found in its meat. If it does not confine itself to *najaasah* only (but eats other pure substances as well) then it will not be *makruh-e-tahrimi* to consume such an animal. However, it is preferable to encage such an animal as well for three days, feed it with pure substances only and thereafter consume it.

One of the methods of feeding a *najis* substance to an animal is that you should not feed it directly with your hands. Instead, go and keep that substance at a certain place (not in the presence of the animal) and drive the animal towards it. It will then eat on its own accord. Similarly, if you wish to make vinegar from alcohol, take the vinegar to the alcohol and add it into it. Do not take the alcohol to the vinegar.

11. If the steam of impure water gets onto the body, we will only say that the body has become impure if the steam accumulates on the body and begins to drip. The mere heat of the steam getting onto the body will not render it impure. Just as we will not give a ruling of impurity by the mere entry of an impure odour to the brain, in the same way, if the evil odour of smoke or steam from a *najis* substance gets into one's clothing or body, then we will not say that the clothing or body is now *najis*.

12. A certain substance was filled in a clay pot. Thereafter this pot was buried in horse-dung or any other *najis* substance. Two months later, this pot was removed. If the pot became wet on account of the *najis* substance, or if one perceives the foul odour of that *najis* substance emanating from the original substance or from the pot itself, then the original substance will be impure. If not, it will be pure. It would be preferable to smear the top of the pot with coal tar, resin or any other similar substance whereby the impurity will not be able to penetrate the pot. The reason is that burying the pot in horse-dung was not done in order for the dung to penetrate the pot. The purpose of burying it in the horse-dung was to obtain the special heat of the dung. Even if a steel pot is buried in sand, the required heat could be obtained.

13. The bones that occasionally come out from the excreta of sheep are pure. The impurity that surrounds them should be washed three times and thereafter dried. However, it will not be permissible to consume these bones because we do not know whether they belong to *halaal* or *haraam* animals.

14. The milk that curdles in the stomach of the young of an animal is pure and *halaal*. This is irrespective of whether it is from that of a camel or any other animal whose meat is consumed. The method of obtaining this milk is that a suckling animal is made to drink milk and slaughtered immediately thereafter. The milk (which it had drank a short while ago) is removed from its stomach. This milk is now slightly coagulated. The effect of this milk is that it can now thicken liquids and also soften things that are in a solid form. It also has other characteristics. It is from this that cheese is manufactured. Contrary to the normal ruling, this milk is regarded as *halaal*. It should be remembered that the normal rule is that whatever is in the stomach has the same rule as that of the excreta of that animal.

However, the purity and permissibility of cheese is something that is established and agreed upon. It is for this reason that this milk is also considered to be pure and *halaal*. However, one cannot draw an analogy with this in order to make cud permissible. (Cud is *haraam*).

15. Question: Can a Muslim doctor prescribe *najis* medicines to non-Muslim patients? If he can, does this include *maytah* and alcohol as well? Answer: This is permissible on the condition that the non-Muslim patient does not consider such medication to be *najis* or prohibited from his religious point of view. If he is informed later (regarding the permissibility or prohibition of such medication in his religion) but still chooses to consume such medication, it will be permissible for the Muslim doctor to prescribe such medication irrespective of whether the non-Muslim patient considers it to be permissible or not. Alcohol is also included in this permissibility on the condition that the Muslim doctor merely writes out a prescription or asks the patient verbally to obtain it. It will not be permissible for the doctor to keep such alcohol or any other *najisul 'ayn* medication and personally give it to his patients. It is not permissible for a Muslim to take any money for anything that is *najis*. For example, some traders sell alcohol and foreign meat. It is not permissible for them to take any money for such products even from non-Muslims. In this context, alcohol refers to the four types of alcohol that were mentioned in the beginning.

16. Question: Is it permissible to consume phosphorus? Answer: It is permissible because phosphorus is actually obtained from the ash of bones. And the ash of all bones is pure on the basis of *tabdeel-e-maahiyat*.

Conclusion

Prior to this, we had mentioned all those substances that are used for medical purposes and that fall under the categories of inorganic bodies, plant life and animal life. It would be appropriate to mention certain practices that are prevalent at the time of seeking medical treatment but are prohibited in the *Shariah*. The most frequent practice concerns the exposure of the *aurah* of the patient, especially the female patient. Maulana Thanwi *rahmatullahi alayh* has the following to say in this regard:

"People display lack of caution with regard to covering the *aurah* of the patient. They do not even bother whether the knees or thighs are exposed. If, during a medical examination, there is a need to expose any part of the body, they are not cautious. It should be borne in mind that only that which is necessary to expose should be exposed. Moreover, the body should only be exposed to those who have something to do with the medical examination and not to others. At times, it is exposed to others who are present including other patients. This they do on the assumption that others will be a source of consolation to them. In short, it is not permissible to expose the body to others, nor is it permissible to expose more than what is necessary. The seriousness of this can be gauged from the fact that if a woman is about to deliver her child, it will be permissible for the doctor to look at the place of birth **only** if is it necessary. But because a *kaafir* woman (assuming that the doctor is a *kaafir* woman) falls under the category of a *ghayr mahram*, it will be *haraam* for this woman who is in labour to keep her head uncovered in the presence of this *kaafir* woman doctor. The reason for it being *haraam* to uncover her head is that there is no need to uncover the head. Similarly, if a woman's blood has to be cupped, the person performing this surgery can only look at the place where the surgery is going to be performed. It will be *wajib* for others who are present to leave, close their eyes or turn away. It is not permissible for others to look at the exposed part of this woman's hand. Similarly, if a boy is being circumcised, it will be permissible for the person performing the operation to look at only what is necessary. It will not be permissible for others to look at the exposed parts of the boy. Similarly, if a boil or sore has to be split open, the doctor or whoever else is undertaking the task can look at that exposed place. Others cannot look."

Presently, something more serious is in vogue. This has to be rejected with more emphasis. This has been initiated by the so-called educated persons. We refer to the custom of going to male doctors for the delivery of a child instead of going to mid-wives. When it is not permissible for a woman to look at the *aurah* of another woman except when necessary, how can it be permissible for a man to look at the *aurah* of a woman? It should be borne in mind that the further away a man is (in relation) to a woman, the more serious the sin and the more intense the prohibition will be. When a Muslim woman is in dire need of medical examination, the most rightful person will be another Muslim woman who is close to her. Thereafter it is a *kaafir* woman, who is equal to a *ghayr mahram* in status. Thereafter a Muslim male doctor. And thereafter, a non-Muslim male doctor. One should not go to a non-Muslim male doctor first (but choose him as the last alternative). This is a sign of great immorality, a major sin, and an improper following of the above-mentioned sequence. The excuse of necessity (or there being no alternative) is totally unacceptable. When this practice was not prevalent, babies were still being born. Even today, families that have a sense of shame and morality have babies born to them and the mid-wives are fulfilling all the necessary tasks. Once a new practice is initiated, a person will definitely experience problems and complications if he tries to do something contrary to what he has now become accustomed to. Take the case of Europeans who normally do not resort to indigenous or home-made medical preparations when it is a well-known, established fact that some of these modern medicines do not help in any way while the home-made preparations are much more beneficial. Based on certain worldly reasons, they do not wish to get into the practice of using home-made preparations. Is this stopping them from carrying on with whatever they want to? No. If, for *Shar'ee* reasons, we do not opt to go to male doctors for the delivery of our children, will this cause the birth of babies to cease? Definitely not!

Maulana Thanwi *rahmatullahi alayh* has mentioned the word *"ghayr mahram"* above. This word has to be clearly understood as well. Many people err in this regard. A *Shar'ee mahram* is one with whom there is no possibility of marriage being permissible or valid for one's entire life. Such persons are: one's father, son, brother, step-brother (irrespective of whether the father is one and they have two mothers, or whether the mother is one and they have two fathers), sons of these brothers and sons of sisters (i.e. nephews). The person with whom there is the possibility of marriage at any stage of one's life is **not** a *Shar'ee mahram*. Instead, he is a *ghayr mahram*. All the rules pertaining to a stranger will apply to this person as well even if there is some sort of relationship between them. Such persons include: paternal and maternal cousins, husband's brother, sister's husband, husband of the husband's sister, etc. These are all *ghayr mahrams*. The precautions that are accorded to strangers will have to be accorded to them as well. In fact, since the possibility of falling into sin with such persons is greater, stricter precautions will have to be taken when dealing with them.

It is *haraam* even for a *Shar'ee mahram* to look at or touch a woman from her navel till below her knees, her belly and her back. If the head, face, hands, arms, calves become exposed out of necessity, there will be no sin. But it is inappropriate to expose the arms and calves unnecessarily. As for a *ghayr mahram* (i.e. a strange person and also all those relatives whom we have mentioned above and included among strangers), it is not permissible for him to look at any part of the body. If there is a great necessity, the hands up to the wrists and the feet up to the ankles could be exposed. We have written all this because doctors display no caution whatsoever when examining female patients. They fearlessly examine the belly and other parts.

BOOK XX

DEEDS

Etiquette in *'Ibâdât*

***Wudû* and Purity**

1. Perform your *wudû* in a proper manner even if you do not feel like doing so.
2. There is greater reward in performing a fresh *wudû*.
3. When relieving yourself, do not face the *qiblah* nor turn your back towards the *qiblah*.
4. You must be cautious with regard to urine splashing on you. By being unmindful in this regard, one is punished in the grave.
5. Do not urinate in a hole as there is the possibility of a snake, scorpion or any other dangerous animal emerging from it.
6. Do not urinate in the place where you have a bath.
7. Do not engage in any conversation when relieving yourself.
8. When you wake up, do not insert your hand in a utensil containing water until you have thoroughly washed your hands.
9. Do not use water that has been warmed in the sun as there is the possibility of being infected with white liver whereby the body is tainted with white marks.

Salât

1. Offer your *salât* at the appropriate time. Carry out the *rukus* and *sajdahs* in the proper manner and offer your *salât* with concentration.
2. When a child reaches the age of seven, emphasize the importance of *salât* to him. When he reaches the age of ten, beat him if necessary, in order to get him to offer his *salât*.
3. It is not good to offer *salât* in such clothes or at such a place whereby you become distracted and begin to concentrate on the flowers and leaves that are depicted on such clothes or at such a place (e.g. prayer mats - musallas - on which such designs are depicted).
4. There should be a barrier in front of the person offering *salât*. If there isn't anything, a stick should be placed or any other raised object should be placed. Such an object should be placed to the right or left of the person offering *salât*.
5. On completing the *fard salât*, it is preferable to move away from that place and offer the *sunnah, nafl salât*.
6. While offering *salât*, do not look around you nor upwards. As far as possible, prevent yourself from sneezing.
7. When you have an urgent need to relieve yourself, go and relieve yourself first and then offer your *salât*.
8. When commencing with *nafl salâat* or the different forms of *dhikr*, commence with an amount which you can undertake and keep up with. (Do not commence with something that is beyond your capacity).

At the time of a funeral or calamity

1. When you remember any previous calamity, recite
!!!!!!!!!!!!!!!!!!!!!!!!!!!!
In doing so, you will receive the same reward that you had received previously.
2. Irrespective of how trivial a saddening or distressing matter may be, recite
!!!!!!!!!!!!!!!!!!!!!!!!!!!!
You will be rewarded in doing so.

Zakât and Charity

1. As far as possible, give *zakât* to those who **do not** go around begging - who remain in their homes out of self-respect and self-honour.
2. Do not be ashamed of giving very little in charity. Give whatever you are able to irrespective of the amount.
3. Do not think: "What is the need of giving *zakât* or charity?" Whenever the occasion arises, make a resolution and give in charity.
4. By giving charity to your relatives, you receive a double reward - one for giving in charity, and another for being kind and considerate toward your relatives.
5. Always bear in mind your poor neighbours.
6. Do not spend too much in charity from your husband's wealth to the extent that he is displeased.

Fasting

1. It is extremely detestable to engage in foolish and shameless conversations while fasting. It is even more detestable to make *ghîbah*.
2. When intending to keep a *nafl* fast, seek the husband's permission if he is present at home.
3. Increase your *'ibâdah* in the last ten days of *Ramadân*.

Recitation of the Quran

1. If you are not fluent in your recitation of the Quran, do not abandon its recitation out of despair. Continue with your recitation. Such a person is rewarded twofold.
2. When you have learnt the Quran, do not forget it. Instead, continue reciting it. If not, you will be committing a major sin.
3. Recite the Quran with full concentration and with fear for Allawh.

Du'â* and *Dhikr

1. When making *du'â*, bear the following factors in mind:
(a) Make *du'â* with full zeal and fervour.
(b) Do not make *du'â* for anything sinful.
(c) If there is any delay in the acceptance of your *du'â*, do not give it up out of despair. Instead, have full conviction of its acceptance.
2. Do not curse your children, wealth and life out of anger because it is highly possible that it is the time of acceptance of such a curse.
3. Make a concerted effort to remember Allawh and His Rasûl *sallallâhu 'alayhi wa sallam* at the place at which you sit and discuss worldly affairs or engage in worldly matters. If not, all these matters and affairs will go to waste.
4. Make *istighfâr* abundantly. In doing so, your difficulties are made easy and there is *barakah* in your sustenance.
5. If, perchance, you commit any sin, do not delay in making *taubah*. If you commit a sin again, make *taubah* again and do not think that since you have acted contrary to your first *taubah* there is no benefit in making *taubah* a second time.
6. There are certain *du'âs* which are recited at specific times. They are as follows:
(a) Recite the following *du'â* at the time of sleeping:

(b) When awakening, recite the following *du'â*:

(c) Recite the following *du'â* in the morning:

(d) Recite the following *du'â* after eating:

(e) Recite the following *du'â* seven times each after the *fajr* and *maghrib salâts*:

(f) Recite the following *du'â* three times each after the *fajr* and *maghrib salâts*:

(g) When sitting in a vehicle (or on an animal) recite the following *du'â*:

(h) When you have partaken of a meal at someone's house, add the following *du'â* as well:

(i) When sighting the moon, recite the following *du'â*:

(j) When you see anyone experiencing any calamity, recite the following *du'â*. *Inshâ Allawh*, you will be saved from such a calamity:

(k) When someone takes leave of you (in order to embark on a journey or go somewhere), recite the following *du'â*:

(l) When congratulating the bride and bridegroom on the occasion of their marriage, recite the following *du'â*:

(m) When any calamity befalls you, recite the following *du'â*:

(n) Read the following *du'âs* after the five daily salâts and also at the time of sleeping:

The above *du'â* should be recited three times.
Thereafter, recite the following *du'â* once:

Thereafter recite *"Sub'hânallâh"* 33 times, *"Alhamdulillâh"* 33 times, and *"Allâhu Akbar"* 34 times.
Thereafter recite *Sûrah al-Falaq (chapter 113), Sûrah an-Nâs (chapter 114)*, and *Âyatul Kursi* one time each.
(o) Recite *Sûrah Yâsîn (chapter 36)* every morning, *Sûrah al-Wâqi'ah* (chapter 56) after *maghrib*, *Sûrah al-Mulk (chapter 67)* after *îshâ*, and *Sûrah al-Kahf (chapter 18)* on Fridays. Also recite *"âmanar rasûlu"* till the end of the *sûrah* (Sûrah al-Baqarah, verses 285-286) when going to sleep.
(p) Recite the Quran daily as much as you can. Remember that by reciting all the above, one is rewarded. And by abstaining from reading them, one is not committing a sin.

Oaths and Vows

1. Do not take oaths in the name of anyone other than Allawh. For example, do not take oaths in the name of your children, your health, your eyes, etc. It is a sin to take such oaths. If you mistakenly utter such oaths, you should immediately recite the *kalimah*.
2. Similarly, do not take oaths of this nature: "If I am lying, may I lose my *îmân*", even if what you are saying is the truth.
3. If, out of anger, you take an oath which is sinful to fulfil, then breach such an oath and pay *kaffârah*, e.g. you take an oath that you will not speak to your father or your mother, or any similar oath.

Etiquette in *Mu'âmalât*

Transactions

1. Do not be so greedy for wealth that you forget to distinguish between *halâl* and *harâm*. Furthermore, do not waste the *halâl* wealth that Allawh has blessed you with. Instead, spend it sparingly and on occasions of true necessity.
2. If a person who has been afflicted with a certain calamity decides to sell something of his because he is forced to do so (i.e. because he is desperately in need of the cash), then do not oppress him thinking him to be in extreme need. Nor should you ask him to reduce the price of the item. You should either help him or purchase that item from him at an appropriate price.
3. If your debtor is poor, do not distress him further. Instead, grant him a respite. Waive a certain amount of the debt, or better still, waive the entire debt.
4. If you owe money to a person and you have that amount to pay him, then it is extremely sinful and oppressive for you to delay in fulfilling this debt of yours.
5. As far as possible, do not take up any debt upon yourself. If there is no alternative, then always be concerned about paying it back. Do not become neglectful in this regard. If your creditor tells you something (with regard to your debt), keep quiet and listen. Do not counter-attack him nor become angry.
6. It is a very evil habit to conceal something that belongs to someone jokingly and which thereby causes him great distress.
7. Once a labourer has fulfilled his task, do not display any shortfall in paying him.
8. At the time of famine, some people sell their children. It is *harâm* to turn these children into slaves.
9. If you provide fire-wood (or anything else such as a stove, coal, etc.) to someone in order that he may prepare a meal, or you provide salt to the person in order that she may use it to prepare a meal, it is as if you have provided them with the entire meal.
10. There is great reward in providing drinking water. If you provide drinking water in a place where water is easily obtainable, it is as if you have freed a slave. And if you provide this water in a place where water is scarce, it is as if you have given life to a dead person.
11. If you have to give or receive something from someone or you have someone's *amânah* in your possession, then mention this to several persons. Alternatively, have this written down so that if you pass away, (all this will be paid) and you will not be owing anything to anyone.

Marriage

1. As regards the marriage of your children, always try and ensure that it is with a religious-minded person. Do not be concerned about wealth and status. These days, many of those who are highly educated from western institutions utter things which amount to *kufr*. It is not permissible to marry such persons whereby the rest of one's life is spent in immorality.
2. It is the habit of the majority of women to describe other women to their husbands. This is extremely evil. When the husband is attracted to one of these women (who has been described by his wife), this wife will then sit down and cry and regret her action.
3. If a proposal has been sent to a certain family and it is known that they might respond favourably, do not send a proposal on behalf of any of your children. However, if the person abandons his proposal or they respond in the negative; it will be permissible for you to send a proposal there.
4. Allawh detests it when the private affairs of the husband and wife are discussed with one's friends and relatives. Many brides and bridegrooms are not cautious in this regard.
5. If a person consults you with regard to a certain person (whom he intends to marry or get married) and asks you for advice, then do not conceal any faults of that person if you have knowledge of them. In such a case, this *ghîbah* will not be *harâm*. However, do not unnecessarily find faults with a person.
6. If the husband is in a good financial position and yet he does not give his wife even the basic expenses, it will be permissible for the wife to take his money secretly. However, it is not permissible to take money in this manner in order to purchase something unnecessary or merely to fulfil and uphold worldly customs and habits.

Causing harm to someone

1. If a person is not a qualified doctor, it is not permissible for him to prescribe medicines in which there is a fear of harm. If he does so, he will be committing a sin.
2. It is not permissible to scare anyone with any weapon or dangerous object even if this is done jokingly as there is the possibility of the object slipping out of one's hand (and thereby injuring the person).
3. Do not give a pocket knife to a person while it is open. Either close it and give it to him, or keep it down so that he may pick it up himself.
4. It is a major sin to enclose a dog, cat or any other living creature in such a way that it remains hungry.
5. It is an evil practice to ridicule or taunt a sinful person. However, there is no harm in advising him.
6. It is not permissible to stare or fix one's gaze at an innocent person in such a way that he gets frightened. Note, if this is not permissible, how serious a crime it is to scare someone all of a sudden or "out of the blue".
7. If you wish to slaughter an animal, ensure that the knife is extremely sharp. Do not cause unnecessary harm to the animal.
8. When travelling (on an animal), do not burden the animal excessively. You should not overload it nor should you impose it to run excessively. Once you reach your destination (or rest-place), you should first make arrangements for the animal's fodder, grass, feed, etc.

Day to day Manners

Eating and Drinking

1. Commence eating by reciting *Bismillah*. Eat with the right hand. Eat the food that is in front of you. However, if there are several things on a platter, such as different types of fruit or different types of sweetmeats, then take whatever you wish and from whichever side you wish.
2. Always lick your fingers. If there is any gravy left over on the plate, clean it as well.
3. If a morsel of food falls from your hand, pick it up, clean it, and eat it. Do not be boastful (by abstaining from picking it up).

4. There are slices of water-melon, grapes and dates or pieces of sweetmeats on the table. In such a case, take one at a time, do not take two-three slices or two-three pieces at a time.
5. If you have eaten anything that is foul-smelling, such as raw onions or garlic, then wash your mouth thoroughly if you intend sitting or being in the company of others.
6. When preparing your daily meals, ensure that you measure all the ingredients such as rice, flour, etc. properly. Do not cook by mere estimation.
7. When you have completed your meal, express your gratitude to Allawh.
8. Wash your hands before and after eating. Gargle your mouth as well.
9. Do not eat food that is too hot.
10. Always take the needs of your guests into consideration. If you go somewhere as a guest, do not remain there for so long that you become a burden on your hosts.
11. There are a lot of blessings in eating together.
12. Once you have completed eating, remove the dishes, utensils, food, etc. first and then get up. It is a sign of disrespect to get up before the table has been cleared. If you have completed eating before your companion, you should give him company. Continue eating little by little so that he does not get up hungry out of shyness. If there is any reason for you to get up before him, excuse yourself.
13. It is *sunnah* to bid your guest farewell till the door.
14. Do not drink water in one gulp. Instead, take it in three sips. When breathing in or out, do not do so in the tumbler. Instead, move your mouth away from the tumbler. Say *Bismillâh* when drinking and *Alḥamdulillâh* upon completing.
15. Do not drink water from a utensil (or bottle) from which there is a fear that too much of water will flow out. Nor should you drink from a utensil (or bottle) which you do not know what is inside. (e.g. a bottle that is very dark in colour). There is a fear of there being insects, worms, thorns, etc. in such bottles.
16. Do not stand and drink water unnecessarily.
17. If you have to give water to others after you have drunk from it, then give it to the person who is on your right-hand side. This person will then give it to the person who is on his right-hand side. The same rule will apply if you have to distribute anything else, such as betel leaves, perfume, sweetmeats, etc.
18. Do not drink from the side of a utensil which is cracked.
19. Do not allow children to go outside in the evening. At night, close the doors after saying *Bismillah*. Cover all utensils after saying *Bismillah*. Switch off all the lights when going to sleep and extinguish all fires as well.
20. If you have to send any food or drink to anyone, cover it and send it.

Clothing

1. Do not walk around with just one shoe or sandal. Do not cover yourself with a blanket, shawl, etc. in such a way that it is difficult for you to walk or take out your hands (from underneath).
2. Commence wearing your clothes from the right-side. For example, the right sleeve, the right leg, the right shoe, etc. When removing your clothes, commence from the left-side.
3. Upon wearing your clothes, recite the following *du'â*. In doing so, your sins will be forgiven.

4. Do not wear clothes which reveal the *aurah*. (In which there is no *purdah* or which show the shape of your body).
5. Do not sit in the company of rich women who wear extravagant clothes and jewellery. In doing so, you will unnecessarily begin to attach importance to this world.
6. Do not consider it disgraceful to wear patched clothes.
7. Clothes should not be worn with too much of formalities and care, nor should they be dirty and untidy. Wear average clothes and keep them clean.
8. Apply oil to your head and comb your hair regularly. However, do not spend too much time in this. Apply henna to your hands.
9. Apply *surmah* to your eyes three times each.
10. Keep your house clean and tidy.

Sickness and Tending to the Sick

1. Do not compel a sick person to eat and drink.
2. Do not indulge yourself when you are sick (by overstepping the prescribed diet of the sickness).
3. Never use amulets *(ta'wîdh)* that are contrary to the *Sharî'ah*, nor should you use charms, superstitious remedies, etc.
4. If someone has come under the influence of an evil eye *(naẓr)* and you suspect that the cause of this is a particular person, then ask the person (whom you suspect) to do the following: he should wash his face, both hands up to and including the elbows, both the feet, thighs, and private parts. When this person washes all these parts, the water that falls from his body should be collected. This water should then be poured on the head of the person who has come under the influence of this evil eye. *Inshâ Allawh*, the person will be cured.
5. A person who has been afflicted by sicknesses and diseases which are repulsive to others, such as scabies and white liver, should seclude himself from others so that he does not cause any harm or discomfort to them.

Dreams

1. If you experience a fearful dream, blow on your left three times in such a way that a few droplets of saliva come out each time. Thereafter read *A'ûdhubillâhi minash shayṭânir rajîm* three times. Also change your position of sleeping. Do not mention this dream to anyone. *Inshâ Allawh*, no harm will afflict you.
2. If you wish to mention your dream to anyone, choose a person who is intelligent or who has your interests in mind. This is so that he does not give you any evil interpretations.
3. It is a major sin to concoct dreams.

***Salâm* or Greetings**

1. Inculcate the habit of greeting each other by saying *"As salâmu 'alaykum"* and reply by saying *"Wa 'alaykumus salâm"*. All other methods of greeting are nonsensical.
2. The person who greets first receives more reward.
3. When a person conveys someone's *salâm* to you, reply by saying *"'Alayhim wa 'alaykumus salâm"*.
4. If one person from a group of people makes *salâm*, it will suffice on behalf of the rest. Similarly, if one person in a group replies, it will suffice on behalf of the rest.

Additional notes: It is prohibited to bow when greeting by hand. If you are at a distance and you greet someone or that person greets you, it will be permissible to use your hand. However, you should also make a verbal *salâm* or reply. Muslim children who study in government schools should not greet in methods that are adopted by the west and non-Muslims. Instead, they should greet the teachers according to the Islamic method (i.e. if the teachers are Muslims). If the teacher is not a Muslim, one should merely say *"salâm"* or *"As salâmu 'alâ manit taba'al huda"*. The words *"As salâmu 'alaykum"* should not be used for the *kuffâr*. These rules apply to all Muslims.

Sitting, Lying down and Walking

1. Do not walk around in a flirtatious manner.
2. Do not lie down on your stomach.

3. Do not sleep on a roof which does not have any barrier as there is the possibility of rolling off the roof.
4. Do not sit half in the shade and half in the sun.
5. If you have to go out of the house due to necessity, walk on the side of the road. It is a sign of shamelessness for women to walk in the centre of the road.

Sitting in a gathering

1. Do not remove someone from their sitting place so that you may sit there yourself.
2. In a gathering, a woman got up from her place and went for some work and you deduced that she will return soon. In such a case, you should not allow anyone else to sit there as it is her right to sit there.
3. If two women decide to sit together in a gathering, do not go and sit in-between them. However, there is no harm if they happily allow you to sit there.
4. If a woman comes to meet you, then upon seeing her you should move a bit whereby she will feel appreciated and honoured.
5. Do not sit in a gathering like a "queen". Wherever there is a place, sit there with humility.
6. If you wish to sneeze, cover your mouth with a cloth or your hand and try to stifle your sneeze.
7. As far as possible, prevent yourself from yawning. If you are unable to do so, cover your mouth.
8. Do not laugh too loudly.
9. Do not sit in a gathering in a proud manner. Sit with humility like a poor person. If there is any relevant thing to say, say it. However, do not speak anything that is sinful.
10. Do not stretch out your feet when sitting in a gathering.

Safeguarding the Tongue

1. Do not speak without thinking. You should only speak once you have pondered over what you wish to say and you are convinced that it will not be badly received.
2. It is a sin to address a person or speak of him in the following terms: "he has no *îmân*", "may Allawh's punishment, curse, or anger descend on a certain person", "may he enter hell", etc. It is a sin to speak in this manner irrespective of whether one is addressing a human or an animal. If the person who has been addressed in this manner does not deserve such remarks, all these curses will actually descend on the person who uttered them.
3. If anyone addresses you in this useless manner, you have the right to reply in the same way. However, you cannot exceed what that person says. If you exceed, you will be committing a sin.
4. Do not be two-faced whereby you "play according to the tune" of one person when you are in his company, and according to the "tune" of another person when in the latter's company.
5. Don't ever back-bite nor should you listen to such back-biting and tale-bearing.
6. Never ever speak a lie.
7. Do not praise a person directly nor should you exaggerate in praising him in his absence.
8. Don't ever involve yourself in *ghîbah*. *Ghîbah* means speaking in the absence of a person in such a way that if he were to hear it, he would be grieved. This is irrespective of whether what you say is the truth or not. If what you say is false, it is regarded as slander or defamation. This is even more sinful.
9. Do not argue with a person. Do not try to give precedence to what you have to say.
10. Do not laugh excessively as this causes the illumination of the heart (and countenance) to disappear.
11. If you have made *ghîbah* of a person, seek his forgiveness. If you are unable to do so, make *du'â-e-maghfirah* on his behalf. In doing this, there is hope that you will be forgiven on the day of judgement.
12. Do not make false promises.
13. Do not laugh in such a way that the other person feels insulted or offended.
14. Do not be boastful of something that you own or a quality which you possess.
15. Do not occupy yourself with poems and poetry. However, if the subject matter is not contrary to the *Sharî'ah* and you occasionally quote a few lines when making *du'â* or when advising someone, there is no harm in this.
16. Do not mention things that you hear from here and there because the majority of such things are false.

Miscellaneous etiquette

1. After writing a letter sprinkle some dust onto it so that the purpose for which the letter was written is fulfilled.
2. Do not speak evil of time (complaining about the weather, climate, etc. is also included in this prohibition).
3. Do not speak too concisely nor should you speak in a very detailed manner, nor should you exaggerate. Speak according to what is necessary.
4. Do not turn your ear towards the singing of anyone.
5. Do not imitate anyone's ugly features nor should you imitate their evil ways.
6. If you see any fault or shortcoming in anyone, conceal it. Do not mention it to others.
7. When you intend doing something, think over it carefully taking the end-result into consideration and then execute it calmly. By rushing, most tasks end up in failure.
8. If anyone seeks advice from you, advise them with that which is best in your opinion.
9. As far as possible, control your anger.
10. If you have said or spoken anything with regard to anyone, seek forgiveness from them. If not, you will be in great distress on the day of judgement.
11. Direct others towards good and prevent them from evil. However, if you have no hope of their accepting your advice or you feel that they will cause you harm if you do so, it will be permissible to maintain silence. However, continue regarding the evil act to be evil and do not associate with them unless there is a need to do so.

REFORMATION OF THE HEART

The harms of over-eating and its cure

Many sins are committed on account of over-filling the stomach. There are several factors which have to be taken into consideration:
(a) Do not become too accustomed to eating sumptuous meals.
(b) Safeguard yourself from *harâm* sustenance.
(c) Do not fill your stomach beyond its limit. Instead, set aside a bit of hunger which equals a few morsels. There are many benefits in this:
(i) One of them is that the person's heart remains pure whereby he recognizes the bounties of Allawh. This results in his developing a love for Allawh.
(ii) Tenderness and softness remains in his heart whereby he perceives pleasure in his *du'âs* and *dhikr*.
(iii) His soul is not allowed to consider itself to be great.
(iv) When the soul is harmed even slightly, the person immediately remembers the punishment of Allawh. In this way, the soul safeguards him from sinning.
(v) He is not inclined towards sinning.
(vi) He remains light-headed, he is able to sleep less, and does not feel lazy in offering *tahajjud* and other forms of *'ibâdah*.
(vii) He has mercy for those who are weak and starving. In fact, he develops kind-heartedness towards everyone.

The harms of speaking excessively and its cure

The soul takes great delight in speaking excessively, and in so doing, the person plunges himself into many sins. A person can only save himself from the following sins if he safeguards his tongue. These sins are: lying, back-biting, cursing, accusing someone, boasting and bragging about oneself, arguing and debating with someone unnecessarily, submitting to the rich and laughing in such a way that the person who is laughed at feels humiliated and disgraced.

The method of safeguarding the tongue is that one should not blurt out anything and everything that comes to one's mind. Instead, one should ponder carefully and check whether what one wishes to say entails a reward or a sin, or does not constitute a reward nor a sin. If it is such that it entails a lot of sin or a little sin, then one should keep silent. If the soul prompts one to speak from within, one should explain to it that it is easy to break one's desires for a little while now while the punishment of the hereafter is extremely severe. If it entails reward, utter it. If it does not entail any reward nor any sin, even then he should not utter it. However, if the soul insists, then utter a little of it and thereafter remain silent. A person should ponder in this manner in all his conversations. In a few days, the soul will develop a natural dislike for excessive speech. Another method of safeguarding the tongue is not to associate with others unnecessarily. When one is alone, the tongue will automatically remain silent.

The harms of anger and its cure

When a person is angry, his intellect does not function properly and he loses the perception to consider the consequences of this anger. It is for this reason that he utters anything and everything. At times, he even goes beyond the limit by using his hands (physical force). It is therefore necessary to control and curb this anger.

The method of controlling one's anger is that the person should immediately remove the person upon whom his anger has descended from his sight. If he does not move away, the person who is angry should leave that place himself. He should then think and ponder that just as this person is at fault (or blameworthy), I am much more blameworthy in the sight of Allawh. And just as I would like Allawh to forgive me for my mistakes and sins, in the same way I should also forgive him for his mistakes. Thereafter the person should recite *"A'ûdhu billâh"* several times, drink water or make *wud̲û*. In this way his anger will subside.

Once he comes back to his senses and still feels that the person deserves to be punished for his mistake or fault, he should first try and establish the method of punishment by ascertaining how a person is punished for such a mistake. Once he has established the method and is satisfied that it is according to the *Sharî'ah*, he should mete it out. Example, if the punishment being meted out is for the benefit and welfare of the person at fault as in the case of punishing one's children in order to mend their wrong ways, or if by meting out punishment, there is benefit for a third person as in the case of punishing the oppressor to help the oppressed.

If a person curbs his anger in this way, he will be able to bring it under his control within a few days. He will no longer be hot-tempered.

Malice and hatred is also born from anger. Once a person has complete control over his anger, malice and hatred will also disappear from his heart.

The harms of jealousy and its cure

When you see a person living comfortably, eating and drinking well, living with honour and respect, and upon seeing all this you begin to "burn" within you, begin to have hatred for him or become happy when he experiences any lapse - then this is known as *h̲asad* (jealousy or envy). This is a very evil characteristic and is also sinful. Such a person passes his entire life in bitterness. In other words, his worldly life and his *Dînî* life are both abhorrent and unpleasant. Great efforts therefore have to be made in order to come out from this great calamity.

The first cure for this is that the person should think to himself that "by my envying him, I am causing harm to myself and no harm whatsoever is befalling him. The harm that it is causing me and my loss is that all my good deeds are being wiped out." This has been deduced from a Hadith in which it is mentioned that *h̲asad* devours good deeds just as fire devours dry wood. The reason for this is that this person is indirectly forwarding an objection to Allawh by saying (indirectly): "so-and-so person does not deserve those bounties. Why did You give him these bounties?" If someone raises an objection to Allawh in such a manner, how serious a sin it will be?

It is obvious that such a person will always live with malice and sorrow in his heart. As for the person who has been envied, he has suffered no loss whatsoever. By your envying him, the bounty which he possesses will not disappear. Instead, the person whom you have envied will benefit in the sense that all your good deeds will go to him.

Once you have thought over all these factors in your mind, praise this person (whom you are jealous of) and say good things about him to others. You should also add by saying: "All thanks are due to Allawh in that he has all these bounties. May Allawh give him all these bounties two-fold." If you happen to meet this person, meet him with respect and humble yourself. In the beginning, your soul will be greatly burdened in doing this. However, *h̲asad* will gradually disappear from your heart.

The harms of love for wealth and its cure

The love for wealth is such an evil characteristic that once it enters the heart, the love and remembrance of Allawh disappears. This is because such a person is in constant perplexity as to how can I accumulate more wealth, what type of jewellery and clothing must I purchase, what type of goods must I have, how many utensils must I possess, how much household effects must I have, what type of house must I build, what orchard must I possess and what property must I purchase...and so on. If one thinks in this manner day and night, when will one have the time to remember Allawh?

One of the harms of this is that once the love for all this enters the heart, such a person does not wish to die and present himself to Allawh. He thinks that once he dies, all these comforts and luxuries will also go. At times, the person does not even wish to leave this world while he is about to die. Once he learns that it is Allawh who has caused him to leave this world, he develops enmity towards Allawh and thereby leaves this world in a state of *kufr*.

Another harm of this is that once the person becomes infatuated with this world and the accumulation of wealth, he does not differentiate between *h̲alâl* and *h̲arâm*. He does not consider the rights of others nor does he worry about lies, deception, fraud, etc. His only goal is that he has to accumulate irrespective of how or from where. It is for this reason that it is mentioned in the Hadith that love for this world is the root of all evil. If this is such a great evil, every Muslim should endeavour to save himself from this calamity and remove the love for this world from his heart.

One of the cures for this is that the person should remember death abundantly and he should constantly think that he will have to leave all this wealth one day. What is the benefit, then, in attaching so much of importance to it? In fact, the more importance you attach to it, the more remorse you will experience when leaving it.

Another cure is that one should not establish too many associates and contacts. That is, he should not engage in too many dealings with too many people. He should not acquire goods, household effects, houses, properties more than what is necessary. He should not expand his business beyond the limits. He should limit these things to necessity and comfort. In short, he should restrict himself to the basic necessities.

The third cure is that he should not involve himself in unnecessary expenses. This is because when a person has unnecessary expenses, his greed for additional income increases; and this greed is the cause of all other evils.

The fourth cure is that he should develop the habit of eating simple food, and wearing coarse clothing.

The fifth cure is that he should sit more in the company of poor persons and sit very little in the company of the rich. This is because by sitting in the company of the rich, one develops a desire and lust for everything.

The sixth cure is that he should read and study the lives of those pious servants who abandoned this world.

The seventh cure is that he should give away or sell that item for which he has great attachment.

By adopting these means, *Inshâ Allawh* the love of this world will disappear from the heart and all those far-fetched ambitions with regard to accumulating wealth, purchasing goods, leaving behind a house for the children, etc. will be automatically repulsed.

The harms of miserliness and its cure

Many *far̲d* and *wâjib* obligations and duties such as *zakât*, *qurbâni*, helping a needy person, assisting one's poor relatives, etc. are not fulfilled on account of miserliness and stinginess. When these are not fulfilled, one is actually committing a sin. This is the harm that is caused to one's *Dîn*. A stingy person is regarded as despicable and useless in the eyes of everyone. This is the worldly harm. Is there anything worse than this?

One of the cures of this is that love for this world and love for wealth should be removed from the heart. Once this love has been removed, there is no way that miserliness can remain.
Another cure is that the person should impose on his *nafs* and give away that item which is beyond his needs. Although this will be difficult on the *nafs*, one should endeavour in this regard and try and bear this difficulty.
As long as traces of stinginess have not been uprooted from the heart, continue adopting the above measures.

The harms of desiring fame and honour and its cure

When a person desires fame and honour for himself, he envies and resents the fame and popularity of another person. The harms of this (envy and jealousy) have been mentioned previously. Upon hearing about someone's disgrace and degradation, the person becomes happy. It is a very evil characteristic to wish evil for someone. A further harm of this is that the person tries to acquire fame through prohibited means, e.g. a person spends a lot of money and goes into unnecessary expenses in weddings merely for fame. At times he acquires this wealth through bribery and at times by taking interest loans. All these sins were committed merely for name and fame.
The worldly harm of this is that such a person has many enemies and many who are jealous of him. Such persons continuously try to disgrace him, defame him, cause him harm and try to put him into difficulties.
One of the cures for this is that he should think to himself that all those who will think great of me or praise me will not live forever nor will I live forever. After a few days, no one will even bother to ask about me. If this is the case, it is a sign of great immaturity to feel happy about this baseless thing.
Another cure is that this person should do something which will cause him great disgrace and defamation. However, this thing should be such that it is not contrary to the *Sharî'ah*. For example, the person should sell the stale, left-over bread to the poor people at a cheap price. This will be a source of great disgrace.

The harms of pride and haughtiness and its cure

The meaning of pride and haughtiness is that a person considers himself greater than others as regards knowledge, *'ibâdah*, religiousness, status, lineage, wealth and possessions, honour, respect, intelligence or in anything else. To consider yourself to be greater than others and to regard them inferior to you is a major sin. It is mentioned in a Hadith that the person who has pride equal to a mustard seed will not enter *jannah*. As for this world, people hate such a person and become his enemies even though they may be courteous towards him outwardly. Another harm of this is that such a person does not follow or accept the advice of anyone. He is not prepared to accept the truth. Instead, he takes it badly and decides to cause harm to the person who has given him the advice.
The cure for this is that he should ponder over his origins - that he has been created from clay and an impure sperm. All the bounties that he has been blessed with have been given to him by Allawh. If He wishes, He can take back all of them. On what basis, then, should he feel proud? He should also ponder over and remember the greatness of Allawh. When he does this, he will no longer consider himself to be great. In addition to this, he should meet the person whom he had looked down upon with deference and in a humble manner. In this way, pride will come out of his heart. If the person does not have the capacity to do this, he should at least make it his duty that whenever he meets anyone of a lower class or standard, he should be first in greeting him. In so doing, *Inshâ Allawh* his *nafs* will develop humility.

The harms of boastfulness and its cure

If a person considers oneself to be great and distinguished or wears beautiful clothing and jewellery and begins to boast and brag, then this characteristic is considered to be extremely evil even if one does not consider others to be deficient. It is mentioned in a Hadith that this characteristic destroys one's *Dîn*. Furthermore, this person does not make any effort to reform himself because if he regards himself to be distinguished, he will not look at his own faults.
The cure for this is that one should constantly look at one's own faults and ponder over them. The person should think to himself that the qualities and characteristics that are within me have all been granted to me by Allawh and there is no excellence in me. After pondering over all this, he should express his gratitude to Allawh and make *du'â* to Him that these bounties are not taken away from him.

The harms of doing good deeds merely for name and fame and its cure

This boasting and bragging is of several types. At times a person may clearly speak about how much Quran he read or that he remained awake at night (busy in *'ibâdah*). At times, he will subtly include this in a conversation, e.g. a few people were speaking about the Bedouin Arabs. So this person entered into the conversation and said: "Whatever you are saying is wrong. I experienced so-and-so thing with these persons." Although the conversation delved on something else, by this person mentioning these things, everyone came to know that he performed *hajj* as well. At times, this boasting is executed practically, e.g. with the intention of "showing off", the person sits down with a *tasbîh* in front of everyone. At times this "showing off" takes the form of caution and carefulness, e.g. a woman has the habit of reciting the Quran all the time. However, on a certain occasion, because a few women were sitting near her, she began reading the Quran carefully and in the proper manner (paying full attention to the rules of *tajwîd*). At times this boasting takes the form of one's posture and expression, e.g. a person sits down closing her eyes and lowering her head whereby the person looking at her will think that she is a very pious person, she always engages in the *dhikr* of Allawh, she remained awake last night and therefore she is feeling sleepy now. There are many other ways of "showing off" one's good deeds. Whichever form this may take, they are all detestable. All good deeds which have been executed merely for show will be transformed from rewards into punishment in *jahannam*.
The cure for this is the same as that which was mentioned above because boasting and "showing off" is done for the reason that one wishes to acquire name, fame and earn the praises of people.

An important note on the different cures

The cures that we have mentioned for the different evils cannot be acquired by carrying them out a few times. For example, if a person is able to control his anger 2-3 times, it does not mean that this evil has been uprooted. If one does not experience anger on one or two occasions, he should not be deluded by the fact that his *nafs* has now been reformed. Instead, the person should practice these cures for a long period of time. If he becomes neglectful in this regard, he should express his remorse and sorrow, and be on his guard in the future. *Inshâ Allawh*, after a very long time all these evils will be uprooted.
An easy cure for all the evils that are within the *nafs* and for all the sins that are committed by the different parts of the body is that when any evil or sin is committed, some sort of punishment should be meted out to the *nafs*. There are two types of punishments which could be easily meted out by everyone. One is that the person should specify a certain amount of money (according to his financial position). When he commits any sin, he must distribute that amount of money (which will be his fine) to the poor. If he repeats that sin, he will have to pay the fine again. Another punishment is that he should skip one or two meals. If the person makes an all out endeavour in meting out these punishments, *Inshâ Allawh*, all evils and sins will disappear. We will now mention the good acts and deeds which reform the heart.

The Method of *Taubah*

Taubah is such a great thing that one can have all one's sins forgiven through it. If a person always ponders over his condition and knows that at some time or the other one definitely commits a sin, then he will consider *taubah* to be necessary all the time.
The method of obtaining this quality is that one should ponder over all the warnings and punishments for the different sins and evils that have been mentioned in the Quran and Hadith. He should think of them and ponder over them. In doing this, his heart will be disinclined to commit any sin. At such a time, the person should also make a verbal *taubah*. He should also complete all the salâts, fasts, etc. that he has missed. If he has displayed any shortcoming in fulfilling the rights of certain persons, he should seek their forgiveness or fulfil them. As for the sins that he has committed in passing, he should express remorse over them, adopt the expression of a crying person and earnestly seek the forgiveness of Allawh.

The Method of Fearing Allawh

Allawh says: "Fear Me." Fear is such a great thing that one saves oneself from sinning through it. The method of acquiring this quality is the same as that for *taubah*. That is, the person should always think and ponder over the punishment of Allawh.

The Method of Hoping for the Mercy of Allawh

Allawh says: "Do not despair of the mercy of Allawh." Hope is such a great thing that through it one is inclined towards good deeds and also has the courage to make *taubah*. The method of acquiring this quality is to remember and ponder over the mercy of Allawh.

The Method of Patience

Constricting the *nafs* to act according to the *Sharî'ah* and preventing it from going beyond the confines of the *Sharî'ah* is known as *sabr* or patience. There are several instances for this.

One of them is that a person is experiencing peace of mind and comfort. Allawh has blessed him with good health, wealth, honour, respect, servants, wife and children, a house, goods and possessions. Patience at such a time is that he should not allow himself to lose his mind. He should not forget Allawh and he should not look down upon the poor. Instead, he should be kind to them and assist them.

Another instance is at the time of *'ibâdah*. At such a time, the *nafs* begins to feel lazy, e.g. when one has to go and offer one's *salât*. Alternatively, the *nafs* becomes miserly, such as, when one has to pay one's *zakât* and give in charity. At such a time, three types of *sabr* are required: (a) The person must correct his intention even before he can commence with the *'ibâdah*. That act must be carried out solely for Allawh and the *nafs* must have no object in carrying out this act. (b) At the time of the *'ibâdah*, one must not lose courage or any inclination. That act must be executed as it ought to be executed. (c) On completing the act, one should not mention it to anyone.

The third instance is at the time of committing a sin. Patience at such a time is that the person should stop his *nafs* from committing the sin.

The fourth instance is when a person is being harmed or troubled by someone. The patience at such a time is that he should not take any revenge. Instead, he should remain silent.

The fifth instance is at the time of a calamity, sickness, loss of wealth or the death of someone close. Patience at such a time is that the person should not utter anything that is contrary to the *Sharî'ah* nor should he cry out aloud.

The method of *sabr* for all these occasions and instances is that the person should remember and ponder over the rewards and understand well that all these trials and tribulations are for his own benefit. He should understand that a lack of patience will not stop or prevent his *taqdeer*, so why should he allow these rewards to go to waste?

The Method of Expressing Gratitude

Expressing gratitude and thankfulness to Allawh comprises the following: to be happy with the bounties and favours of Allawh and thereby develop a love for Him, through this love one must have this yearning and desire in one's heart that since He has blessed me with so many bounties, I will render *'ibâdah* to Him in the best way possible, and that it is extremely shameful to disobey the one who has blessed me with such bounties.

It is obvious that Allawh has blessed His servants with thousands of bounties and favours. Even if a calamity befalls a person, there is some benefit or the other for him. Therefore this should also be regarded as a bounty. Since one experiences these bounties all the time, this happiness and love will have to remain in the heart - that at no time will he display any shortcoming in fulfilling the commands of Allawh.

The method of attaining this quality is that one should remember and ponder over the numerous bounties and favours of Allawh.

The Method of Placing Trust in Allawh

Every Muslim knows that no one can attain any benefit nor can any harm befall anyone without the will of Allawh. It is therefore necessary that a person does not rely on his own plans when undertaking any task. He should look up to Allawh and he should not expect too much from anyone. Nor should he fear anyone. He should understand well that no one can do anything without the will of Allawh. This is known as *tawakkul* or placing trust in Allawh.

The method of acquiring this quality is that one should remember and ponder over the power and wisdom of Allawh, and the powerlessness of the creation.

The Method of Love for Allawh

Love for Allawh comprises of the heart being attracted to Allawh, and the heart taking delight in listening to things about Him and upon looking at His system at work.

The method of acquiring this quality is that one should read His name abundantly, remember all His noble characteristics and ponder over the love that He has for His servants.

The Method of being pleased with the commands of Allawh

When a Muslim knows that there is a benefit and reward in everything that Allawh does for His servants, he should therefore be pleased with everything that He has commanded. He should not be scared nor should he complain.

The method of acquiring this quality is to ponder over the fact that there is good in everything that occurs.

The Method of Acquiring a True Intention

When executing any act of the *Dîn*, there should be no worldly reason in it whatsoever. There should neither be any show in it nor any other reason for carrying it out, e.g. a person is suffering from indigestion. He therefore says to himself: "I better keep a fast. In so doing, I will receive the reward for fasting and my stomach will also be relieved." Alternatively, it is the time of *salât* and the person has *wudû*. However, because it is very hot, he feels he'd rather make a fresh *wudû* so that he will be rewarded for making *wudû* and at the same time his limbs will also be cooled and refreshed. Alternatively, he gives some money to a beggar so that in so doing he may save himself (from being harassed) and also defer this misfortune (of being harassed). All these things are contrary to a true intention.

The method of acquiring a true intention is that before one can execute any act, one should thoroughly ponder over it. If a person finds that his intention has been tainted or blemished by any such motive, he should cleanse his heart by removing it.

The Method of *Murâqabah*

A person should always remember that Allawh is aware of all his states and conditions - the external and the internal. If he commits an evil act, it is possible that Allawh will punish him in this world or in the hereafter. When executing a good act, he should think that Allawh is watching him. He should therefore execute it in the proper manner. This is the method of acquiring this quality. In a few days, his mind will get settled on these thoughts. Thereafter, *Inshâ Allawh* he will not do anything that is contrary to the pleasure of Allawh.

The Method of Concentration when Reciting the Quran

It is a normal practice that when a person is asked to recite the Quran, he will recite it very beautifully. As far as possible, he will recite with full concentration, a good tune and bear in mind all the necessary rules. Based on this, when you wish to recite the Quran, think to yourself that Allawh Himself has said: "Let Me listen to you, I want to see how you read." You should bear in mind that Allawh is listening carefully to what you are reading. You should also think to yourself that if you read with caution when someone else is listening to you, then how much more caution you will have to exercise when reciting to Allawh. Once you have taken all these factors into consideration, commence reciting. As long as you are reciting, try and maintain these thoughts in your mind. If your recitation begins to falter and your concentration begins to drift, stop your recitation for a little while and bring the above-mentioned factors back to mind. In so doing, *Inshâ Allawh*, your recitation will become correct and clear and your concentration will also be maintained. If you practice this over a period of time, you will be able to concentrate with ease.

The Method of Concentration in *Salât*

As regards *salât*, it should be remembered that no act or recitation should be without any motive or meaning. Instead, everything should be executed with a motive and after pondering. For example, upon saying *Allâhu Akbar*, then for every word you should think that "I am now reciting *'Sub'hânakallâhummah'*, thereafter think "I am now reciting *'wa bi hamdika'*", thereafter think "I am now reciting *'wa tabârakasmuka'*." In this way, continue thinking and concentrating on each word separately. Continue doing this when reciting *Sûrah Fâtihah* and another *sûrah*. Do the same for your *rukû'* and think in the same manner each time you say *"Sub'hâna rabbiyal 'azîm"*. In short, the moment you utter something, direct your attention towards it as well. Maintain this in your entire *salât*. In doing this, *Inshâ Allawh* your concentration in your *salât* will not be diverted. In a short period of time you will acquire concentration and you will enjoy offering your *salât*.

THE SHAYKH AND THE MURÎD

(Spiritual guide and Disciple)

The Benefits of becoming a *Murîd*

There are several benefits in becoming a *murîd*:

1. At times a person errs in the different methods of reforming the heart that were mentioned previously. The *shaykh* shows the correct path in this regard.
2. At times the effect and benefit that one derives from a book is not as great as that which one would have obtained from the guidance of a *shaykh*. One gains the *barakah* of the *shaykh*. Furthermore, if the *murîd* displays any shortcoming in carrying out a good act or commits an evil act, he will be ashamed of this in front of the *shaykh*.
3. The person develops confidence and love for the *shaykh*. Based on this, he is inclined to follow and emulate the ways of the *shaykh*.
4. If the *shaykh* is strict in giving his advice or displays his anger, the person does not feel offended and endeavours to act upon his advice.

There are many other benefits which are acquired by those whom Allawh has favoured. These can only be known by acquiring and experiencing them.

Qualities of the *Shaykh*

If a person wishes to become a *murîd*, he should first consider the following factors in the *shaykh*. If the latter does not possess these qualities, do not become his *murîd*.

1. The *shaykh* must know the *masâ'il* of *Dîn*. He should not be ignorant of the *Sharî'ah*.
2. He must not possess any quality that is contrary to the *Sharî'ah*. His *'aqâ'id* (beliefs) must be the same as those that have been mentioned in Part One of *Bahishti Zewar*. He should not possess any quality that is contrary to all the *masâ'il* and all those things connected to reformation of the heart that have been mentioned in this book.
3. He must not be carrying out this programme (of *shaykh* and *murîd*) as a means of sustenance. (That is, he must not be doing it for financial gain).
4. Become the *murîd* of a person who is regarded as a pious person by the majority of good people.
5. Become the *murîd* of a person who is spoken highly of by good people.
6. His programme of instruction must be such that one develops a love and inclination for *Dîn*. This can be gauged by looking at the condition of his *murîds*. Even if fifty-sixty percent of his *murîds* are good, consider such a *shaykh* to be effective. Do not have doubts on him by looking at the condition of a few *murîds*. You may have heard that the pious persons have a lot of effect. This (looking at the condition of his *murîds*) is the criterion whereby one gauges the effect and power of a *shaykh*. Do not gauge the effect and power of a *shaykh* through other means, such as something occurring exactly as he mentioned it to you, someone getting cured by his mere touch, that a *ta'wîdh* worked according to the reason for which he gave it to you or that if he fixes his gaze on a person he becomes completely entranced and at a loss. Never be deluded by these effects and powers.
7. The *shaykh* must be such that he does **not** take into consideration the status of his *murîds* when giving them advice of the *Dîn*. (That is, he does not favour his *murîds* when it comes to reprimanding them in matters of the *Dîn*). He stops them from useless and foolish things.

Once you have found such a *shaykh*, seek permission from your parents (if you are unmarried) or from your husband (if you are married), and become a *murîd* of such a *shaykh* solely for the purpose of putting your *Dîn* in order. If your parents or husband do not permit you to become a *murîd*, do not become one as it is not *fard* to become a *murîd*. However, it is *fard* to tread the path of the *Dîn*. You should therefore continue treading this path even if you are not a *murîd* of a *shaykh*.

Rules connected to the *shaykh* and *murîd*

1. Be respectful to your *shaykh*. Remember the name of Allawh in exactly the way shown to you by your *shaykh*. Have the following belief with regard to your *shaykh*: "The spiritual benefits that I can gain from this *shaykh* cannot be gained from any other *shaykh*."
2. If the *murîd's* heart has not been reformed properly as yet and the *shaykh* passes away, he must become a *murîd* of another *shaykh* in whom the above-mentioned qualities are found.
3. When you come across any *wazîfah* in any book or read about the frugal life of someone, do not act upon it on your own accord. Ask your *shaykh* about it first. If any good or evil thought enters your heart or you decide to do something, first consult your *shaykh*.
4. Do not remove your *purdah* in the presence of your *shaykh*. At the time of becoming a *murîd*, do not shake his hands. It is permissible to take the oath of allegiance *(bay'ah)* by holding one end of a handkerchief or piece of cloth while he holds the other end. A verbal *bay'ah* is also sufficient.
5. If you mistakenly become a *murîd* of a person who acts contrary to the *Sharî'ah*, or if he was good in the beginning and later changed, then sever your contact with him and become a *murîd* of some other pious person. However, if your *shaykh* commits a sin which could be overlooked, then think to yourself that he is also human and that he is not an angel. He has made a mistake which could be forgiven by his making *taubah*. Do not allow your conviction in him to dwindle over trivial matters. However, if the *shaykh* persists on such acts, sever your contact with him.
6. It is a sin to believe that your *shaykh* has full knowledge of everything you do.
7. Never read books which have stories of the dervishes which appear to be contrary to the *Sharî'ah*. Similarly, you should not read poems that are contrary to the *Sharî'ah*.
8. Some dervishes say that the path of the *Sharî'ah* is different from the path of the dervishes. Such dervishes are astray. It is *fard* to consider them to be liars.
9. If the *shaykh* asks you to do anything that is contrary to the *Sharî'ah*, it is not permissible to act upon it. If he insists on you to carry it out, sever your contact with him.
10. If, due to the *barakah* of taking the name of Allawh, you experience a good state in your heart, you have a good dream or upon waking up you hear a voice or see some light, then do not mention this to anyone other than your *shaykh* nor inform anyone of the *wazîfahs* that you read or the *'ibâdah* that you make, because by doing so, this good fortune will go away.
11. If your *shaykh* asks you to recite a particular *wazîfah* or engage in a particular form of *dhikr* and after some time you still do not experience any delight in this, do not be disheartened, nor should you lose your confidence in your *shaykh*. Instead, think to yourself that the greatest effect is that your heart is making an intention of remembering Allawh and that you are being given the opportunity to do good. Never think that you should be blessed with the opportunity of pious persons appearing in your dreams, that you should begin to have knowledge of things that are still going to occur, that you should be able to cry profusely or that you should become so engrossed in your *'ibâdah* that you are unaware of other things. These things occur at times and at times they do not. If they do, express your gratitude to Allawh. If they do not occur, decrease after having occurred frequently or cease to occur altogether, then do not be saddened. However, if, Allawh forbid, you display any shortcoming in following the *Sharî'ah* or commit any sin, then this is definitely something to be distressed about. You should immediately make an effort to put your condition in order, inform your *shaykh* about it and act upon his advice.
12. Do not be disrespectful of other *shaykhs* or other *sûfi* orders. Nor should you address the *murîds* of other *shaykhs* or other *sûfi* orders by telling them that your *shaykh* is greater than his or that your *sûfi* order is greater than his. By engaging in such unnecessary and foolish conversations the heart begins to darken.
13. If your *shaykh* pays more attention to a fellow *murîd*, or if a fellow *murîd* gains more benefit from his *wazîfahs* and *dhikrs*, do not be jealous of him.

Guidelines on how a Murîd and every other Muslim should spend his night and day

1. Acquire knowledge of the *Dîn* according to your needs. You could acquire this knowledge either by reading a book or by asking the *'ulamâ*.
2. Abstain from all sins.
3. If you commit any sin, repent immediately.
4. Do not hold back in fulfilling anyone's right. Do not cause anyone physical or verbal harm. Do not speak ill of anyone.
5. Do not have any love for wealth nor any desire for name and fame. Do not concern yourself with extravagant food and clothing.
6. If someone rebukes you for your mistake or error, do not try to justify your action. Admit your fault and repent.

7. Do not embark on a journey without any dire necessity. This is because many unconscious and unintended acts are committed while on a journey. Many good deeds are missed out, there is a shortcoming in the different forms of *dhikr* (remembrance of Allawh), and you are unable to accomplish your tasks on time.
8. Do not laugh excessively nor talk excessively. You should take special precaution in not talking with *ghayr maḥrams* (those with whom the observance of *purdah* is incumbent) in an informal way.
9. Do not go about repeating or mentioning an argument that may have taken place between two persons.
10. Always be mindful of the rules of the *Sharî'ah* in everything that you do.
11. Do not display laziness in executing any act of *'ibâdah*.
12. Try and spend most of your time in seclusion.
13. If you have to meet and converse with others, meet them with humility and do not display your greatness.
14. Associate very little with rulers and those who hold high positions.
15. Stay very far from irreligious people.
16. Do not search for the faults of others. Do not have evil thoughts about anyone. Instead, look at your own faults and try to put them in order.
17. You should be very particular in offering your *ṣalât* in the proper manner, at the proper time and with great concentration.
18. Always occupy yourself in the remembrance of Allawh either with your heart or tongue. Do not be neglectful in this regard at any time.
19. If you experience any satisfaction in taking the name of Allawh and your heart feels happy over this, then express your gratitude to Allawh.
20. Speak in a nice, humble way.
21. Set aside specific times for all your different tasks and abide strictly to these times.
22. Consider whatever regret, sorrow or loss you may experience to be from Allawh. Do not be despondent. Instead, think that you will be rewarded for this.
23. Do not think about worldly matters, calculations, profits and losses, etc. all the time. Instead, think about Allawh.
24. As far as possible, try to help and benefit others irrespective of whether it be in worldly affairs or *Dînî* matters.
25. Do not eat and drink too little to the extent that you become weak and fall ill. Nor should you eat and drink too much to the extent that you feel lazy in carrying out the different acts of *'ibâdah*.
26. Do not have any desire or greed for anything from anyone except Allawh. Do not allow your mind to wander towards any place thinking that you will be able to gain certain benefit or profit from there.
27. Be restless in your quest for Allawh.
28. Be grateful for the favours that are bestowed upon you irrespective of whether they are plenty or few. Do not be depressed with poverty and destitution.
29. Overlook the faults and mistakes of those who are under your control.
30. If you learn of any fault of someone, conceal it. However, if the person plans to cause harm to someone else and you learn of it, then warn the other person beforehand.
31. Be in the service of guests, travellers, strangers, *'ulamâ*, and the pious servants of Allawh.
32. Choose the company of the pious.
33. Fear Allawh all the time.
34. Remember death.
35. Set aside a certain time daily wherein you should think about all your actions for that day. When you remember any good action, express gratitude. When you remember any evil action, repent.
36. Don't ever speak a lie.
37. Don't ever attend gatherings that are contrary to the *Sharî'ah*.
38. Live with bashfulness, modesty and forbearance.
39. Do not be conceited by thinking to yourself that "I have such-and-such qualities in me."
40. Continue making *du'â* to Allawh to keep you steadfast on the straight path.

THE AḤÂDÎTH OF RASÛLULLÂH *ṣallallâhu 'alayhi wa sallam* concerning the rewards for good deeds and the punishment for evil deeds

Sincerity of Intention

1. A person asked: "O Rasûlullâh! What is *îmân*?" He replied: "To maintain a sincere intention."
This means that whatever you do should be done solely for Allawh.
2. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "Actions are judged by intentions."
This means that if a person has a good intention, he will be rewarded for doing a good act. If not, he will not be rewarded.

Doing something for show

3. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "If a person does something in order that he may be heard, Allawh will announce (i.e. make others hear) his shortcoming on the day of judgement. And the person who does something for show, Allawh will display his shortcoming on the day of judgement."
4. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "Even an iota of showing off is a form of *shirk*."

Acting according to the Quran and Ḥadîth

5. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "The person who revives my *sunnah* at a time when there is a religious degeneration in my *ummah* will receive the reward of 100 martyrs."
6. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "I am leaving behind a thing which if you hold on to, you will never go astray. One is the book of Allawh and the other is my *sunnah*." That is, the Quran and Ḥadîth.

Initiating a good or evil act

7. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "The person who initiates a good act will receive the reward for it and also the reward of all those who follow him in this good act. There will be no decrease in their reward. And the person who initiates an evil act will receive the sin for it and also the sin of all those who follow him in this evil act. There will be no decrease in their sin."
For example, a woman gave up all customs in the marriage of her children or a widow got herself married. When other women saw this, they also decided to follow suit. This woman or this widow who initiated this practice will continue receiving the rewards for this.

Searching for *Dînî* knowledge

8. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "When Allawh desires good for a person, He grants him understanding of the *Dîn*."
That is, this person is induced with the desire to learn the different *masâ'il* of *Dîn*.

Concealing a *Dînî mas'ala*

9. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "The person who is asked a *Dînî mas'ala* and he conceals it (despite knowing the answer) will be made to wear a bridle of fire."
If anyone asks you a *mas'ala* and you know the answer, then do not display any laziness in giving the answer. Nor should you refuse him. Instead, explain the *mas'ala* to the person in a proper manner.

Having knowledge of a *mas'ala* but acting contrary to it

10. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "The more knowledge a person has, the greater the burden he has to bear except for the one who acts according to his knowledge."

Don't ever act contrary to a *mas'ala* that you know merely to satisfy your family or on account of following your desires.

Carelessness when urinating

11. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Be extremely cautious when urinating as this (being careless) is a major cause of punishment in the grave."

Making sure that water reaches the relevant places when making *wudû* or *ghusl*

12. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "When *wudû* is made thoroughly at times when it is extremely difficult on the *nafs* to do so, one's sins are washed away."

This difficulty is either experienced on account of laziness or in winter.

Using the *miswâk*

13. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Two *raka'ât* of *salât* which are offered after using *miswâk* are better than 70 *raka'ât* of *salât* without *miswâk*."

Carelessness when making wudû

14. Rasûlullâh *sallallâhu 'alayhi wa sallam* noticed that the heels of a few persons where dry despite their having completed their *wudû*. Upon seeing this, he said: "There is great punishment for these heels on the day of judgement."

When making *wudu*, ensure that water reaches beneath the rings, bangles, etc. In winter, the feet generally become dry. Ensure that you pour sufficient water on them so that they are completely wet. Some women merely wash the front of their faces without washing up to their ears. Be mindful of all these factors.

Women emerging from their homes for *salât*

15. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The best *salât* of women is that which they offer within the confines of their homes."

We learn from this that it is not good for women to go to the *musjid* in order to offer their *salât*. We know that there is nothing more virtuous than *salât*. If it is not good for them to emerge from their homes for *salât*, how detestable it will be for them to emerge from their homes for useless social visits or to attend customary functions!

Steadfastness in *salât*

16. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The five daily *salawât* are similar to a deep, flowing stream in front of a person's house wherein he takes a bath five times a day."

The meaning of this is that just as no speck of dirt will remain on such a person's body (after having bathed five times in the day), in the same way the sins of a person who offers his five times *salât* with steadfastness will also be washed away.

17. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The first thing to be accounted for on the day of judgement will be *salât*."

Offering *salât* at the beginning of its time

18. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Allawh is extremely pleased when *salât* is offered at the beginning of its time."

Women! You do not have to go and offer *salât* with congregation, so why do you delay in offering your *salât*?

Offering *salât* in a haphazard manner

19. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who does not offer his *salât* at its appointed time, does not make his *wudû* properly, does not read with concentration, and does not make his *rukû'* and *sajdahs* in the appropriate manner causes his *salât* to become devoid of any light. *Salât* addresses him saying: "May Allawh destroy you as you destroyed me. When his *salât* goes up to where Allawh wishes it, it is folded just as an old rag is folded and flung onto his face."

Women! *Salât* is offered so that you may be rewarded. Why, then, do you read it in such a manner that instead of being rewarded, you are committing a sin?

Looking around when offering *salât*

20. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Do not look up when offering your *salât*. It is possible that your eye-sight will be snatched away from you."

21. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Allawh overturns the *salât* of the person who looks around when offering his *salât*." That is, he does not receive the full reward.

Walking in front of a person offering *salât*

22. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "If the person who walks in front of someone who is offering *salât* only knew the seriousness of this sin, he would prefer standing and waiting for the person to complete his *salât* even if it meant waiting 40 years for him to complete it."

However, if there is anything that is placed at a distance of one arm's length or more in front of the person offering *salât*, it will be permissible to walk in front of him (provided he walks beyond the object that is placed and not within it).

Missing a *salât* intentionally

23. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "When a person misses a *salât* and thereafter goes in the presence of Allawh, Allawh will be extremely angry with him."

Giving loans

24. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "On the night of *me'râj* I saw an inscription on the door of *jannah* which stated that the person who gives in charity will receive 10 rewards and that the person who gives loans will receive 18 rewards."

Granting respite to a poor debtor

25. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "As long as the day when a debt has to be fulfilled does not arrive, if a person grants respite to a poor debtor, then for each day he (the creditor) will receive the reward of charity equal to that of the debt. Once the due date expires and the person grants a respite, then for each day he will receive the reward of charity that is double the amount of the debt."

Recitation of the Quran

26. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who recites a single letter of the Quran will receive one reward. And the basic principle with regard to rewards is that they are multiplied ten fold. I do not say that *Alif Lâm Mîm* is one letter. Instead, *Alif* is one letter, *Lâm* is one letter, and *Mîm* is one letter. Based on this, one will receive 30 rewards."

Cursing oneself or one's children

27. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Do not curse yourself, your children, your workers nor your wealth and possessions. May it not occur that the time in which you curse them is the time of acceptance, whereby whatever you ask from Allawh will be accepted."

Earning *harâm* wealth and utilising it

28. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The meat and blood that has been nourished with *harâm* wealth will not enter *jannah*. It is only suitable for *jahannam*."

29. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who purchases a garment for 10 *dirhams* out of which even one *dirham* is *harâm*, then as long as that person does not remove that garment from his body, his *salât* will not be accepted."

Cheating or Deceiving

30. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who cheats and deceives is not from amongst us."

All acts of deception are evil irrespective of whether they be in business or in any other transaction.

Taking of loans and debts

31. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "If a person passes away and he is still owing any *dirham* or *dinâr* to someone, then this debt of his will be fulfilled with his good deeds where there will be no *dirham* nor any *dinâr* (i.e. on the day of judgement)."

32. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Debts are of two kinds: (a) A person passes away while he had the intention of fulfilling his debts. In such a case, Allawh says: 'I will assist him in fulfilling them.' (b) A person passes away but had no intention of fulfilling his debts. Such a person's good deeds will be taken in order to fulfil his debts. And on that day there will be no payments with *dirhams* nor *dinârs*."
The meaning of assisting is that Allawh will grant a compensation (to the creditor).

Delaying in fulfilling debts despite being able to pay

33. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "It is *zulm* (oppression) for a person to delay despite being able to fulfil (his debts)."
It is the habit of some people who are owing money or still have to pay the labourer for his work to make them "run around" for their money. They make false promises by asking the person to come tomorrow or the next day, etc. They have the money to pay for all their personal expenses but they pay no attention to fulfilling the rights of others.

Giving and receiving interest

34. Rasûlullâh *sallallâhu 'alayhi wa sallam* cursed the giver and receiver of interest.

Confiscating a property

35. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who occupies even a span of land unjustly will be made to wear a collar-chain comprising of the seven earths."

Paying the labourer immediately

36. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Pay the labourer for his work even before his perspiration can dry."
37. Allawh says: "I Myself will demand the rights on behalf of three persons." One of these three persons is the labourer who has been given a particular task, who fulfils it and yet is not paid for this task which he completed."

The death of children

38. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "If three children of a Muslim couple pass away, Allawh will enter this couple into *jannah* through His favour and mercy." Someone asked: "O Rasûlullâh! What if two children pass away?" He replied: "This reward will be granted for two children as well." Thereafter he was asked with regard to one child and he gave the same reply. Thereafter said: "I take an oath in the name of that being in whose hands is my life that even if a woman miscarries, that foetus will draw its mother to *jannah* with its umbilical cord if the mother has made the intention of reward." That is, she exercised patience with the intention of being rewarded.

Women applying perfume in the presence of men

39. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "A woman who applies perfume and goes in the presence of strange men is like this and like that, i.e. she is immoral."
A woman should not apply perfume in the presence of even the following relatives: husband's younger brother, husband's elder brother, sister's husband, and all one's cousins.

Women wearing flimsy clothing

40. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "There are certain women who are apparently clothed but in reality they are naked. Such women will not enter *jannah* nor will they be able to smell its fragrance."

Women adopting the dress and appearance of men

41. Rasûlullâh *sallallâhu 'alayhi wa sallam* cursed the woman who adopts the dress and appearance of men.

Dressing in order to display one's status

42. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Allawh will make the person who wears clothes for name and fame in this world to wear the clothes of disgrace and dishonour in the hereafter. He will then set him alight with the fire of *jahannam*."
This refers to the person who wears clothing with the intention that his status will increase and that everyone will set their eyes on him. This sickness is found to a large extent in women.

Oppression

43. Rasûlullâh *sallallâhu 'alayhi wa sallam* addressed those who were sitting near him and asked: "Do you know who is a poor person?" They replied: "A poor person amongst us is one who neither has any wealth nor possessions." He replied: "A very poor person in my *ummah* is he who will come on the day of judgement with his *salât, zakât*, fasting, etc. In addition to this he was vulgar to a certain person, he wrongfully accused a certain person, he devoured the wealth of a certain person, he shed the blood of a certain person, and he had hit a certain person. All his good deeds will be distributed among these persons whom he had wronged in some way or the other. If his good deeds expire before he can fulfil their rights, then their evil deeds will be placed onto his shoulders and he will be flung into *jahannam*."

Mercy and Kindness

44. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Allawh does not have mercy on the person who does not show mercy to others."

Commanding the good and forbidding the evil

45. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Whoever from among you sees a wrong being committed should change it with his hands. If he is unable to do this, he should prevent it with his tongue. If he is unable to do even this, he should consider it evil with his heart. And this is the lowest stage of *îmân*."
Women! You have full control over your children and your servants. Ensure that they offer their *salât*. If they have any pictures of animate objects on paper, on material or animate objects in the form of dolls, useless or immoral books, etc. then tear them apart immediately. Do not give them money to purchase such things. Nor should you give them money to purchase fireworks, kites or sweetmeats that are prepared for diwali (a Hindu festival).

Concealing the shortcomings of a fellow Muslim

46. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who conceals the shortcomings of his fellow Muslim, Allawh will conceal his shortcomings on the day of judgement. The person who exposes the shortcomings of his fellow Muslim, Allawh will expose his sins so much so that He will disgrace him while he is sitting in his house."

Becoming happy over the disgrace or loss that befalls someone

47. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Do not become happy over the calamity that afflicts your fellow Muslim or else Allawh will have mercy on him and afflict you with a similar calamity."

Criticising and censuring someone over a sin that the latter may have committed

48. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who criticizes his fellow Muslim over a sin that the latter may have committed will not die until he himself commits a similar sin."
This refers to the sin for which a person has already repented. It is extremely detestable to remind a person of a sin for which he has already repented. If the person has not repented, it will be permissible to advise him. However, it is detestable to do so if one considers oneself to be pure or if one intends to disgrace him.

Committing minor sins

49. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "O 'Â'ishah! safeguard yourself from committing minor sins as well because Allawh has those who will take a retribution for it as well."
Those who will take a retribution refers to the angels who write down such minor sins as well. On the day of judgement, these will have to be accounted for and there is the fear of being punished for them.

Pleasing one's parents

50. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The happiness of Allawh is in the happiness of the parents and the displeasure of Allawh is in the displeasure of the parents."

Severing ties with one's relatives

51. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The actions and *'ibâdât* of all the people are presented to Allawh every Friday night. The good deeds of a person who severs his ties with his relatives (or does not maintain good relations with them) are not accepted."

The upbringing of orphans

52. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "I and the person who undertakes the task of taking care of orphans will be together in *jannah* like this"...he indicated this with his index finger and middle finger and left a small gap between them.

53. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who passes his hand over the head of an orphan solely for the pleasure of Allawh will receive a reward for each hair that his hand touches. And the person who is kind towards a female or male orphan and I will be together in *jannah* just as the index finger and the middle finger are next to each other."

Causing harm to one's neighbours

54. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who harms his neighbour has in fact harmed me and the person who harms me has in fact harmed Allawh. The person who fights with his neighbour has in fact fought with me and the person who fights with me has in fact fought with Allawh."

The meaning of this is that it is detestable to fight and argue with one's neighbour unnecessarily or over trivial matters.

Assisting a Muslim

55. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Allawh comes to the aid of the person who comes to the aid of a fellow Muslim."

Modesty and Immodesty

56. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Modesty is part of *Imaan* and it leads one to *jannah*. Shamelessness is an evil trait and it leads one to *jahannam*."

However, you should never feel shy in *Dînî* matters, e.g. most women do not offer their *salât* when there is a wedding or when on a journey. Such shyness is worse than immodesty.

Good and evil character

57. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Good character dissolves the sins away just as water dissolves salt, and evil character destroys the different acts of *'ibâdah* just as vinegar spoils honey."

58. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "In my sight, the most beloved amongst you and the one who will be the closest to me in the hereafter is the person who possesses good manners. The most disliked in my sight and the one who will be furthest away from me in the hereafter is the person who has bad manners."

Soft-heartedness and Hard-heartedness

59. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Allawh is kind and He loves soft-heartedness. The bounties and favours that He gives on account of soft-heartedness, He does not give for hard-heartedness."

60. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who has been deprived of soft-heartedness has been deprived of a lot of good."

Peeping into someone's house

61. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "As long as you are not permitted to do so, do not peep into someone's house. If you do this, it is as if you have entered that house without permission."

Some women have this evil habit of peeping at the bride and bridegroom when they are together in seclusion. This is a shameless act. In reality, there is no difference between peeping and merely barging in without permission. It is a great sin to do so.

Listening to the private conversation of others

62. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "On the day of judgement, lead will be poured into the ears of the person who listens to the private conversation of others while they disapprove of this."

Anger

63. A person came to Rasûlullâh *sallallâhu 'alayhi wa sallam* and said: "Show me an act which will grant me entry into *jannah*." He replied: "Do not become angry and you will be rewarded with *jannah*."

Severing ties

64. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "It is not permissible for a Muslim to stop talking with his fellow Muslim for more than three days. The person who stops talking for more than three days and passes away in such a state (i.e. before he can reconcile) will enter *jahannam*."

Referring to someone as a *kâfir* or cursing him

65. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who addresses his fellow Muslim as "O *kâfir*!" is as if he has killed him."

66. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Cursing a fellow Muslim is just like killing him."

67. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "When a person curses someone, the curse ascends towards the skies. The doors of the skies are closed and that curse descends towards earth. The doors of earth are also shut closed. This curse then begins moving to its right and left (searching for an opening). When it does not find any opening, it goes to the person who was cursed. If the person was entitled to the curse, well and good. If not, it descends on the person who issued the curse."

It is the habit of some women to curse anyone and everyone by saying: "May Allawh destroy you, may Allawh punish you." At times they refer to a person as being devoid of *îmân*. This is a major sin irrespective of whether it is said to humans or animals.

Frightening a Muslim

68. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "It is not permissible for a Muslim to frighten a fellow Muslim."

69. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who unjustly fixes his gaze towards a fellow Muslim in such a way that the latter gets frightened, Allawh will frighten him on the day of judgement."

If someone does this because it was the latter's fault or mistake, it will be permissible if it is done according to the need.

Accepting the excuse of a Muslim

70. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who does not accept the excuse of his fellow Muslim will not come near me at the *Haud-e-kauthar*."

That is, if someone harms you in any way and thereafter seeks your forgiveness, you should forgive him (and overlook his fault).

Tale-bearing

71. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The one who carries tales will not enter *jannah*."

Backbiting

72. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who eats the flesh (i.e. makes *ghîbah*) of his fellow Muslim in this world, then on the day of judgement Allawh will present the flesh of a dead person and tell him: "Just as you had eaten the flesh of a living person, eat that of a dead person as well. This person will eat it with a frown and continue yelling."

Slander

73. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Allawh will make the person who accuses his fellow Muslim of something that is not to be found in him, stay in the place where the blood and pus of the dwellers of hell gathers. He will remain in this place until he gives up this accusation and makes *taubah*."

Speaking less

74. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who remains silent saves himself from many problems."

75. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Apart from the *dhikr* of Allawh, do not speak excessively because speaking excessively hardens the heart. And the person who is furthest away from Allawh is the one who is hard-hearted."

Humbling or lowering yourself

76. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The one who humbles himself for the sake of Allawh, Allawh raises his stages. The one who is proud, Allawh breaks his neck." That is, Allawh disgraces him.

Considering yourself to be great

77. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who has pride which is equal to even a mustard seed will not enter *jannah*."

Truth and Lies

78. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Always speak the truth because it directs one towards good deeds. Good deeds and truth lead one to *jannah*. Safeguard yourself from speaking lies because it leads one towards evil deeds. Evil deeds and lies lead one to *jahannam*.

Hypocrisy

79. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who is two-faced will have two tongues of fire on the day of judgement."

Being two-faced means to "play according to the tune" of whoever you are with.

Taking of oaths

80. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who takes an oath in the name of anyone other than Allawh has committed an act of *kufr*." Or he said: "He has committed an act of *shirk*."

Some people are in the habit of taking oaths in the following manner: "I swear on your life", "I swear by my eyes", "I swear on my children", etc. All this is prohibited. It is mentioned in a Hadith that if a person mistakenly utters such oaths, he must immediately recite the *kalimah*.

81. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "If a person takes an oath in the following manner: "May I not have any *îmân*"; and he is speaking a lie in whatever he is saying then his oath will be fulfilled (i.e. he will be bereft of *îmân*). And if he is speaking the truth, even then his *îmân* will not remain complete."

It is also prohibited to take the following oaths: "May I not be blessed with the *kalimah* (at the time of death)", "May I enter into *jahannam*", etc. One should abandon this evil habit of taking such oaths.

Removing harmful objects from the road

82. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "There was a person who was walking on a road. He came across a thorny branch in his path, so he removed it from the road. Allawh liked this act of his and therefore forgave him."

We learn from this that it is an evil habit to throw such things on the road. Some women are in the habit of sitting on a stool in the courtyard. When they get up, they leave the stool behind. At times, someone who happens to walk there trips and falls over the stool and thereby injures himself. In the same way, it is an evil habit to leave one's utensils, a sofa, a stick, a grinding-stone, etc. in the way.

Fulfilling promises and trusts

83. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who has no *amânah* has no *îmân*, and the person who does not fulfil his promises has no *Dîn*."

Going to pundits, fortune-tellers, palm-readers, etc.

84. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who goes to one who gives information of the unseen and asks him certain things and thereafter believes in what he says, then forty days *salât* of such a person will not be accepted."

When someone has control over a *jinn*, some women go to that person and ask the *jinn* regarding the unseen. For example, they ask: "When will my husband find employment?" When will my son return home?" These are all sinful acts.

Keeping dogs or pictures

85. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The angels do not enter a house in which there is a dog or a picture."

That is, the angels of mercy do not enter such a house. The toys of children which have pictures are also prohibited.

Lying on one's stomach unnecessarily

86. Rasûlullâh *sallallâhu 'alayhi wa sallam* passed by a person lying down on his stomach. So he pointed with his leg and informed him that Allawh does not like this posture in lying down.

Sitting or lying partly in the shade and partly in the sun

87. Rasûlullâh *sallallâhu 'alayhi wa sallam* prohibited from sitting partly in the shade and partly in the sun.

Ill-omens and spells

88. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Taking ill-omens is *shirk*."

89. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Casting of spells is *shirk*."

Absence of worldly greed

90. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "When there is no greed for this world, the heart is at peace and the body is also at rest."

91. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "If two hungry wolves are left in a flock of sheep and they begin devouring and tearing the sheep apart, then the harm that they cause will not be as great as the harm that will be caused to a person who desires wealth and fame."

Remembrance of death

92. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Remember that thing which cuts off all pleasures, i.e. death."

93. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "When you wake up in the morning, do not begin planning for the evening. When evening comes, do not begin planning for the morning. Take benefit from your health before sickness overtakes you. And take benefit from your life before death overtakes you."

This means that you should regard your health and life as being very valuable and occupy yourself in doing good deeds because once sickness or death overtakes you, you will not be able to do any good.

Exercising patience at the time of difficulties

94. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "If any harm, difficulty, sickness, sorrow, etc. afflicts a Muslim to the extent that even if he becomes a bit distressed on account of worrying over something, then in all these instances Allawh forgives his sins."

Visiting the sick

95. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "When a Muslim visits his fellow Muslim who is sick in the morning, 70 000 angels make *du'â* for him till the evening. And when he visits him in the evening, 70 000 angels make *du'â* for him till the morning."

Bathing and enshrouding the deceased and consoling his family

96. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who gives *ghusl* to the deceased, he (the former) becomes pure from sins just as when his mother had given birth to him. The person who enshrouds the deceased, Allawh will make him wear the shoes of *jannah*. The person who consoles one who is in sorrow, Allawh will make him wear the clothes of piety and send mercy to his soul. The person who consoles one who is in difficulty, Allawh will make him wear the shoes of *jannah* the value of which will be more than the value of the entire world."

Crying in a wailing manner

97. Rasûlullâh *sallallâhu 'alayhi wa sallam* has cursed the woman who cries in a wailing manner and the person who listens (with attention) to such a woman. Women! Please abandon this habit for the sake of Allawh.

Devouring the wealth of an orphan

98. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Certain people will be raised on the day of judgement in such a manner that flames of fire will be coming out from their mouths." Someone asked him: "O Rasûlullâh! Who will these persons be?" He replied: "Haven't you read in the Quran where Allawh says that those who devour the wealth of orphans unjustly are in fact filling their bellies with fire?"

In this context, "unjustly" refers to using the wealth of orphans or spending it when in fact the *Sharî'ah* has given them no right to use it. O women! Beware! There is an evil custom in India that the moment the husband passes away and leaves behind small children, his wife takes complete control over his wealth. From this very wealth, she hosts all the guests, lights the *musjid* (with oil lamps), and feeds those who come to offer *salât*. When in fact the children have a right in that wealth. And here she is spending it all together (without differentiating between her share and their share of the wealth). Furthermore, she uses this money for her daily expenses and later for the marriage of these children - she does this as she pleases without taking any consideration to what the *Sharî'ah* has to say in this regard. It is a major sin to use this money in which others have a right or others are partners. Separate their wealth and spend it only when it is solely for their expenses and you have no alternative but to spend it on them. As for the other expenses of hosting your guests and giving in charity - use your own share of the wealth. And this too should only be done if this spending is not contrary to the *Sharî'ah*. If it is contrary to the *Sharî'ah*, it will not be permissible for you to even spend your own wealth. Bear all this in mind. If not, the moment you pass away you will be punished.

NECESSARY QUALITIES FOR THE COMPLETION OF IMAAN

Rasulullah (sallAllawhu alayhi wa sallam) said: " There are over 70 things which are connected with imaan, the highest of which is the Kalimah " la ilaha illAllawhu muhammadur Rasulullah" and the lowest is the removal of a harmful object from the road. Modesty and hayaa is also a major part of imaan." We will therefore mention these qualities.

30 QUALITIES ARE CONNECTED TO THE HEART

1. Belief in ALLAWH
2. To believe that everything other than ALLAWH was non-existent. Thereafter, ALLAWH Ta'ala created these things and subsequently they came into existence.
3. To believe in the existence of angels.
4. To believe that all the heavenly books that were sent to the different prophets are true. However, apart from the Quran, all other books are not valid anymore.
5. To believe that all the prophets are true. However, we are commanded to follow Muhammad (sallAllawhu alayhi wasallam) alone.
6. To believe that ALLAWH Ta'ala has knowledge of everything from before-hand and that only that which He sanctions or wishes will occur.
7. To believe that Qiyaamah will definitely occur.
8. To believe in the existence of jannah.
9. To believe in the existence of jahannam.
10. To have love for ALLAWH Ta'ala.
11. To have love for Rasulullah (sallAllawhu alayhi wasallam)
12. To love or hate someone solely because of ALLAWH.
13. To execute all actions with the intention of deen alone.
14. To regret and express remorse when a sin is committed.
15. To fear ALLAWH Ta'ala.
16. To hope for the mercy of ALLAWH Ta'ala.
17. To be modest.
18 . To express gratitude over a bounty or favour.
19. To fulfil promises.
20. To exercise patience.
21. To consider yourself lower than others
22. To have mercy on the creation.
23. To be pleased with whatever you experience from ALLAWH Ta'ala.
24. To place your trust in ALLAWH Ta'ala.
25. Not to boast or brag over any quality that you posses.
26. Not to have malice or hatred towards anybody.
27. Not to be envious of anyone.
28. Not to become angry.
29. Not to wish harm for anyone
30. Not to have love for the world.

7 QUALITIES ARE CONNECTED TO THE TONGUE

31. To recite the Kalimah with the tongue
32. To recite the quran.
33. To acquire knowledge
34. To pass on Knowledge.
35. To make dua.
36. To make the zikr of ALLAWH Ta'ala.
37. To abstain from the following : lies, gheebah, vulgar words, cursing, singing that is contrary to the shariah.

40 QUALITIES ARE CONNECTED TO THE ENTIRE BODY

38. To make wudu, ghusl, and keep one's clothing clean.
39. To be steadfast in offering salaat.
40. To pay zakaat and sadaqatul fitr.
41. To fast.
42. To perform the Hajj.
43. To make i'tikaaf.
44. To move away or migrate from that place which is harmful for one's deen.
45. To fulfil the vows that have been made to ALLAWH.
46. To fulfil the oaths that are not sinful.
47. To pay the kaffarah for unfulfilled oaths.
48. To cover those parts of the body that are fard to cover.
49. To make qurbaani.

50. To enshroud and bury the deceased.
51. To fulfil your debts.
52. To abstain from prohibited things when undertaking monetary transactions.
53. Not to conceal something true which you may have witnessed.
54. To get married when the nafs desires to do so.
55. To fulfil the rights of those who are under you.
56. To provide comfort to one's parents.
57. To rear children in the proper manner.
58. Not to sever relations with one's friends and relatives.
59. To obey one's master.
60. To be just,
61. Not to initiate any way that is contrary to that of the generality of the muslims.
62. To obey the ruler, provided what he orders is not contrary to the shariah.
63. To make peace between two warring groups or individuals.
64. To assist in noble tasks.
65. To command the good and prohibit the evil.
66. If it is the government. it should mete out punishments according to the shariah.
67. To fight the enemies of deen whenever such an occasion presents itself.
68. To fulfil one's trusts (amaanah)
69. To give loans to those who are in need.
70. To see to the needs of one's neighbour.
71. To ensure that one's income is pure.
72. To spend according to the shariah.
73. To reply to one who has greeted you.
74. To say YarhamukAllawh when anyone say alhamdolillah after sneezing.
75. Not to cause harm to anyone unjustly.
76. To abstain from games and amusements that are contrary to the shariah.
77. To remove pebbles, stones, thorns, sticks etc. from the road.

THE HARMS OF ONE'S NAFS AND THE HARMS OF OTHERS

All the rewards and punishments for good and evil deeds that have been mentioned previously are influenced by two things. One of them is the person's nafs. It presents various ideas and thoughts to the person. It tries to distract him from good deeds and tries to show him the need to do evil deeds. I f a person becomes afraid of the punishment of ALLAWH, it informs him that ALLAWH Ta'ala is all forgiving and merciful. To make matters worse, shaytaan also helps and prompts the nafs.

THE METHOD OF DEALING WITH THE NAFS

Set aside a short period of time in the morning and the evening or at the time of going to bed. During this time, sit in seclusion and as far as possible free your heart from all thoughts. Thereafter. address yourself and your nafs in the following manner: O nafs ! Understand well that you are similar to a merchant in this world. Your capital is your life and its profits is that it should attain salvation in the hereafter. If you have attained this wealth, your business will be considered to be profitable. If you have wasted this life and did not attain salvation in the hereafter, you will suffer a great loss in that you would have lost your capital and made no profit as well..

THE METHOD OF DEALING WITH PEOPLE

If you happen to meet and converse with one whom you do not know then bear in mind that you should not pay attention to those things which are considered to be rumours. If he speaks nonsense or uses foul language. make yourself absolutely deaf to whatever he says. Do not associate too much with him. Nor should you rely on him for anything

SUPPLEMENT TO BAHISHTI ZEWAR

Hadrat Abu Hurayrah (radiAllawhu anhu) narrates that Rasulullah (sallAllawhu alayhi wa sallam) said: " ALLAWH Ta'ala does not look at your bodies and your appearances. Instead, he looks at your hearts. " This means that ALLAWH Ta'ala does not accept actions that merely appear to be good externally while they are devoid of sincerity and attention from the heart. For example, a person may be occupied in a certain act of ibaadah. Apparently, he may be engaged in an act of ibaadah while in his heart he is oblivious to what he is doing. The heart cannot even discern whether he is standing in front of ALLAWH Ta'ala or busy doing something else.

ADVICE TO WOMEN IN GENERAL

1. Do not even approach anything which amounts to shirk (polytheism)
2. Do not involve yourself in witch-craft and superstitious remedies in order to conceive children or to keep them alive.
3. do not hold faatihah and niyaaz ceremonies for walis.
4. Do not take oaths in the name of pious people.
5. Do not do anything for name and fame.
6. Be obedient to your husband
7. Do NOT listen to music.

ADVICE TO THOSE WHO ARE MUREEDS

Check the above mentioned advices
Make it a duty to follow Rasulullah (sallAllawhu alayhi wasallam) in everything. In doing so the heart will be very brightly illuminated.
Don't even consider yourself to be perfect
Don't even talk ill of an evil person
do not involve yourself excessively in worldly affairs.

GLOSSARY

ADHAAN - the call to salaat
AMAANAH - trust
DEEN - Religion
NUR - light
RUKU - The bowing position of salaat
ZIKR - remembrance of ALLAWH

BOOK XXI
SINS

A few major sins regarding which severe warnings have been mentioned

1. To ascribe partners to Allawh.
2. To shed the blood of someone unjustly.
3. To practise witchcraft and charms by childless women during the confinement of another woman so that the child of that woman may die and she may have a child. This also amounts to murder.
4. To taunt or torment one's parents.
5. To commit adultery.
6. To devour the wealth of orphans, eg. many women usurp the wealth and belongings of the deceased husband and deprive the children of their share.
7. To deprive the daughters of their share in the inheritance.
8. To accuse a woman of adultery even on the slightest doubt.
9. To oppress or persecute someone.
10. To backbite or slander someone.
11. To despair of the mercy of Allawh Ta'ala.
12. To act contrary to one's promise.
13. To betray a trust (*amaanah*).
14. To discard any *fard* (compulsory duty) enjoined by Allawh Ta'ala, eg. salaat, fasting, *hajj*, *zakaat*, etc.
15. To forget the Holy Quran after having memorized it.
16. To speak lies. Especially to take false oaths.
17. To swear by the name of anyone other than Allawh.
18. To take an oath with such words that the person is deprived of the *kalimah* at the time of death, or may die without Imaan.
19. To prostrate before anyone other than Allawh Ta'ala.
20. To miss *salaat* without a valid excuse.
21. To call any Muslim a *kafir*, or non-believer, or to invoke the wrath or punishment of Allawh on him, or to call him an enemy of Allawh.
22. To complain against someone, or to hear such a complaint.
23. To steal.
24. To take interest (usury).
25. To express joy on the rise and inflation of the value of commodities or goods.
26. To insist on reducing the price after having agreed to it.
27. To sit in seclusion with *ghayr mahrams* (those with whom the observance of *hijaab* is necessary).
28. To gamble. Some women and girls play certain games with stakes on them. This is also a kind of gambling.
29. To like and be attracted to the customs of the *kuffaar*.
30. To find fault with food.
31. To enjoy dancing and listening to music.
32. To abstain from giving advice inspite of having the power to do so.
33. To ridicule someone with a view to humiliating and embarrassing him.
34. To look for faults in others.

The Worldly Harms of Sinning

1. Deprival of knowledge.
2. Decrease in one's sustenance *(rizq)*.
3. Trembling and shuddering at the mention of Allawh Ta'ala.
4. Feeling uneasy in the presence of men, especially good and pious men.
5. Experiencing difficulty in most affairs.
6. Loses purity of the heart.
7. Feels weakness of heart, and at times, weakness of the entire body.
8. Gets deprived or bereft of obedience (doing good deeds).
9. His life is shortened.
10. Deprived of the capability to repent (make *taubah*).
11. After some time, the seriousness of sins comes out of his heart.
12. Becomes despicable in the sight of Allawh.
13. His immorality or wrongdoing affects other people and he is thereby cursed by them.
14. His intellect becomes weak or deficient.
15. He is cursed by Rasulullah sallAllawhu alayhi wa sallam.
16. Is deprived of the *duas* of the angels.
17. Faces a shortage in crops.
18. Loses modesty and a sense of self-respect.
19. The greatness of Allawh Ta'ala comes out of the heart.
20. Is deprived of all bounties and blessings.
21. Is engulfed or inundated by difficulties and calamities.
22. The *shayateen* are deputed over him.
23. His heart is always in turmoil.
24. Is unable to read the *kalimah* at the time of death.
25. Despairs of the mercy of Allawh Ta'ala, and because of this, dies without having repented.

The Worldly Benefits of Obedience

1. Sustenance is increased.
2. Receives blessings and bounties of all kinds.
3. Problems and difficulties distance themselves.
4. Experiences ease in fulfilling his needs.
5. Experiences a life of contentment.
6. Rains become plentiful.
7. All types of calamities are warded off.
8. Allawh Ta'ala becomes very kind and helpful.
9. Angels are commanded to keep his heart strong.

10. Gets true respect and honour.
11. His status is raised.
12. Everyone has love for him in their hearts.
13. The Quran becomes a source of deliverance on his behalf.
14. If he experiences any material loss, he is compensated with something better.
15. Experiences an increase in blessings day by day.
16. There is an increase in his wealth.
17. Experiences comfort and tranquility in his heart.
18. All these benefits pass on to the next generation.
19. Experiences unseen glad tidings in this very world.
20. Hears and receives the glad tidings of the angels at the time of death.
21. There is an increase in his life-span.
22. Experiences abundance in things which are in small quantity.
23. Removal of Allawh Ta'ala's anger.

BOOK XXII

APOSTASY

1. If a woman renounces Islam, she will be given a respite of three days in which all her doubts regarding Islam may be cleared. If she returns to Islam within the three days, well and good. If not, she will be imprisoned forever. If she repents, she will be freed.
2. Once a person utters the words of *kufr*, imaan will no longer remain with him. All the pious deeds and forms of *ibaadah* which he may have fulfilled while he was a Muslim will be rendered null and void. His marriage will be null and void. If he had performed the *fard hajj*, it will also be rendered null and void. If he repents and returns to Islam, he will have to renew his marriage and also repeat his *hajj*.
3. Similarly, if a woman's husband becomes a *kaafir*, their marriage will be annulled. As long as he does not repent and renew his marriage, the woman cannot have any contact with him. If they continue with their marital and sexual relationships, the woman will also be sinful. If the man imposes upon her to have sexual relationships with her, she should expose him to the public and she should not shy away from this. There is no shame in matters of religion.
4. Once the words of *kufr* are uttered, imaan will leave the person. If these words are uttered jokingly and one does not have *kufr* in one's heart, even then the same rule will apply. For example, if a person asks: "Hasn't Allawh the power to do such and such thing?" And the person who is being addressed replies: "No!" then in such a case this person will become devoid of imaan.
5. A person says: "Come, let us offer our salaat." And the person replies: "Why should I waste my time going up and down?" Or, a person tells you to fast and you reply saying: "Why should I kill myself staying hungry?" or you tell him: "Only the person who does not have any food in his house should fast." All this is regarded as *kufr*.
6. A person saw another person committing a sin, so he asked him: "Don't you fear Allawh?" The person replied: "No, I don't fear Him." He will become a *kaafir* by replying in this way.
7. A person saw another person committing a sin, so he asked him: "Aren't you a Muslim that you are committing such a sin?" The person replied: "No, I'm not a Muslim." He will become a *kaafir* irrespective of whether he was serious or he said it jokingly.
8. A person commenced offering salaat. Coincidentally, he was afflicted by a calamity. So he said: "All this is because of offering salaat." He will become a *kaafir*.
9. A person saw something good with a *kaafir*. On seeing this, he remarked: "It would have been nice if I was also a *kaafir* so that I could also do the same thing." He will become a *kaafir*.
10. A person's son or beloved one passed away, so he said: "O Allawh! Why did You oppress me in this way? Why are You torturing me?" By saying this, the person will become a *kaafir*.
11. A person says: "Even if Allawh asks me to do this work I will not do it." or: "Even if the angel *Jibra'eel* comes down, I will not listen to him." He will become a *kaafir*.
12. A person says: "I do such work that even Allawh does not know about it." He will become a *kaafir*.
13. If a person derides Allawh Ta'ala or any of His prophets, finds fault with the *Shariah* or is attracted to certain acts of *kufr*, his imaan will leave him. All those acts which cause one's imaan to leave a person have been mentioned in Part One of Bahishti Zewar. For further details, refer to the relevant chapters of Part One. One should be very cautious in preserving one's imaan. May Allawh Ta'ala protect our imaan, and may we leave this world with imaan. Aameen.

GLOSSARY

Explanation of Islamic Terms

Arsh: The throne of Allawh Ta'ala.

Banu Isra'eel: Literally means the children of Isra'eel. It refers to the progeny of Hadrat Ya'qub alayhis salaam.

Barakah: Literally means "blessings". It refers to the experiencing of abundance in things which are apparently insignificant or little, both in value and amount.

Burqah: A head covering worn by women.

Dua: Invocation to Allawh, supplication, prayer, request, plea.

Durood: The sending of salutations upon Rasulullah sallAllawhu alayhi wa sallam.

Eid ul-Ad'haa: The 10th of Zil Hijjah. Literally means "the festival of sacrifice". It is referred to as ad'haa because it is on this day that animals are sacrificed in the name of Allawh and for His pleasure alone.

Eid ul-Fitr: The first day of Shawwaal. Literally means "feast of breaking the Ramadaan fast". It is referred to as fitr because it is on this day that the month-long Ramadaan fast comes to an end.

Fard: Literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fard act is a major sin. Rejecting a fard act amounts to kufr.

Ghayr mahram: Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe purdah with all ghayr mahrams.

Haid: Monthly periods or menstruation experienced by a woman.

Hoor: Large-eyed women of paradise promised to the believers.

Ibaadah: Literally means "worship". In Islam it refers to all those acts with which one renders worship to Allawh Ta'ala.

Iddah: In Islamic law it refers to the period of waiting during which a woman may not remarry after being widowed or divorced.

Iftaar: The time of opening one's fast. This time commences immediately after sunset.

Ihraam: Two pieces of unstitched cloth which are donned by the person performing hajj or umrah.

Jumu'ah musjid: Refers to the musjid in which jumu'ah salaat is offered. It is also referred to as a jaame musjid. It is generally the main musjid in a town or city.

Kaafir: Literally means a "disbeliever". In Islam it refers to one who rejects Allawh and does not believe in Muhammad sallAllawhu alayhi wa sallam as the final messenger of Allawh.

Kaffarah: Literally means "penance, atonement, expiation". In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act.
Kalaam-e-majeed: Refers to the Holy Quran.
Kalimah: Refers to the basic tenet of Islam, i.e. bearing witness that there is none worthy of worship except Allawh and that Muhammad is the messenger of Allawh.
Kuffaar: Plural of kaafir.
Kufr: Refers to the state of disbelief.
Kurta: An Urdu word meaning "shirt". However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.
Lungi: A loin cloth worn by men especially in eastern countries. A lungi is wrapped around the waist and extends up to the ankles.
Mahram: Refers to the person with whom marriage is not permissible and with whom strict purdah is not incumbent.
Makruh: That which is disliked or detestable but not forbidden.
Meelad: Literally means "birth, birthday". In this context it refers to the birthday celebrations held in respect for Rasulullah sallAllawhu alayhi wa sallam. In most cases these celebrations are innovations which are accompanied by many other evils.
Miswaak: A thin stick or twig which is used to clean the teeth.
Mt. Uhud: Name of a mountain outside Madinah.
Muharram: The first month of the Islamic calendar.
Mustahab: That which is preferable or desirable.
Nafl: That which is optional.
Nifaas: Refers to the flowing of blood after child-birth.
Purdah: An Urdu word meaning "seclusion". It is an equivalent of the Arabic word "hijaab". Refers to the seclusion of women from strangers. There are different stages of purdah, the highest of which is that the woman should not come out of her home except for a valid Islamic reason.
Qada: Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed due to some reason or the other.
Qiblah: The direction in which one faces when offering salaat.
Qiyaamah: The day of resurrection.
Qurbaani: Literally means "sacrifice". In Islam it refers to the sacrificing of animals solely for the pleasure of Allawh Ta'ala on the day of eid ul-ad'haa and the two days following it.
Rajab: The seventh month of the Islamic calendar.
Rakaat: Literally means "bending of the torso from an upright position". In kitaabus salaat it refers to one unit of salaat which comprises of the standing, bowing, and prostrating postures.
Ramadaan: The ninth month of the Islamic calendar.
Sadaqah: Literally means "charity". This word is also used as an equivalent of zakaat.
Sadaqatul fitr: Refers to the charity that is given on or prior to the day of eid ul-fitr. For further details, refer to the chapter on sadaqatul fitr.
Sajdah: The act of prostrating.
Salaam: Literally means "peace". In salaat it refers to the saying of *"as salaamu alaykum wa rahmatullah"* which denotes the end of the salaat. It is also a way of greeting among Muslims.
Satr: An Urdu word derived from the Arabic "sitr", which means "cover, shield". In the Urdu context it refers to that area of the body which has to be covered. It is also referred to as the "aurah".
Sehri: Refers to the meal partaken before dawn by the person who intends fasting. For further details refer to the chapter on sehri and iftaar.
Sha'baan: The tenth month of the Islamic calendar.
Shirk: Polytheism or ascribing partners to Allawh Ta'ala.
Subah saadiq: Literally means "true dawn". It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the time of fajr salaat commences.
Sub'haanAllawh: Means "glory to Allawh".
Sufis: A term used to refer to mystics or saints. Such persons are also known as the auliyaa of Allawh, i.e. the close friends of Allawh. These are the persons who have dedicated their entire lives in the ibaadah of Allawh Ta'ala.
Surmah: Antimony. A black powdery substance that is applied to the eyes. It is sunnah to apply surmah.
Tasbeeh: Saying "sub'haanAllawh". A rosary that is used to glorify Allawh Ta'ala is also called a tasbeeh.
Umrah: Commonly referred to as the lesser pilgrimage. It is similar to hajj with the exception that many of the rites of hajj are left out and that it could be performed throughout the year.
Wajib: Literally means "obligatory'. In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a wajib without any valid reason makes one a faasiq and entails punishment.
Zikr: The remembrance of Allawh Ta'ala.
Zil Hijjah: The last month of the Islamic calendar.
Zil Qa'dah: The eleventh month of the Islamic calendar.

BOOK XXIII

OATHS

1. It is an evil habit to take an oath over trivial matters unnecessarily. In doing this, great disrespect is shown to the name of Allawh Ta'ala. As far as possible, an oath should not even be taken on things that are true.
2. If a person takes an oath in the name of Allawh by saying: "I swear by Allawh", "I swear by God", "I swear by the power of Allawh", or "I swear by the greatness of Allawh", the oath will be considered. It will not be permissible to go contrary to the oath. If the name of Allawh Ta'ala is not taken, and one merely says: "I take an oath that I will not do such and such work", the oath will still be considered.
3. The oath will also be considered if the person says: "Allawh is a witness", "I am making Allawh a witness and saying this", or "I am saying this bearing in mind that Allawh Ta'ala is present and listening to what I am saying".
4. An oath will also be considered if a person says: "I swear on the Quran", "I swear by the word of Allawh", or "I swear by the *kalaam-e-majeed*". If the person takes the Quran in his hand or places his hand on the Quran and says something but does not take an oath, an oath will not be considered.
5. A person says: "If I carry out a certain act, I will die without Imaan", or "at the time of death I will not be blessed with Imaan". Alternatively, he says: "If I carry out a certain act, I am not a Muslim." In all these cases, the oath will be considered. If he does anything contrary to the oath, he will have to give *kaffarah*. However, he will not lose his Imaan.
6. The following oaths are not considered, nor is *kaffarah* necessary. For example, a person says: "If I carry out a certain act, my hands must break", "my eyes must burst", "I must be afflicted by leprosy", "my entire body must disintegrate", "the anger of Allawh Ta'ala must descend", "the skies must be rendered asunder",

"I must become an absolute pauper", "the punishment of Allawh must descend", "the curse of Allawh must fall on me", "If I carry out a certain act, I will eat pork", "at the time of death, I will not be able to recite the *kalimah*", "on the day of judgement, I will be ashamed in the presence of Allawh and His Rasul sallAllawhu alayhi wa sallam".

7. An oath that is taken in the name of anyone other than Allawh Ta'ala is not considered. For example, taking an oath in the name of Rasulullah sallAllawhu alayhi wa sallam, in the name of the *Ka'bah*, one's eyes, one's youth, one's limbs, one's father, one's children, one's beloved ones, one's head, one's life, taking an oath in the name of the person who is being addressed, an oath in one's own name. Oaths of this sort are not considered. Acting contrary to them does not make *kaffarah* necessary. However, it is a major sin to take an oath in the name of anyone other than Allawh Ta'ala. Many prohibitions are mentioned in this regard in the Hadith. To take an oath in the name of anyone other than Allawh Ta'ala is an act of *shirk*. One should abstain from taking oaths in the name of anyone other than Allawh Ta'ala.

8. A person says: "The food of your house is *haraam* upon me" or "I have made a certain thing *haraam* upon myself". By his saying this, that thing will not become *haraam* upon him. However, this oath is considered. If he eats that thing, he will have to give *kaffarah*.

9. By someone else taking an oath on you, the oath is not considered. For example, a person tells you: "I swear by Allawh that you have to do this work!" This oath is not considered and one can act contrary to it.

10. An oath is not considered if *"Insha Allawh"* is said together with the oath, e.g. a person says: "I swear by Allawh that *Insha Allawh* I will not do that work." This oath will not be considered.

11. It is a major sin to take a false oath on something that has already been done or passed. For example, a person did not offer his salaat but when he was asked about it, he said: "I swear by Allawh that I have offered my salaat." Or, a person broke a tumbler and when asked about it he swears by Allawh that he did not break it. There is no limit to the punishment that one will receive for taking a false oath intentionally. Nor is there any *kaffarah* for such a false oath. The only thing that a person can do is to continuously repent to Allawh Ta'ala and seek His forgiveness. If a person takes a false oath mistakenly or due to some misunderstanding, it will be forgiven. There will be no *kaffarah* on such a false oath. For example, a person says: "I swear by Allawh that so and so person has not arrived as yet", and in his heart this person had the full conviction that this oath which he is taking is a true oath. Only later did he learn that at the time of taking the oath, that person had already arrived. Such a false oath will be forgiven and there is no *kaffarah*.

12. If an oath is taken for something that has not occurred as yet and would take place in the future, then if something contrary to this oath occurs, *kaffarah* will have to be given. For example, a person says: "I swear by Allawh that it will rain today" or "that my brother will arrive today". If it does not rain today or his brother does not arrive today, *kaffarah* will have to be paid.

13. A person says: "I swear by Allawh that I will recite the Quran today." It now becomes *wajib* on the person to recite the Quran. If he does not do so, he will be sinning and he will also have to pay *kaffarah*. A person says: "I swear by Allawh that I will not do such and such work today." It will not be permissible for him to do that work. If he does it, he will have to pay *kaffarah*.

14. A person takes an oath of committing a sin. For example, he says: "I swear by Allawh that I will steal a certain item from a certain person", "I swear by Allawh that I will not offer my salaat today" or "I swear by Allawh that I will never speak to my parents". If a person takes oaths of this nature, it will be *wajib* upon him to break them and thereafter to pay *kaffarah* as well. If he does not do so, he will be sinning.

15. A person takes an oath that he will not eat a certain thing today. Thereafter, he forgetfully ate that thing and did not remember that he had taken an oath not to eat it. Alternatively, someone forced that thing into his mouth and forced him to eat it. In both cases, he will have to pay *kaffarah*.

16. In anger, a person takes an oath and says: "I will not give you a single thing." Thereafter, he gives the person one cent or one rand. Even then the oath will be broken and *kaffarah* will have to be paid.

Paying Kaffarah on Breaking an Oath

1. If a person breaks his oath, he will have to pay a kaffarah which comprises feeding 10 persons with two meals each. Alternatively, he could give dry groceries to each poor person. When giving wheat, he should give approximately one and half to two kilos. When giving barley, he should give approximately three to four kilos. For the rest of the details connected to feeding the poor refer to the chapter on kaffarah for fasting. This has been mentioned previously.

Alternatively, he could give some clothing to 10 poor persons. The clothing must be such that it can cover a major portion of the poor person's body. For example, if he gives a sheet or a long *kurta*, the kaffarah will be fulfilled. However, this clothing that he gives should not be very old. If each poor person is given a *lungi* or a pants, the kaffarah will not be fulfilled. But if he gives a *kurtah* with it as well, the kaffarah will be fulfilled.

A person has the choice of either giving food or clothing. The kaffarah will be fulfilled with any one of the two. The above-mentioned rule regarding clothing is only applicable if the clothing is given to a man. If clothing is given to a poor woman, it must be such that her entire body is covered and she is able to offer salaat with that clothing. If the clothing is less than this, the kaffarah will not be fulfilled.

2. If a person is poor and is therefore unable to feed or clothe 10 poor people, he will have to fast for three days consecutively. If he does not fast consecutively for three days, and instead misses a fast or two in between, the kaffarah will not be fulfilled. If a person fasts for two days, and misses a fast on the third day for some reason or the other, he will have to recommence fasting. The first two fasts will not be considered.

3. Prior to breaking his oath, a person gave the kaffarah. After giving the kaffarah, he broke his oath. The kaffarah which he had given will not be valid. After breaking his oath, he will have to give kaffarah again. Whatever he had given to the poor persons prior to breaking his oath cannot be taken back from them.

4. A person took an oath several times. For example, he said: "I swear by Allawh that I will not do that work." Later, he repeats the same oath irrespective of whether he repeats it on the same day, the next day or even on the third day. Alternatively, he says: "I swear by God, I swear by Allawh, I swear by the Quran that I will definitely do that work." Thereafter, this person breaks this oath of his. He will only have to give one kaffarah for all these oaths.

5. A person had taken several oaths and therefore had to give several kaffarahs. According to the preferred opinion, he will have to give a separate kaffarah for each oath that he had taken. If the person does not give it during his lifetime, it will be *wajib* upon him to make a bequest in this regard before he leaves this world.

6. The food or clothing that is given as kaffarah will have to be given to those poor persons who are eligible to receive *zakaat*.

Oaths Related to Entering a House

1. A person took an oath that he will never enter your house. Thereafter, he stood on the porch or below the balcony of your house without actually entering the house. His oath will not be broken. However, the moment he enters through the door, his oath will break.

2. A person took an oath that he will not enter a particular house. Thereafter, when that house became completely delapidated and ruined, he entered it. His oath will break. But if that house was completely flattened to such an extent that there are no traces of it, or it has been turned into an orchard, or a musjid has been constructed in its place, or it has been turned into a farm and thereafter he entered it, his oath will not be broken.

3. A person took an oath that he will not enter a particular house. Thereafter, it was ruined and reconstructed. If he enters the house, his oath will break.

4. A person took an oath that he will not enter your house. He then landed onto your roof by jumping from the upper storey of the house next door. By him standing on your roof, his oath will break. This is even if he does not come down into your house.

5. While a person was sitting in a house, he said: "Now I will never come to this house." After taking this oath, he continued sitting there for a little while. His oath will not break irrespective of how many days he may remain in that house. But the moment he goes outside and then enters the house, his oath will break. If a person takes an oath that he will not wear these clothes (i.e. the clothes that he is presently wearing) and immediately thereafter he removes them, his oath will not break. But if he does not remove them immediately and continues wearing them for some time, his oath will break.

6. A person takes an oath that he will not live in this house any longer. Immediately thereafter, he begins with preparations to leave that house. His oath will not break. But if he waits for a little while and does not commence with his preparations immediately, his oath will break.

7. A person takes an oath that he will not set foot in your house. This means that he will not enter your house. If he enters your house while being carried in a carriage and remains sitting in it and does not place his foot onto the ground, even then his oath will break.
8. A person took an oath and said that he will definitely come to your house at some time or the other. However, he never got the opportunity of coming to your house. As long as he is alive, his oath will not break. The moment he is about to die, his oath will break. He should therefore make a bequest that the kaffarah for breaking an oath should be given from his wealth.
9. A person says that he will not go to the house of a certain person. This person should not go to the house in which that person is living irrespective of whether it is that person's own house, whether he has taken it on rent or whether he has borrowed it from someone.
10. A person takes an oath that he will never come to you. Thereafter, he asks someone to carry him and take him to you. Even in such a case his oath will break. However, if someone carries him and brings him to you without his asking that person to carry him, his oath will not break. Similarly, if a person takes an oath that he will never leave this house, and thereafter he orders someone to carry him out of the house, his oath will break. But if someone carries him outside without his ordering him to do so, his oath will not break.

Oaths Related to Eating and Drinking

1. A person took an oath that he will not drink this milk. Thereafter that milk turned into yoghurt and he consumed it. His oath will not break.
2. A person had a kid goat and took an oath that he will not consume the meat of that kid. After that kid grew into a fully grown adult goat, he consumed its meat. His oath will break.
3. A person took an oath that he will not consume any meat. Thereafter, he consumed some fish, liver or the tripe of an animal. His oath will not break.
4. A person took an oath that he will not eat this wheat. Thereafter, this wheat was ground and made into bread or a dish made of crushed wheat. If he consumes any of these, his oath will not break. But if he boils or roasts the wheat and consumes it, his oath will break. However, if at the time of taking the oath, the person intended that he will not consume anything made from it, then his oath will break with anything that is made from it.
5. A person took an oath that he will not eat this flour. If he eats bread that is made from this flour, his oath will break. If any pudding, sweetmeat or anything else is made from this flour, even then his oath will break. If he eats a mouthful of this raw flour, his oath will not break.
6. A person took an oath that he will not eat bread. If he eats any bread, his oath will break irrespective of how it is made or what ingredients are used. As long as it is referred to as bread in that area, his oath will break if he consumes it.
7. A person took an oath that he will not eat the head of any animal. If he eats the head of a bird, quail or fowl, his oath will not break. But if he eats the head of a goat or bull, his oath will break.
8. A person took an oath that he will not eat fruit. If he eats pomegranates, apples, grapes, dried dates, almonds, walnuts, currants, raisins, dates, etc. his oath will break. But if he eats water melons, sweet melons, cucumbers, mangoes, etc. his oath will not break.

Oaths Related to Not Speaking

1. A person takes an oath that he will not speak to a certain person. While that person was asleep, he spoke to him. Upon hearing his voice, that person awoke. His oath will break.
2. A person takes an oath that he will not speak to a certain person without the permission of his (the former's) mother. Thereafter, his mother gave him permission to speak but her permission had not reached him as yet. If he spoke to the person and only learnt later that permission was granted to him, his oath will break.
3. A person takes an oath that he will never speak to this girl. Later when she became mature or grew old, he spoke to her. His oath will break.
4. A person takes an oath that he will never look at you or he will never look at your face. This means that he will not meet you, mix with you or stay in your company. If he looks at you from a distance, his oath will not break.

Oaths Related to Buying and Selling

1. A person took an oath that he will not purchase a certain item. Thereafter he asked someone to purchase it for him. If that person purchases it, his oath will not break. Similarly, a person took an oath that he will not sell a certain item of his. Thereafter, he asked someone to sell it for him. If that person sells it, his oath will not break. The same rule will apply to rental transactions. If he took an oath that he will not rent a particular house, and thereafter took it on rent through someone else, his oath will not break.

However, if he intended that he will not do these things himself nor will he ask someone else, then by someone else doing these things on his behalf, his oath will break. In other words, the rules will apply according to the intention that he makes. However, if the person is one who does not carry out such transactions himself, or if a woman is in *purdah* and does not carry out such transactions herself and they are used to relegating such tasks to orders, then in such a case even if someone else does the buying and selling on their behalf, their oaths will break.

2. A person took an oath that he will not beat his child. Thereafter, he ordered someone else to beat him. His oath will not break.

Oaths Related to Salaat and Fasting

1. A person took an oath that he will not fast. Thereafter, he made the intention to fast. If he fasts for even a second, his oath will break. By his taking an oath not to fast does not mean that he has to fast the entire day. By breaking his fast even after a little while, he will have to give *kaffarah* for breaking his oath. If the person says: "I will not even keep one fast", his oath will break at the time of the end of the fast. As long as the time of fasting does not come to an end, his oath will not break. If the person breaks his fast before the end of the day, his oath will not break.
2. A person took an oath that he will not offer his salaat. Thereafter, he regretted this and stood up to offer his salaat. The moment he makes the *sajdah* for the first *rakaat*, his oath will break. His oath will not break prior to making the first *sajdah*. If he breaks his salaat after the first *rakaat*, even then his oath will break. It should be remembered that it is a major sin to take oaths of this nature. If a person takes such oaths, he should immediately break them and pay the *kaffarah* for them.

Oaths Related to Clothing and Other Matters

1. A person took an oath that he will not lie down on this mat. Thereafter he spread a sheet onto this mat and lied down. His oath will break. And if he placed some other mat or carpet onto the first mat and then lied down, his oath will not break.
2. A person took an oath that he will not sit on the ground. Thereafter, he laid a mat, carpet, straw mat, a cloth, etc. on the ground and then sat onto it. His oath will not break. But if he spread a part of the clothing that he is wearing, or if a woman spread a part of her head covering while she is wearing it, and then sat down; the oath will break. If the clothing or head covering was removed completely from one’s body, placed onto the ground and then the person sat down, the oath will not break.
3. A person took an oath that he will not sit on this bed or couch. Thereafter, he laid a mat or a piece of carpet onto that bed or couch. His oath will break. But if another bed or another couch is placed onto the first bed or couch, his oath will not break by sitting on the top bed or couch.
4. A person took an oath that he will never bathe a certain person or child. However, on the death of that person or child, he gave *ghusl* to him. His oath will break.
5. The husband took an oath that he will never beat his wife. Thereafter, he pulled her hair, throttled her or bit her out of anger. His oath will break. But if he bit her out of love, his oath will not break.
6. A person took an oath that he will definitely beat a certain person. But that person had passed away prior to this person's oath. If this person did not know that he had already passed away and had therefore taken this oath, his oath will not break. But if he took this oath knowing fully that the person had already passed away, his oath will break the moment he takes it.
7. A person took an oath of doing something. By doing that thing even once in his entire lifetime he will absolve himself from his oath. For example, a person takes an oath that he will definitely eat a pomegranate. By his eating it just once in his lifetime, he will absolve himself from his oath. And if he takes an oath of not doing

something, he will have to abstain from doing it for the rest of his life. For example, he says that he will never eat a pomegranate. He will have to abstain from eating it forever. If he eats it at any time, his oath will break. However, if he had taken such an oath with regard to a particular pomegranate or any other particular fruit, his oath will only break if he eats those which he had specified. If he buys some other pomegranates or any other fruit and eats them, his oath will not break.

GLOSSARY

Explanation of Islamic Terms

Arsh: The throne of Allawh Ta'ala.

Banu Isra'eel: Literally means the children of Isra'eel. It refers to the progeny of Hadrat Ya'qub alayhis salaam.

Barakah: Literally means "blessings". It refers to the experiencing of abundance in things which are apparently insignificant or little, both in value and amount.

Burqah: A head covering worn by women.

Dua: Invocation to Allawh, supplication, prayer, request, plea.

Durood: The sending of salutations upon Rasulullah sallAllawhu alayhi wa sallam.

Eid ul-Ad'haa: The 10th of Zil Hijjah. Literally means "the festival of sacrifice". It is referred to as ad'haa because it is on this day that animals are sacrificed in the name of Allawh and for His pleasure alone.

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Haid: Monthly periods or menstruation experienced by a woman.

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Kalimah: Refers to the basic tenet of Islam, i.e. bearing witness that there is none worthy of worship except Allawh and that Muhammad is the messenger of Allawh.

Kuffaar: Plural of kaafir.

Kufr: Refers to the state of disbelief.

Kurta: An Urdu word meaning "shirt". However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.

Lungi: A loin cloth worn by men especially in eastern countries. A lungi is wrapped around the waist and extends up to the ankles.

Mahram: Refers to the person with whom marriage is not permissible and with whom strict purdah is not incumbent.

Makruh: That which is disliked or detestable but not forbidden.

Meelad: Literally means "birth, birthday". In this context it refers to the birthday celebrations held in respect for Rasulullah sallAllawhu alayhi wa sallam. In most cases these celebrations are innovations which are accompanied by many other evils.

Miswaak: A thin stick or twig which is used to clean the teeth.

Mt. Uhud: Name of a mountain outside Madinah.

Muharram: The first month of the Islamic calendar.

Mustahab: That which is preferable or desirable.

Nafl: That which is optional.

Nifaas: Refers to the flowing of blood after child-birth.

Purdah: An Urdu word meaning "seclusion". It is an equivalent of the Arabic word "hijaab". Refers to the seclusion of women from strangers. There are different stages of purdah, the highest of which is that the woman should not come out of her home except for a valid Islamic reason.

Qada: Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed due to some reason or the other.

Qiblah: The direction in which one faces when offering salaat.

Qiyaamah: The day of resurrection.

Qurbaani: Literally means "sacrifice". In Islam it refers to the sacrificing of animals solely for the pleasure of Allawh Ta'ala on the day of eid ul-ad'haa and the two days following it.

Rajab: The seventh month of the Islamic calendar.

Rakaat: Literally means "bending of the torso from an upright position". In kitaabus salaat it refers to one unit of salaat which comprises of the standing, bowing, and prostrating postures.

Ramadaan: The ninth month of the Islamic calendar.

Sadaqah: Literally means "charity". This word is also used as an equivalent of zakaat.

Sadaqatul fitr: Refers to the charity that is given on or prior to the day of eid ul-fitr. For further details, refer to the chapter on sadaqatul fitr.

Sajdah: The act of prostrating.

Salaam: Literally means "peace". In salaat it refers to the saying of *"as salaamu alaykum wa rahmatullah"* which denotes the end of the salaat. It is also a way of greeting among Muslims.

Satr: An Urdu word derived from the Arabic "sitr", which means "cover, shield". In the Urdu context it refers to that area of the body which has to be covered. It is also referred to as the "aurah".

Sehri: Refers to the meal partaken before dawn by the person who intends fasting. For further details refer to the chapter on sehri and iftaar.

Sha'baan: The tenth month of the Islamic calendar.

Shirk: Polytheism or ascribing partners to Allawh Ta'ala.

Subah saadiq: Literally means "true dawn". It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the time of fajr salaat commences.
Sub'haanAllawh: Means "glory to Allawh".
Sufis: A term used to refer to mystics or saints. Such persons are also known as the auliyaa of Allawh, i.e. the close friends of Allawh. These are the persons who have dedicated their entire lives in the ibaadah of Allawh Ta'ala.
Surmah: Antimony. A black powdery substance that is applied to the eyes. It is sunnah to apply surmah.
Tasbeeh: Saying "sub'haanAllawh". A rosary that is used to glorify Allawh Ta'ala is also called a tasbeeh.
Umrah: Commonly referred to as the lesser pilgrimage. It is similar to hajj with the exception that many of the rites of hajj are left out and that it could be performed throughout the year.
Wajib: Literally means "obligatory'. In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a wajib without any valid reason makes one a faasiq and entails punishment.
Zikr: The remembrance of Allawh Ta'ala.
Zil Hijjah: The last month of the Islamic calendar.
Zil Qa'dah: The eleventh month of the Islamic calendar.

BOOK XXIV

RIGHTS

The Rights of the Husband

Allawh Ta'âlâ has given great rights to the husband and has attached a lot of virtue to him. Pleasing the husband and keeping him happy is a great act of *'ibâdah* and displeasing him or keeping him unhappy is a major sin.

1. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The woman who offers her five times salât, fasts in the month of *Ramadân*, protects her honour and respect, and obeys her husband has the choice of entering *jannah* from whichever door she wishes to enter from." This means that from the eight doors of *jannah* she can enter through whichever door she wishes without even having to knock on that door.
2. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The woman who passes away in such a state that her husband is pleased with her will enter *jannah*."
3. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Were I to command anyone to prostrate to anyone other than Allawh, I would have commanded the woman to prostrate to her husband. If the husband orders his wife to carry the boulders of one mountain to the next mountain, and the boulders of the next mountain to a third mountain, she will have to do this."
4. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "When the husband calls his wife, she should go immediately to him even if she is busy at her stove." In other words, no matter how important a task she may be busy with, she should leave it and go to him.
5. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "When a man calls his wife to engage in sexual intercourse with him and she does not go and because of this he sleeps away angrily, the angels continue cursing this woman till the morning."
6. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "When a woman troubles or displeases her husband in this world, the *hûr* of *jannah* that has been set aside for him says: "May Allawh curse you! Do not trouble him. He is your guest for a few days. Soon he will leave you and come to me."
7. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "There are three types of people whose salât is not accepted, nor is any other good act of theirs accepted. One is a slave who runs away from his master. The second is a woman whose husband is displeased with her. The third is a person who is in a state of intoxication."
8. A person asked: "Who is the best woman?" Rasûlullâh *sallallâhu 'alayhi wa sallam* replied: "The best woman is one who pleases her husband when he looks at her, when he asks her to do something she obeys him, and she does not do anything that may displease him with regard to his wealth and honour."

One of the rights of the husband is that the wife should not keep any optional fasts nor offer any optional salât in his presence without his permission. Among the rights of the husband is that she should not remain in an untidy, dishevelled state. Instead, she should always remain clean and beautiful for her husband. In fact, if she remains untidy and dishevelled despite her husband ordering her to remain clean, he has the right of beating her (lightly) in order that she may obey him. Another right of the husband is that she should not leave the house without his permission irrespective of whether it be the house of a friend, relative or anyone else.

The Rights of Parents

1. You should not cause them any harm even if they commit any excesses.
2. Respect and honour them in your speech and dealings with them.
3. Obey them in permissible acts.
4. If they are in need of money, assist them even if they are *kâfirs*.
5. The following rights are due to parents after their death:

(a) Continue making *du'âs* of forgiveness and mercy for them. Continue sending rewards to them in the form of optional acts of worship and charity on their behalf.
(b) Meet their friends and relatives in a friendly way and also assist them wherever possible.
(c) If you have the finances, fulfil their unpaid debts and the permissible bequests that they have made.
(d) When they pass away, abstain from crying and wailing aloud or else their souls will be troubled.

6. According to the *Sharî'ah*, the rights of the paternal and maternal grandparents are similar to those of the parents and they should be regarded as such.
7. Similarly, the rights of the maternal and paternal uncles and aunts are similar to those of the parents. This has been deduced from certain 'Ahâdîth. (Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The maternal aunt has the status of one's mother." - Tirmidhî)

The wet-nurse

Meet her with respect. If she is in need of money and you are able to help her, then help her.

The Step-mother

Since she is an associate of your father, and we have been commanded to be kind and friendly to our parents' associates, the step-mother, therefore, also has certain rights over you as mentioned previously.

The elder brother

In the light of the Hadith, the elder brother is similar to one's father. From this we can deduce that the younger brother is similar to one's children. Based on this, they will have rights similar to those of parents and children. The elder sister and the younger sister should also be treated in the same manner.

Relatives

If any of your blood relatives is in need and is unable to earn, help him out with his expenses according to your financial position. Go and meet them occasionally. Do not cut-off relations with them. In fact, even if they cause you harm, it will be best for you to exercise patience.

The In-laws

In the Quran, Allawh Ta'âlâ has mentioned the in-laws together with one's lineage. We learn from this that the father-in-law, mother-in-law, wife's brother, sister's husband, son-in-law, daughter-in-law, the previous children of the wife, the previous children of the husband - all of these have certain rights. Therefore, you have to be more considerate to them as opposed to others.

The Rights of Muslims

1. Overlook the faults of a Muslim.
2. When he cries, have mercy on him.

3. Conceal his shortcomings.
4. Accept his excuses.
5. Remove his difficulties.
6. Always be good to him.
7. Gaining his love is an accomplishment.
8. Fulfil his promises.
9. When he falls ill, visit him.
10. When he passes away, make *du'â* for him.
11. Accept his invitation.
12. Accept his gifts.
13. When he shows kindness to you, show kindness to him in return.
14. Be grateful for his favours upon you.
15. Help and assist him at the time of need.
16. Safeguard his family and children.
17. Assist him in his work.
18. Listen to his advice.
19. Accept his intercession.
20. Do not make him feel despondent over his ambitions.
21. When he sneezes and says *"Alḥamdulillâh"*, say *"YarhamukAllawh"* in reply.
22. If you find a lost item of his, return it to him.
23. Reply to his greeting.
24. When you converse with him, speak with humility and in a good manner.
25. Be kind and friendly to him.
26. When he takes an oath with regard to you, confident that you will fulfil it, then you must fulfil it. (For example, Zayd takes an oath that 'Amr never goes to the bazaar and he is confident that 'Amr will fulfil this oath of his, then 'Amr must ensure that he does not act contrary to it.)
27. If anyone oppresses him, go to his assistance. If he oppresses someone, prevent him.
28. Be friendly to him and do not antagonize him.
29. Do not disgrace him.
30. Whatever you like for yourself, like for him as well.
31. When you meet him, make *salâm* to him. If a man shakes the hand of a man, and a woman shakes the hand of a woman, it will be even better.
32. If a quarrel takes place between the two of you, do not cut-off speaking to him for more than three days.
33. Do not have evil thoughts of him.
34. Do not be jealous of him nor should you hate him.
35. Direct him towards good deeds and stop him from evil deeds.
36. Have mercy on the young and respect the elderly.
37. If there is a conflict between two Muslims, try and reconcile them.
38. Do not speak ill of him.
39. Do not cause him any loss; neither in his wealth nor in his honour.
40. If he is sitting, do not make him get up and take his place.

Rights of the Neighbour

1. Deal with him in a nice and friendly manner.
2. Protect the honour of his wife and children.
3. Occasionally you should send gifts to his house. Especially if he is poor. In such a case you should definitely send some food to him.
4. Do not cause him any harm. Do not quarrel with him over trivial matters.

Rights of the Travelling Companion

1. Just as a person has a neighbour at home, he also has a neighbour when travelling. That is, a travelling companion with whom you embark on a journey or coincidentally joins you during the course of the journey. The rights of such a person are similar to those of a neighbour.
2. His rights can be summed up as follows: give preference to his comfort over your own comfort. Some people display a lot of selfishness with regard to other travellers when travelling by train or other modes of public transportation. This is a very evil habit.

Rights of the Weak and Old

Those people who are in need, such as orphans, widows, the weak, the poor, the sick, the cripple, travellers, beggars, etc. have additional rights. They are:

1. You should help them financially.
2. You should undertake their tasks with your own hands and legs.
3. You should console and comfort them.
4. You should not refuse to fulfil their needs and wants.

Rights of Human beings

1. Do not cause financial or physical harm to innocent people.
2. Do not argue with anyone without any valid *Shar'î* reason.
3. If you find someone in problem, in poverty, or sick, help him, feed him, treat his sickness.
4. When meting out punishment, do not transgress the limits in the different methods of punishment that have been laid down in the *Sharî'ah*.

Rights of Animals

1. Do not encage an animal which you will not be taking any benefit from. Removing nestlings from their nests, causing harm to their parents, etc. is a sign of extreme mercilessness.
2. An animal that is suitable for consumption should not be killed merely for amusement.
3. You should make proper arrangements with regard to food, drink, providing rest, and taking care for the animal that you utilise for your work. Do not impose any work on it that is beyond its capacity, nor should you beat it more than necessary.
4. The animal that is to be slaughtered or killed on account of it being harmful should be slaughtered or killed quickly. Do not cause it any agitation. Do not take its life after having starved it.

Additional points

If there is any shortcoming in fulfilling the rights of a person, fulfil that which can be fulfilled or else, ask for forgiveness. For example, you are still owing someone some money or you cheated someone, etc. (In such a case you should try and pay the debt, but if you cannot do so, then seek forgiveness from the person). As

for the right which can only be forgiven, seek forgiveness for it, e.g. you spoke ill of a person or beat him (In such a case, it is obvious that you cannot pay him anything. Instead, you will have to seek his forgiveness).
If, due to some reason, you cannot fulfil their rights nor can you seek their forgiveness, then you should continue making *du'â* for these people. It is possible that on the day of judgement Allawh Ta'âlâ will try and influence them to forgive you. However, later if you are in a position to fulfil their rights or seek their forgiveness, then do not hesitate in doing so.
As for the rights that are due to you and there is a hope of their being fulfilled, then be lenient when asking for them. As for those where there is no hope of their being fulfilled or, they are such that they cannot be fulfilled, such as *ghîbah*, then although there is the hope of your receiving rewards in return for them on the day of judgement, however, more reward has been mentioned with regard to forgiving them in this world. It will be much better if you forgive them completely or absolve them completely. This is especially when the person earnestly seeks forgiveness from you.

The Virtues and Rights of Marriage

1. It is mentioned in a Hadîth that this world has been created to be utilised and that of all the things that are utilised in this world, there is nothing better than a pious woman. In other words, if a person is fortunate enough to get a pious wife, it will be a great blessing. It is also a mercy from Allawh Ta'âlâ that she is actually a comfort for the husband and a means for his success in this world and in the hereafter. A person enjoys comfort from such a woman for his worldly needs and she also assists him in fulfilling his religious duties.
2. It is mentioned in a Hadîth that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Marriage is **my** way and **my** *sunnah*." "The one who does not act upon my *sunnah* is not of me." That is, there is no relationship between him and me. This is actually a warning and a threat to the one who does not practice on the *sunnah* and a mention of Rasûlullâh's *sallallâhu 'alayhi wa sallam* anger on such a person. It is therefore necessary to be extremely cautious in this regard. Furthermore, how can a Muslim bear to have Rasûlullâh *sallallâhu 'alayhi wa sallam* displeased with him for even a moment. May Allawh Ta'âlâ grant us death **before** that day comes when a Muslim is able to bear the displeasure of Allawh and His Rasûl *sallallâhu 'alayhi wa sallam*.
It is mentioned in a Hadîth that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Marry so that I can be proud (of your numbers) on the day of judgement over the other nations." In other words, Rasûlullâh *sallallâhu 'alayhi wa sallam* likes his *'ummah* to be in large numbers and more than the other nations. If this happens, his *'ummah* will be carrying out more good deeds, and in so doing he will receive more rewards and gain closer proximity to Allawh Ta'âlâ. This is because whoever from his *'ummah* does good deeds, does so through his teachings. Therefore, the more people who act on his teachings, the more reward he will receive for conveying those teachings. We also learn from this that whenever and however possible, we should undertake to carry out those tasks and actions that will take us closer to Allawh Ta'âlâ, and that we should not display any laziness in this regard.
It is mentioned in a Hadîth that on the day of judgement the people will be standing in 120 lines. Out of these, 40 lines of people will be from the other nations while 80 lines of people will be from the *'ummah* of Rasûlullâh *sallallâhu 'alayhi wa sallam*. Glory be to Allawh! How beloved Rasûlullâh *sallallâhu 'alayhi wa sallam* is to Him.
The one who is able to (fulfil the rights of a wife) should marry. As for the one who does not have sufficient wealth (to fulfil the rights of a wife), he should fast. That is, he should fast so that there will be a decrease in his desires. Fasting is actually a means of curbing his desires. If a person does not have a very dire need for women, and instead has an average need, and he is able to pay for her basic necessities, then *nikâh* is *sunnat-e-mu'akkadah* for such a person. As for the person who has a very urgent need, *nikâh* will be *farḍ* upon him. This is because there is a fear that he will commit adultery and thereby get the sin of committing a *ḥarâm* act. If a person has a very urgent need but is financially incapable of maintaining a wife, then such a person must fast abundantly. Later, when he has sufficient funds to maintain a wife, he must get married.
3. It is mentioned in a Hadith that children are the flowers of *jannah*. This means that the amount of joy and happiness one will experience on seeing the flowers of paradise, that same amount of joy and happiness is experienced when he looks at his children. And we know fully well that children can only be obtained through marriage.
4. It is mentioned in a Hadîth that when the status of a person is increased in *jannah*, he asks out of wonder: "How did I receive all this?" (That is, "How did I receive such a high status when I hadn't carried out so many good deeds to deserve such a status?") It will be said to this person that this high status is on account of your children asking for forgiveness on your behalf. In other words, your children had asked for forgiveness on your behalf. In return for that, you have been accorded this status.
5. It is mentioned that the child who is born out of a miscarriage (i.e. it is born before the due date) will "fight"(wrangle) with its Creator when its parents are entered into *jahannam*. In other words, this child will go to extremes in interceding on behalf of its parents and will ask Allawh Ta'âlâ to remove its parents from *jahannam*. Through His bounty, Allawh Ta'ala will accept the intercession of this child and He will be soft and lenient towards it. It will be said to this child: "O *siqṭ* (which means, miscarried foetus) who is quarrelling with its Lord! Enter your parents into *jannah*." So this child will draw its parents out of *jahannam* with its navel cord and enter both of them into *jannah*. We learn from this, that children of this sort, who are actually a by-product of marriage, will also be of help in the hereafter.
6. It is mentioned in a Hadith that when the husband and wife look at each other (with love), Allawh Ta'âlâ looks at both of them with mercy.
7. It is mentioned in a Hadith that Allawh Ta'âlâ has taken it upon Himself (i.e. out of His mercy, He as taken the responsibility) of helping the person who gets married in order to attain purity from that which Allawh has made *ḥarâm*. In other words, the person who marries in order to save himself from adultery with the intention of obeying Allawh Ta'âlâ, Allawh will help and assist him in his expenses and other affairs.
8. It is mentioned in a Hadîth that two rak'ats of salât performed by a married person is better than 82 rak'ats performed by an unmarried person. In another Hadith, 70 rak'ats have been mentioned instead of 82 rak'ats. It is possible that this means that 70 rak'ats are written in favour of the person who fulfils the necessary rights of his wife and family, and that 82 rak'ats are in favour of the person who apart from fulfilling their necessary rights, serves them more with his life, wealth and good habits.
9. It is mentioned in a Hadîth that it is a major sin for a person to be neglectful with regard to those whom he is responsible for (and to have shortcomings in fulfilling their needs).
10. It is mentioned in a Hadîth that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "I have not left behind any test and tribulation on men more harmful than women." In other words, of all the things that are harmful for men, women are the most harmful. This is because, out of his love for a woman, a man loses all his senses, so much so that he does not even take the commands and orders of Allawh Ta'âlâ into consideration. Therefore, a person must not fall in love with a woman in such a way that he has to act contrary to the *Sharî'ah*. For example, her demands for her food and clothing are more than what the husband can afford. In such circumstances, never accept any bribes in order to supplement your present income. Instead, give her from the *ḥalâl* earnings which Allawh Ta'âlâ has blessed you with. You should continue teaching your womenfolk and inculcate respect and good manners in them. Do not allow them to become impudent and disrespectful. The intellect of women is deficient, it is therefore incumbent to take special measures in reforming them.
11. It is mentioned in a Hadîth that you should not propose to a girl when your fellow Muslim brother has already proposed to her until he gets married or gives up this proposal. In other words, when a person has sent a proposal to a particular family and there is a likelihood of their replying in the affirmative, another person should not send a proposal to that same family. However, if they reject this first person, or he himself changes his mind, or they are not too happy with him and are still hesitant in giving a reply, it will be permissible for another person to send a proposal for the same girl.
The same rule applies to the transactions of buying and selling. That is, if a person is busy buying or selling something, then as long as they do not separate or abandon the transaction, another person should not enter into their transaction and should not offer a price above or below that which has been already offered when there is an indication that they are about to come to an agreement. Understand this well, and know that a *kâfir* is also included in this rule.

12. It is mentioned in a Hadith that a woman is either married because of her *Dîn*, her wealth or her beauty. Choose the one with *Dîn*, may your hands become dusty. In other words, a man may prefer a woman who is religiously inclined. While another may prefer one who is wealthy. While yet another may prefer one who is beautiful. However, Rasûlullâh *sallallâhu 'alayhi wa sallam* says that one should choose a religiously inclined woman and that it is preferable to marry such a woman. However, if the circumstances are such that a woman is very pious but at the same time she is so ugly that one's nature does not find her acceptable and there is a fear that if he marries such a woman there will be no mutual understanding between them, and that he will be neglectful in fulfilling her rights, then in such a case he should not marry such a woman. "May your hands become dusty" is an Arabic mode of expression which is used on different occasions. In this context, it is meant to create a yearning and a desire for a pious woman.
13. It is mentioned in a Hadîth that the best wife is one whose *mahr* is very simple. That is, it is very easy for the man to fulfil her *mahr*. These days, there is the habit of specifying a very high *mahr*. People should abstain from this.
14. It is mentioned in a Hadîth that you should look for a good place for your sperms because a woman gives birth to children that resemble her brothers and sisters. In other words, marry a woman who comes from a pious and noble family because the children generally resemble the maternal relations. Although the father also has some influence over the child's resemblance, we learn from this Hadîth that the mother's influence is greater. If the wife is from a disreputable and irreligious family, the children who will be born will be similar to that family. But if this is not so, then the children who will be born will be pious and religious.
15. It is mentioned in a Hadîth that the greatest right that a woman has to fulfil is to her husband, and that the greatest right that he has to fulfil is to his mother. In other words, after the rights of Allawh and His Rasûl *sallallâhu 'alayhi wa sallam* the woman has a very great right to fulfil to her husband, so much so that the husband's rights supersede the rights of her parents. As for the man, after the rights of Allawh and His Rasûl *sallallâhu 'alayhi wa sallam*, the greatest right that he has to fulfil is to his mother. We learn from this that the right of the mother supersedes that of the father.
16. It is mentioned in a Hadîth that if anyone of you wishes to engage in sexual intercourse with his wife, he should recite the following *du'â*:
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The virtue of this *du'â* is that if a child is conceived through this intercourse, *shaytân* will not be able to harm this child in any way.
17. There is a lengthy Hadîth in which Rasûlullâh *sallallâhu 'alayhi wa sallam* addressed 'Abdur Rahmân bin 'Auf *radiyallâhu 'anhu* asking him to have a *walîmah* even if it is with one sheep. In other words, even if you possess very little, you should spend. It is preferable to have the *walîmah* after engaging in sexual intercourse with one's bride. However, many *'ulamâ* have permitted it immediately after the *nikâh* as well. It is *mustahab* to have a *walîmah*.

GLOSSARY

Explanation of Islamic Terms

'Âlim: One who has attained a considerable amount of Islamic knowledge. He could also be referred to as an Islamic scholar.
Barakah: Literally means "blessings". It refers to the experiencing of abundance in things which are apparently insignificant or little, both in value and amount.
Bid'ah: Literally means "innovation". In Islam it refers to introducing new things into religion which have no basis in the Quran or Sunnah, and in addition to this, to regard these new things as acts of 'ibâdah. A bid'ah is a major sin in Islam.
Du'â ul-maghfirah: Supplicating to Allawh Ta'âlâ and asking Him for His forgiveness.
'Îlâ': Annulment of a marriage after the husband's sworn testimony to have refrained from sexual intercourse with his wife for a period of at least four months. For further details, refer to the chapter on 'îlâ'.
Fard: Literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fard act is a major sin. Rejecting a fard act amounts to kufr.
Fatwâ: A formal legal opinion or verdict in Islamic law.
Ghayr mahram: Refers to all those persons with whom marriage is permissible. Based on this, it is incumbent to observe purdah with all ghayr mahrams.
Ghîbah: Slander or backbiting.
Hayd: Monthly periods or menstruation experienced by a woman.
Hajj: Literally means "pilgrimage". In Islam it refers to the annual pilgrimage to Makkah.
Halâl: That which is lawful or permissible in Islam.
Harâm: That which is unlawful or prohibited in Islam.
Hûr: Refers to the large-eyed women of jannah, promised to the believers.
'Ibâdah: Literally means "worship". In Islam it refers to all those acts of worship which one renders to Allawh Ta'âlâ.
'Iddah: A period of waiting during which a woman may not remarry after being widowed or divorced. For further details, refer to the chapter on 'iddah.
Ihrâm: Two pieces of unstitched cloth donned by the person performing hajj or 'umrah.
Jahannam: Hell.
Jamâ'ah: A group, party, community.
Jannah: Paradise.
Kâfir: Literally means "a disbeliever". In Islam it refers to one who rejects Allawh and does not believe in Muhammad *sallallâhu 'alayhi wa sallam* as the final messenger of Allawh.
Kaffârah: Literally means "penance, atonement, expiation". In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act. For further details, refer to the chapter on kaffârah.
Khula': Divorce at the instance of the wife who must pay a compensation. For further details, refer to the chapter on khula'.
Kuffâr: Plural of kâfir.
Li'ân: Sworn allegation of adultery committed by either husband or wife. For further details, refer to the chapter on li'ân.
Madrasah: Literally means "a school". Also used to refer to a religious school.
Maghrib: Literally means "evening or sunset". Also refers to the time of sunset and the salât that is offered thereafter.
Mahr: Dower or bridal money.
Mahram: Refers to the person with whom marriage is not permissible and with whom strict purdah is not incumbent.
Mahrul mithl: The dower or bridal money that is equal to or similar than that which was given to a girl's paternal grandmothers. For further details, refer to the chapter on mahrul mithl.
Masâ'il: Plural of mas'ala.
Mas'ala: Literally means "an issue, problem or question". In Islamic jurisprudence, it refers to a rule or regulation.
Mustahab: Literally means "preferable or desirable". Refers to that act which was carried out by Rasûlullâh *sallallâhu 'alayhi wa sallam* or the Sahâbah occasionally. Carrying out these actions entails reward and leaving them out does not entail punishment.
Nafl: Optional.
Nadhr: A vow or solemn pledge.
Nifâs: Refers to the flowing of blood after child-birth.
Nikâh: Marriage.

Purdah: An Urdu word meaning "seclusion". It is an equivalent of the Arabic word "hijâb". Refers to the seclusion of women from strangers. There are different stages of purdah, the highest of which is that the woman should not come out of her home except for a valid Islamic reason.
Qadâ': Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed out due to some reason or the other.
Qadiani: A heretical sect which regards Mirza Ghulam Ahmad Qadiani as a prophet of Allawh. Qadianis are regarded as disbelievers.
Qiblah: The direction in which one faces when offering salât.
Qurbâni: Literally means "sacrifice". In Islam it refers to the sacrificing of animals solely for the pleasure of Allawh Ta'âlâ on the day of 'îd ul-adh'hâ and the two days following it.
Rahmah: Mercy.
Ramadân: The ninth month of the Islamic calendar which is regarded as the most sacred month.
Salâm: Literally means "peace".
Sharî'ah: The Islamic Law.
Shaytân: Satan or the devil.
Shî'ah: A heretical sect found primarily in Iran.
Sunnat-e-
Mu'akkadah: Refers to those actions which Rasûlullâh *sallallâhu 'alayhi wa sallam* carried out continuously. It is a sin to leave out such a sunnah without any valid excuse.
Sunni: Refers to those who belong to the Ahlus Sunnah wal Jamâ'ah. This term is generally used as an opposite to Shî'ah.
Surmah: Antimony. A black powdery substance that is applied to the eyes. It is sunnah to apply surmah.
Talâq: Divorce.
Talâq-e-
kinâyah: A divorce that is issued in vague terms without clearly uttering the words of talâq.
Talâq-e-sarîh: A divorce that is issued in clear terms without leaving any vagueness or doubt.
Talâqul bâ'in: A divorce which causes the annulment of the marriage. If a person wishes to retain his wife to whom he had issued a talâqul bâ'in, he will have to remarry her, i.e. their nikâh will have to be re-performed.
Talâqul
mughallazah: A divorce which not only causes the annulment of the marriage, but if the couple wish to remarry, the woman will have to marry another person first, when he divorces her or passes away, only then can she remarry her first husband.
Talâqur raj'î: A revocable divorce.
For further details with regard to all the above forms of talâq, refer to the relevant chapters.
'Ulamâ: Plural of 'âlim.
'Ummah: Literally means "community or nation". Here it refers to the Muslim community and nation.
Wâjib: Literally means "obligatory". In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a wajib without any valid reason makes one a fâsiq and entails punishment.
Wali: In the context of marriage or divorce, it refers to the legal guardian of a minor.
Walîmah: Refers to the feast that is organized after a marriage. It usually takes place after the bride and bride groom have spent a night together.
Wudû': Literally means "purity or cleanliness". In Islamic terminology it refers to the act of washing oneself before offering sawlâh.
Zihâr: Likening one's wife to one's mother. It is a form of divorce. For further details, refer to the chapter on zihâr.

BOOK XXV

VOWS

1. A person takes a vow that if a certain wish or work of his is fulfilled, he will undertake to carry out a certain act of *ibaadah*. Once this wish or work of his is fulfilled, it will be *wajib* upon him to carry out the act of *ibaadah* which he had vowed to carry out. If he does not fulfil this vow, he will be committing a great sin. However, if a person takes a useless vow which has no basis in the *Shariah*, it will not be *wajib* on him to fulfil such a vow. Vows of this sort will be mentioned later.
2. A person says: "O Allawh! If a certain task is fulfilled, I will keep five fasts for Your pleasure." Once this task of his is fulfilled, he will have to keep these five fasts. But if the task is not fulfilled, he will not have to keep these fasts. If the person merely said that he will keep five fasts, he has the choice of keeping them continuously one after the other, or of keeping them separately. But if he said that he will keep five fasts continuously or had this intention in his heart, he will have to keep them one after the other. If he misses out one or two fasts in between, he will have to start all over again.
3. If the person says that he will fast on Friday or that he will fast from the 1st till the 10th of *Muharram,* then it is not necessary for him to fast specifically on a Friday or specifically on those days of *Muharram*. He could keep these 10 fasts whenever he wishes irrespective of whether he keeps them in *Muharram* or in any other month. The only condition is that he should keep them continuously. Similarly, if he says: "If this work of mine is fulfilled today, I will fast tomorrow", he has the choice of fasting whenever he wishes.
4. While taking a vow, a person said: "I will keep the fasts of the month of *Muharram*." He will now have to keep fasting continuously in the entire month of *Muharram*. If he misses a few fasts in between, he will have to keep them after the month of *Muharram*. He does not have to keep all the fasts all over again. He also has the choice of fasting in any other month. It is not necessary for him to fast in *Muharram*. The only condition is that he has to keep these fasts continuously without missing any.
5. A person takes a vow that if he finds a certain item which he lost, he will offer eight *rakaats* of salaat. Upon finding his lost item, he will have to offer eight *rakaats* of salaat. He has the choice of making the intention of offering all eight *rakaats* at once, offering four *rakaats* at a time or offering two *rakaats* at a time. And if he took a vow of offering four *rakaats*, then he will have to offer all four with one *salaam*. If he offers two *rakaats* at a time, his vow will not be fulfilled.
6. A person took a vow of offering one *rakaat*. He will have to offer two *rakaats*. And if he took a vow of offering three *rakaats*, he will have to offer four *rakaats* of salaat. And if he took a vow of offering five *rakaats*, he will have to offer six *rakaats*. In this way, he will have to continue adding one more *rakaat* if he vows to offer an odd number of *rakaats*.
7. A person takes a vow that he will give R10 in charity. He will therefore have to give whatever he has vowed to give. If a person took a vow of giving R50 in charity, and at that time he only had R10, he will only have to give R10. However, if he has some other possessions apart from the R10, we will have to establish the value of the other possessions. For example, a person has R10 in cash and the value of the other possessions equals R15. His total wealth now adds up to R25. He will therefore have to give R25 in charity. It is not *wajib* on him to give more than this.
8. A person takes a vow that he will feed 10 poor persons. If he had it in his mind that he will feed them one meal or two meals, he will have to feed them according to what he had intended. But if he did not have anything in his mind, he will have to feed them two meals. If he had taken a vow that he will give them some dry groceries, the same rule as above will apply. That is, if he had it in his mind that he will give each person a certain amount, then he will have to give them that amount. But if he did not specify any amount or did not even have it in his mind, then he will have to give each person the amount that one is required to give as *sadaqatul fitr*.

9. If a person takes a vow that he will give bread to the value of R1, he has the choice of giving the bread, some other food to the value of R1 or he could give R1 in cash.
10. A person took a vow of giving R10 in charity on the basis that he will give 10 poor persons R1 each. However, instead of giving the charity in this manner, he gave R10 to one poor person. This is also permissible. It is not *wajib* upon him to give R1 to each poor person. It will also be permissible for him to distribute R10 among 20 poor persons. If he takes a vow that he will give R10 to 10 poor persons, he still has the choice of giving 10 persons, less than 10 persons or more than 10 persons.
11. If a person takes a vow that he will feed 10 persons who are regular with their salaat or 10 persons who have memorized the Quran, he can feed 10 poor persons irrespective of whether they are regular with their salaat or not, and irrespective of whether they have memorized the Quran or not.
12. A person takes a vow that he will give R10 as charity in Makkah. It is not *wajib* on him to give this charity in Makkah, he can give it wherever he wishes. If a person takes a vow that he will give charity on Friday to a particular poor person, it is not necessary for him to give it on Friday or to that particular poor person whom he had in mind. Similarly, if he sets aside some money and vows to give that very money as charity, it is not necessary that he gives exactly that money which he had set aside. He could give some other money as long as the amount is the same.
13. Similarly, if a person takes a vow that he will offer salaat in the *jumu'ah musjid* or in Makkah, he has the choice of offering his salaat wherever he wishes.
14. A person takes a vow that if his brother is cured, he will slaughter a goat or give the meat of a goat in charity. In such a case, the vow will be valid. If he takes a vow that he will make a *qurbaani*, he will have to slaughter the goat during the days of *qurbaani*. In all these cases, the meat will have to be given to the poor. He cannot consume it himself nor can he give it to any rich persons. If he does this, he will have to repeat the charity.
15. A person had taken a vow of making *qurbaani* of one bull. However, he could not obtain a bull. In such a case, he should slaughter seven goats.
16. A person took a vow that once his brother arrives he will give R10 in charity. However, the moment he heard that his brother is about to arrive (but had not arrived as yet), this person gave R10 in charity. In this case, his vow will not be fulfilled. Once his brother actually arrives, he will have to give R10 again in charity.
17. A person takes a vow for the fulfilment of a certain hope or wish. For example, he says: "If I am cured from this sickness, I will do such and such a thing", "If my brother reaches home safely, I will do such and such a thing", "If my father wins the court case or obtains employment, I will do such and such a thing". Once this hope or wish of his is fulfilled, he must fulfil his vow.
A person says: "If I speak to you, I will fast for two days", or, "If I do not offer my salaat today, I will give R1 in charity." Thereafter, this person either spoke or did not offer his salaat. In such a case, the person has the choice of either paying the *kaffarah* for breaking the vow, fasting for two days or giving R1 in charity.
18. A person takes a vow that he will recite *durood shareef* 1000 times or the *kalimah* 1000 times. Once his vow is fulfilled, it will be *wajib* upon him to recite the *durood* or the *kalimah*. But if a person takes a vow of reciting *Sub'haanAllawh* 1000 times or reciting *La hawla wa la quwwata* 1000 times, this vow will not be valid and it will not be *wajib* on him to recite these forms of *zikr*.
19. A person takes a vow that he will complete 10 recitations of the Quran or complete the recitation of one chapter of the Quran. In both cases the vow will be valid.
20. A person takes a vow that if a certain task of his is fulfilled, he will hold a *"meelad"* celebration, or that he will go and spread a sheet on the grave of a certain pious person. In both cases, the vow will not be valid. Similarly, if a person vows to make an offering at the grave of a certain saint, to make an offering of sweetmeats in the musjid, to place a lighted lamp in the musjid as an offering or to hold a *"giyarweeh"* celebration of a certain saint, etc. then in all these cases the vow will not be valid and it will not be *wajib* to fulfil such vows.
21. Fasting in reverence of *Maula Mushkil Kusha* or to vow to implement the rituals of *Konda* are all baseless customs. Fasting in reverence of *Maula Mushkil Kusha* amounts to *shirk*.
22. A person takes a vow of renovating a certain musjid or building a certain bridge. Vows of this nature are not valid and it is not *wajib* to fulfil them.
23. A person takes a vow that if his brother recovers from his sickness, he will organize a dance or a music show. Taking a vow of this sort is sinful and it will not be permissible to fulfil it once his brother recovers from his sickness.
24. It is not permissible to take a vow in the name of anyone other than Allawh Ta'ala. For example, a person says to his spiritual guide: "If a certain task of mine is fulfilled, I will do such and such a thing for you", or a person goes to graves, or places that are inhabited by *jinns* and makes certain requests over there. All these acts are *haraam* and constitute *shirk*. In fact, it is even *haraam* to consume the food that has been prepared for such acts. As regards women visiting graves, strict prohibitions in this regard have been mentioned in the Hadith. Rasulullah sallAllawhu alayhi wa sallam has cursed such women.

MISCELLANEOUS MASA'IL

1. It is *mustahab* to remove the hair of the pubic region and the armpits once a week. If one does not remove these hairs weekly, one should at least remove them every fortnight. If one cannot even do this, one should remove them before forty days. If a person leaves these hairs for more than forty days, he will be sinning.
2. It is *makruh* for women to call their husbands and parents by name as this shows disrespect. However, certain occasions may demand that they be called by name. In such circumstances it will be permissible to call both the husband and parents by name. Under all conditions and in all circumstances, one should always be mindful of being respectful to one's husband and parents.
3. It is not permissible to burn any living creature, e.g. it is not permissible to smoke bees in order to get rid of them. It is also not permissible to catch bugs, flies, mosquitoes, etc. and to throw them into a fire. However, if there is no other way of getting rid of them, it will be permissible to do so, e.g. at times it is difficult to get rid of bees. In such a case, it will be permissible to smoke them. It will also be permissible to get rid of bed-bugs by pouring boiling water on the bed if there is no other way of getting rid of them.
4. It is not permissible to take bets, e.g. a person says: "If you eat a full kilo of sweets, I will give you R1. But if you cannot do that, you will have to give me R1." In other words, it is not permissible to take two-sided bets. However, one-sided bets are permissible.
5. When two persons are talking in privacy, one should not go and sit near them. It is a major sin to try and listen to their conversation. It is mentioned in a Hadith that on the day of judgement, boiling lead will be poured into the ears of the person who tries to listen to the private conversation of others despite their disapproval. We learn from this that it is a major sin to spy on the bride and bride groom or to try and listen to their private conversation.
6. It is not permissible for the wife to discuss or announce the private affairs and conversations that transpired between herself and her husband. It is mentioned in a Hadith that Allawh Ta'ala becomes extremely angry when a person discusses or mentions all that transpired between him and his wife.
7. It is not permissible to joke with a person to such an extent that he feels insulted or angered by the joke. One should only joke to the extent that the other person laughs and is amused.
8. It is not permissible to wish for death or to curse oneself when afflicted by any problem or calamity.
9. It is not permissible to play dice games, cards, etc. If these are played for money, they will be regarded as gambling and will therefore be absolutely *haraam*.
10. Once boys reach the age of ten, they should not be allowed to sleep or lie down next to their sisters, brothers or mothers. Once girls reach the age of ten, they should not be allowed to sleep or lie down next to their brothers and fathers. However, the son can sleep next to his father and the daughter can sleep next to her mother.
11. When a person sneezes, he should say *Alhamdolillah*. It will be *wajib* on the person who hears him saying *Alhamdolillah* to say *Yarhamu kumullah*. If the latter person does not say this, he will be sinful. Upon hearing this reply, the person who sneezed should say *Yaghfirullahu lanaa wa lakum*. However, it is not *wajib*, but *mustahab* on the person who sneezed to give this reply.
12. After sneezing, a person said *Alhamdolillah* which was heard by several persons. It will not be *wajib* on all of them to give a reply to it. If one of them gives a reply, it will be sufficient. However, if none of them gives a reply, all will be sinful.
13. If a person sneezes continuously, it will be *wajib* to say *Yarhamu kumullah* up to three times and not more.

14. When a person mentions the name of Rasulullah sallAllawhu alayhi wa sallam, hears it or reads it, it becomes *wajib* upon him to send salutations to Rasulullah sallAllawhu alayhi wa sallam. The person will be sinning if he does not do so. But if his name is mentioned several times, it will not be *wajib* to recite the *durood* each time. It will be sufficient to recite it once. But if a person moves from his place and takes his name or hears it again, it will be *wajib* to recite the *durood* again.
15. It is not permissible to shave the head of a child in such a way that a certain portion is entirely bald and another portion is left long. Either shave the entire head bald or leave all the hair unshaven.
16. It is not permissible for women to apply perfumes or any other fragrant creams, lotions, etc. in such a way that *ghayr mahrams* get the smell of the fragrance.
17. It is not permissible to give clothing which is not permissible to wear, e.g. it is not permissible for the husband to purchase clothing that is not permissible for his wife to wear. Similarly, it is not permissible for a tailor or dressmaker to sew clothing which is not permissible for Muslims to wear.
18. It is not permissible to read short stories, novels, novels based on love and beauty which are of a fictitious nature. It is also not permissible to look at books and magazines that have pictures of men and women in shameless clothing or no clothing at all. Books containing love poems should also be abstained from. Books and magazines of this sort should not even be purchased. If they are found in the possession of one's children, they should be burnt.
19. The custom of making *salaam*, shaking hands, embracing each other is also *sunnah* for women. Women should adopt these Islamic customs among themselves.
20. If a person is a guest at someone's house, he should not give any food or anything else to a beggar from his host's house without the permission of the latter.

BOOK XXVI

THE PRINCIPLES OF BUSINESS

BUYING AND SELLING

1. When a person says: "I have sold this item for so much" and another person says: "I have bought it", that item will be sold and the person who purchased it will be its owner. If the seller decides not to sell or the purchaser decides not to buy it, they will not be able to do so. The former will have to hand it over and the latter will have to accept it. This act of selling an item is known as a sale.
2. A person says: "I have sold this item to you for R2." The other person replies: "I accept", "I am happy with that price" or "Okay, I've taken it." By replying in any of these ways, the item will be sold. Now, neither does the seller have the choice of not handing over the item nor does the buyer have the choice of not purchasing it. However, this rule will only apply when this conversation takes place between both parties in one place or in one sitting. If one of them says: "I have sold this item to you for R4" and the other person remains silent on hearing this price, stands up from his place, goes away to buy the item from someone else or goes away for some other reason, and in carrying out all these actions he changed his place and **then** he replies: "Okay, I'll buy it for R4", in such a case that item will not be considered to be sold. However, if thereafter, the seller, grocer, etc. says: "Okay, I give it to you" or "Okay, take it", in such a case it will be sold.
Similarly, if the seller, grocer, etc. stands up or goes away for some other work, and the buyer says: "Okay, I've taken it", even then it will not be regarded as sold. In short, if both the parties reach an agreement in **one place**, only then will the item be considered to be sold.
3. A person says: "Give me this item for R1." The other person replies: "I've given it." In saying this, the sale will not take place. However, if thereafter, the buyer again says: "I've taken it", it will be sold.
4. A person says: "I am taking this item for R1" and the other person replies: "Take it"; the sale will take place.
5. After checking the price of an item, a person handed the money to the seller and took the item away. The seller accepted the money happily. The seller did not say anything verbally as to how much he is selling the item nor did the buyer say that he is buying it. In such a case, by merely taking an item and handing over the money for it, the item is considered to be sold and the sale is valid.
6. A hawker came selling guavas. Without asking him anything, the person took out four big guavas from his basket and placed R1 in the hawker's hand. The hawker accepted this money happily. This sale is valid irrespective of whether they uttered any words or not.
7. A person said: "I am selling this string of pearls for R10." The buyer replied: "I've taken five from the string of pearls" or "I've taken half the string of pearls." As long as the seller does not agree, the sale will not take place. This is because, he offered the entire string of pearls for sale and as long as he does not agree, the buyer does not have the right to buy a part of it and leave out the other part. If she wishes to purchase it, she will have to buy the entire string. However, if the seller says: "I am selling each pearl for R1", and the person says that he has taken five pearls, then five pearls will be considered to be sold.
8. A person is selling four different items and says that he is selling the lot for R4. Without obtaining his agreement, the buyer cannot purchase one or two items and leave out the others because he wishes to sell all the items together. But if the seller gives the price of each item individually, it will be permissible for the buyer to purchase one or two items and leave out the rest.
9. When buying and selling an item, it is also necessary to show the item properly and spell out the terms clearly. The seller should abstain from speaking in vague terms which could result in problems and arguments. Similarly, the price has to be clearly laid down and agreed upon. Even if **one** of these factors is not made clear and agreed upon, the sale will not be valid.
10. A person purchases an item with **money**. The seller says: "Hand the money over to me first and then I will give you the item." The buyer replies: "Hand the item over to me first and **then** I will give you the money." In such a case, the money will have to be given first and then only will the item be given to the buyer. The seller has the right to refuse to hand over the item until he receives the money for it.
However, if he purchases an item in return for another item, changes money in return for money or a person purchases clothing in return for clothing, and in all these cases this sort of argument takes place, then each one will be asked to place his hand on the others hand and then the exchange will take place.

Finding out the price of an item

1. A person closed the palm of his hand and says: "Give me that particular item for whatever money is in my hand." And it is not known what is in his hand; whether he has dollars, rands, cents, a gold coin; whether he has one, two or many. Such a transaction is not permissible.
2. In a certain city, two different currencies are in vogue. The person will have to inform the seller that he intends buying a particular item with a particular currency. If the person does not inform him and says that he is selling a particular item for a particular price and the buyer says he will take it, then we will have to see which currency is more in use in that place. The currency that is more in use will have to be given as payment. If both the currencies are used equally, the transaction will not be valid and will be *fâsid*, i.e. imperfect.
3. A person has some money in his hand, he opens his hand, shows it to the seller and asks him to sell him a particular item for all that money. The seller saw the money in his hand and handed over the item but did not know the exact amount of money that was in the buyer's hand. This transaction is valid.
Similarly, if the buyer places a heap of money before the seller on a mat, etc. and the latter agrees to sell him the item for that heap of money, the sale is valid even if he does not know the exact amount kept before him..
In short, once the seller sees the money, it is not necessary to tell him how much money there is. But if he does not see the money with his own eyes, it is necessary to specify the exact amount. A person says: "I will take this item for 10 coins." If in such a case, he does not specify the total amount of money and the matter is not settled, this transaction will not be valid.
4. A person says:
(a) "Take this item, what is the need to agree on a price? Whatever the price will be, I will collect it from you. How can I take extra from you?"
(b) "You can take this item away. I will find out the price from home and let you know later."
(c) "Someone else had taken a similar item. You can pay me whatever that person had paid."
(d) "Pay me whatever you wish, I will not refuse it. I will accept whatever you give me."
(e) "Find out the price in the bazaar and then pay me whatever the market price is."
(g) "Go and show this item to a certain person and you can pay me whatever he quotes you."

The transaction will be invalid in all the above instances. However, if the price of the item is made known at that very place and the cause which had made the transaction invalid is no more found, the transaction will become valid. If the price was made known after there was a change in their places, then the first transaction will be invalid. However, once the price is made known, they can recommence the transaction.

5. There is a particular shopkeeper from whom one orders whatever one needs and the goods are delivered to the person's home. Today he might order some betel nut, tomorrow he might order some catechu (a vegetable extract eaten with betel leaves), some other day he might order a few coconuts, etc. and when purchasing these items he did not bother to ask about the price and thought to himself that whenever the account comes he will pay whatever he has to pay. Such a transaction is permissible.

Similarly, a person sent a prescription to a chemist requesting for some medicine but did not ask for the price thinking to himself that once he recovers from his sickness he will go and pay whatever he is owing. This is also permissible.

6. A person has got R1 in his hand and says: "I am buying this item for this R1." He has the choice of giving that same R1 or he could take out another R1 and hand it over to the seller. The only condition is that it must not be counterfeit.

7. A person purchased an item for R1. He has the choice of giving a R1 coin, two 50c coins, five 20c coins, etc. As long as they total R1, the seller cannot refuse to accept that money. However, if the person does not give such coins but gives 1c and 2c coins, the seller has the right to accept or refuse. If he does not wish to accept any coins, the buyer will have to pay in notes.

8. A person sold a writing case or a suitcase. The key for both these items will also be considered to be sold. He cannot charge separately for the key of the writing or suit case nor can he withhold the key.

Having knowledge of the item that is to be purchased

1. When purchasing dry groceries, seeds, etc. a person has the choice of purchasing it after having it properly weighed or he could say: "I am buying a certain amount of wheat for R1." Alternatively, he could purchase it as it is (i.e. without having it weighed nor specifying any amount) and say: "I am buying this heap of wheat for R1." No matter how much of wheat may be in that heap, all will belong to him (once he purchases it).

2. When purchasing, mangoes, guavas, oranges, etc. one has the choice of purchasing them by merely counting them or purchasing them in heaps. If a person purchases all the mangoes that are in a basket for R2 without knowing how many there are in it, the transaction will be valid. All the mangoes will be his irrespective of how many come out from that basket.

3. A woman came around selling fruit. The person said to her: "Give me some fruit equal to this brick in weight for R1." The woman agreed to sell the fruit by using the brick as a weight. However, none of them know the weight of the brick itself. Despite this, the transaction will be valid.

4. A person purchased an entire basket of mangoes, guavas, oranges or any other fruit for R100 on the condition that there are 400 mangoes (or whatever other fruit there may be) in that basket. When the mangoes were counted, there were only 300. The person purchasing the mangoes has the choice of taking them as they are or not buying them. If he buys the entire basket, he does not have to give R100. Instead, he will have to pay for only 75% of the total amount. If there are 350 mangoes, he will have to pay for 88% of the total amount. In short, the fewer the mangoes, the lesser he will have to pay.

If, after counting, more than 400 mangoes come out, the balance will belong to the seller. The buyer does not have the right to take more than 400. But if the buyer purchases the entire basket without specifying how many there are, then whatever number comes out will be his; whether they are more or less.

5. A person purchased a head-covering which is made of such a fabric that if a part of it is torn, the entire garment will become spoilt and useless. At the time of purchasing it, the person made this condition that it is 3 metres in length. When it was measured, it turned out to be less than 3 metres. In such a case, the price of this fabric will not be reduced. Instead, the buyer will have to pay the full price that had been agreed upon. However, in such a case, the only concession that they will have is that despite their agreeing on a price, the buyer has the right to take the item or leave it. If more than 3 metres are found in that length of fabric, it will belong to the buyer. He does not have to pay any additional amount of money for it.

6. A woman purchased two silk belts at night. The following morning she noticed that one of the belts is made of cotton. The transaction with regard to both these belts is not permissible; neither the one made of silk nor the one made of cotton. Similarly, if a person purchased two rings on the condition that they are made of turquoise, and later he learns that one of them is not made of turquoise but of something else, the transaction with regard to both is not permissible. If the person still wishes to purchase one of the two or both of them, then the method of doing this is that they should commence the transaction all over again and thereafter the buyer can purchase whichever one he wants.

Purchasing on credit

1. It is permissible to purchase an item on credit. However, it is necessary to specify a period of time, i.e. you will pay the amount after 15 days, after one month or after four months - whatever the case may be. If a person does not specify any period but merely says: "I don't have the money now, I will pay you later", this has two aspects to it: (i) He says: "I will purchase this **on condition** that I will pay you later." In such a case the transaction will be invalid (faasid). (ii) If the person does not include this condition in the actual transaction, but after purchasing it he says: "I will pay you later", this will be permissible.

If he did not mention anything within the transaction nor anything after the transaction, the sale will be valid and in both these instances he will have to pay cash for the item. If the seller gives on credit on his own accord, it will be permissible. But if he asks for the money immediately, the person will have to give it.

2. At the time of purchasing an item a person says:

(a) "Give me that item, once I get my money I will pay it to you."

(b) "When my brother comes, I will pay you."

(c) "Once the orchard bears its fruit, I will pay you."

(d) Alternatively, the seller says: "Take the item now, and you can pay me whenever you wish."

In all these cases, the transaction will be invalid. One has to specify a period of time and then purchase the item. If the person purchases the item and **then** says any of the above, the transaction will be valid and the seller has the right to ask for the money immediately. The exception is that the seller cannot demand for the money before the orchard can bear its fruit.

3. When paying in cash, the price of 200 grams of wheat is R1. But if the person buys on credit, he receives only 150 grams. This transaction is valid on the condition that the buyer is informed of this at that very time.

4. The above rule applies when the seller asked the buyer whether he is going to pay cash or take it on credit. When he replied that he is going to pay cash, the seller gave him 200 grams. And when he said credit, the seller gave him 150 grams. But if the seller says: "If you pay cash, this will be the price, and if you take it on credit, this will be the price", then such a transaction will not be valid (since the buyer has not specified his intention of paying cash of taking on credit).

5. A person purchased an item after promising to pay for it after one month. On the expiry of one month he went to the seller and told him that he must give him a respite for another 15 days, after which he will pay him his money. If the seller agrees, it will be permissible. However, he also has the right to demand the money immediately.

6. Once the person has the money, it is not permissible to delay in paying. He cannot say: "I won't give you today, I'll give it to you tomorrow", "Don't come to collect it now, come at such-and-such time", "I don't have change now, once I get some change I will pay you". All this is *harâm*. Once the person asks for the money, you should make the change and give him his money immediately.

However, if the person purchases something on credit and promises to pay after a certain period of time, then once the time expires, it will be *wâjib* on him to pay the money. It is not permissible to delay or make the person "run" for his money once the specified time expires. But if the person does not have the money nor was he able to obtain it from someone else, then he has no alternative but to pay it the moment he receives the money. Once he receives the money, he cannot delay in fulfilling his debt.

***Khiyârush Shart* - the right to return goods**

1. At the time of purchasing an item, a person says: "I have the right to take or return this item within one day, two days or three days. If I wish, I will keep it, if not, I will return it to you." This is permissible. He has the choice of returning the item within the period that he specifies or of keeping it.
2. A person says: "I have the right to take or return this item within three days." Three days expired and this person did not say anything nor did he return it. He will now have to take that item. He does not have the right to return it. However, if the seller permits him to do so, it will be permissible. He cannot return it without obtaining the consent of the seller.
3. It is not permissible to make such a condition for more than three days. If a person makes a condition for four or five days, we will have to see whether he makes a decision within three days or not. If he returns the item within three days, it will be considered to be returned. If he decides to keep it, the transaction will be valid. If three days pass without knowing whether he is going to keep the item or return it, the transaction will become invalid.
4. Similarly, the person selling the item also has the right to say: "I have the choice of taking my item back within three days." This is also permissible.
5. At the time of purchasing an item, a person says: "I have the right of returning this item within three days." The next day he comes and says: "I have decided to keep this item and I am not returning it." Once he says this, his right will be forfeited and he cannot return that item. In fact, even if he goes to his own house and says that he has decided to keep that item, his right will be forfeited. When a person wishes to cancel his transaction or return the item, he will have to do it in front of the seller, he cannot do it behind his back or in his absence.
6. A woman says: "My mother has the right - if **she** says that I should keep it, I will do so, if not, I will return it." This is permissible. This woman or her mother can return the item within three days. If this woman or her mother come and inform the seller that she has decided to keep the item, this right will now be forfeited and the item cannot be returned.
7. A person takes two or three pieces of cloth and says: "I have the right for three days. Whichever one I like, I will pay R10 per piece and keep it." This is permissible and he can select one piece of cloth within three days. But if the person takes four or five pieces of cloth (i.e. more than three) and says that he will select one from them, this transaction will be invalid.
8. A person had stipulated the right to return the item within three days. Thereafter, he began using it at home, e.g. if it is something that is used to cover himself, he began covering himself with it. If it is something that is worn he began wearing it. If it is something to lay out, he began laying it out. In all these cases, the right to return the item will now be forfeited.
9. However, if a person uses an item merely to see whether it is suitable or not, e.g. a woman purchases a dress, sheet or carpet. Thereafter, she puts on the dress to check whether it fits her well or not and removes it immediately thereafter, wraps the sheet around her to check whether its length and width is suitable or not, or spreads the carpet to see whether its length and breadth is suitable or not. In all these cases, she still has the right to return these items if she wishes to do so.

Purchasing an item without seeing it

1. A person purchases an item without having seen it. This transaction is valid. However, once he sees the item, he has the right to return it or keep it. This is irrespective of whether there is any defect in the item or not. Even if the item is exactly as he had envisaged it to be, he still has the right to return it or keep it.
2. A person sold an item without even looking at it. This person who sells the item does not have the right to take it back after he sees it. Only the buyer has the right of returning an item after seeing it.
3. A hawker came selling peas. The top of the heap had all good quality peas. Upon seeing this, the buyer bought the entire basket of peas. However, the peas that were in the bottom of the heap were of an inferior quality. He still has the right to return them. However, if all the produce is of the same quality, it will be sufficient to see a few. Once he does this, he forfeits the right to return them irrespective of whether he sees all the produce or not.
4. A person bought guavas, pomegranates, coconuts or anything else which is generally not all the same. As long as the person does not see all the fruit, he will have the right to return them. By his seeing a few of the fruit, he does not forfeit the right to return.
5. If a person purchases something that is to be consumed (either by eating it or drinking it), he does not forfeit his right to return by merely seeing it. He should also taste it. If he does not like it, he has the right to return it.
6. A person had seen an item long ago. He purchased it today but did not look at it at the time of purchasing it (thinking that there is no need to do so since he had seen it previously). When he took it home, it was exactly as he had seen it a long time ago. After seeing it, he does not have the right to return it. However, if, after seeing it after so long, he notices some difference in it, he has the choice of keeping it or returning it.

Defects in an item

1. When selling an item, it is *wajib* on the person to show all the defects that may be found in it. It is *ḥarâm* to conceal the defects and to convince the person into buying such an item.
2. After purchasing an item, a person noticed a defect in it, e.g. a woman notices that a cloth has been eaten up, a shawl has some moths in it or she notices any other defect. She now has the choice of keeping the item as it is, or returning it to the seller. However, if she decides to keep it, she will have to pay the full price of the item. It is not permissible for her to reduce an amount from the total price as a compensation for the defect. But if the seller agrees to reduce the price because of the defect, it will be permissible for her to pay less.
3. A person had purchased some fabric and kept it aside. A child ripped off a corner of that fabric or cut it with a pair of scissors. Thereafter, he noticed that it is damaged from the inside as well and that a rat has eaten it at several places. The person cannot return this item because one additional defect took place at his house (i.e. when the child had cut it). However, he can have the price reduced as a compensation for the defect that took place at the shopkeeper's place (i.e. the several places that had been eaten by a rat). People who know the value of the item should be asked to estimate its present value and the price reduced accordingly.
4. Similarly, if a defect is noticed after a fabric has been purchased and already cut, it cannot be returned but the price will be reduced. However, if the seller says: "Return the cut fabric and take a full refund, I am not going to reduce the price", he has the right to ask for it and the buyer cannot refuse to return it.

If the fabric has been cut and also sewn and thereafter a defect is noticed, the price will be reduced as a compensation for the defect. In such a case, the seller cannot take his fabric back.

If the buyer sells that fabric or cuts it with the intention of sewing something for her immature child and at the same time making a firm resolution of giving it to the child, and thereafter a defect is noticed, then the price cannot be reduced. But if she cut it with the intention of sewing something for her mature child, the price can be reduced.

5. A person purchased eggs and paid a certain price per egg. When the eggs were broken, all of them turned out to be rotten. The buyer can take all his money back and it will be regarded as if he did not purchase the eggs at all. If a few turn out to be rotten, he can claim the money for those that are rotten.

If a person purchases several eggs which have all been priced together (i.e. he does not pay a certain price per egg), then we will have to see how many rotten eggs come out from the entire lot. If five or six eggs are rotten out of a total of 100 eggs, it will not be considered. But if more than this turns out to be rotten, he can claim the money for those that are rotten.

6. A person purchased cucumbers, sweet-melons, water-melons, pumpkins, almonds, walnuts, etc. When they were cut open or broken open, he noticed that they are rotten. In such a case, check whether they could be used, or they are so bad that they are absolutely useless and have to be thrown away. If they are absolutely useless, this transaction will not be valid and the person must claim all his money back. But if they can be used in some way, he must pay the market value of such items. The full price will not be paid.
7. If, out of 100 almonds, four or five are rotten it will not be considered. But if more than these turn out to be rotten, the person has the choice to reduce the price accordingly.

8. A person purchased 150 grams of wheat for R1 or 100 grams of ghee for R1. A portion of both these items was good, while the balance turned out to be bad. It is not permissible to keep the good and return the bad. If he decides to keep them, he will have to keep all. And if he decides to return them, he will have to return all. However, if the seller agrees to take back all the bad and give you the good, it will be permissible to do so. The buyer cannot do this without the consent of the seller.
9. When there is any defect in an item, the person will only have the right to return it when it is established that there is no indication that the person is happy about taking the defective item. However, once a person agrees to purchase an item after seeing the defect, he does not have the right to return that item. But if the seller takes it back happily, it will be permissible. For example, a person purchased a goat or cow. When he went home with it, he realized that it is sick or there is a wound on its body. Once he notices this defect and expresses his consent and says to himself: "Well, it's okay. I've bought a defective animal", he will no longer have the right to return it. If he does not say anything verbally, but carries out certain actions which show that he is satisfied with the animal, then too will he no longer have the right to return it. For example, if he starts treating its wound and gives it some medication, he will no longer have the right to return it.
10. A person purchased goat's meat. When he went home, he realized that it is the meat of a sheep. He has the right to return it.
11. A woman purchased a pearl necklace or some other jewellery and also wore it at some time or the other. Alternatively, she purchased a pair of shoes and began walking around with it. Now she cannot return these items if she finds any defect in them. However, if she wears the shoes in order to check whether they fit her properly and that she does not experience any discomfort by wearing them, there will be no harm in wearing them for a little while in order to test them and she still has the right to return them if she wishes to do so.
Similarly, if a person purchases a flat-couch (refers to a flat wooden type of bed) or bed and lays them down out of necessity or begins to offer salâh on that couch or uses the bed in some way or the other, he will no longer have the right to return the bed or couch. Other items could be understood in the same manner. That is, once they are used for any purpose, they cannot be returned.
12. At the time of selling an item, a person said: "You better check it properly before you buy it. Later if you find any defect in it, I will not be responsible." Despite the seller saying this, the person purchased the item. Later, he cannot return it irrespective of how many defects it may have. It is permissible for the seller to sell an item in this manner and it is no longer *wajib* on him to show the defect that may be in the item.

Invalid and improper transactions

1. A transaction which is not considered in the *Sharî'ah*, which is regarded as useless, and regarding which one will say that it is as if the person did not even purchase the item and the seller did not even sell it, is referred to as *bâṭil* or invalid. The rule with regard to such a transaction is that the person who purchased the item does not become its owner and that it is still considered to be under the ownership of the seller. Therefore, it is not permissible for the buyer to consume it or to give it to anyone. It is not permissible for him to utilise it in any way.
As for the transaction which has taken place but some sort of shortcoming is found in it, is referred to as *fâsid* or improper. The rule with regard to such a transaction is that as long as the item does not come into the possession of the buyer, ownership of that item will not be transferred to him. Once he takes possession of it, it will come under his ownership but it is not *ḥalâl* and *ṭayyib*. Therefore, it is not permissible for him to consume it or utilise it in any way. Instead, it is *wajib* to cancel or annul this transaction. If the person wishes to keep it, he must recommence the transaction and then purchase it. If the person did not cancel this transaction and instead, sold the item to someone else, he will be committing a sin. However, it will be permissible for the second buyer to consume it or utilise it in any way and this second transaction will be valid. If the person sold it at a profit, it will be *wâjib* on him to give the profits in charity. It is not permissible for him to use it for his personal purposes.
2. The custom of selling the fish that is in the lakes or pools of landlords is a *bâṭil* transaction. All the fish that are in these lakes and pools do not belong to anyone as long as they are not caught and fished out. The person who catches the fish becomes its owner. Once you have understood this aspect, now try and understand the following: if the landlords do not even own those fish, how can it be permissible for them to sell them? Obviously, if the landlord catches the fish himself and then sells it, this will be permissible. If he asks someone else to catch the fish, that person will become its owner. The landlord has no right over the fish which has been caught by that person. In the same way, it is also not permissible for him to prevent people from fishing there.
3. Grass began growing on its own on a person's land. He did not plant it nor did he irrigate it. This grass does not belong to anyone. Anyone can come and cut it and take it away. It is not permissible for the owner of the land to sell it nor is it permissible for him to stop anyone from cutting it. However, if the person irrigated it and put some work into it, it will come under his ownership. Now it will be permissible for him to sell it and to stop others from cutting it as well.
4. The young of an animal that is still in the stomach of the mother cannot be sold before it is born. Such a transaction is *bâṭil*. However, it is permissible to sell the entire animal. But if the owner says: "I am selling this goat to you but the kid that is in its stomach belongs to me. Once it gives birth to that kid, you will have to give it to me", then such a transaction is *fâsid*.
5. The milk that is still in the udders of an animal cannot be sold before it can be milked. Such a transaction is *bâṭil*. The owner will have to milk the cow first and then sell the milk. Similarly, it is prohibited and *bâṭil* to sell the wool that is on a sheep before it can be sheared.
6. It is not permissible to sell the timber, wood, etc. that is part of the house or roof before removing or digging these items out.
7. It is not permissible to sell the hair, bones, etc. of humans. Such a transaction is *bâṭil*. It is also not permissible to utilise these things for one's personal purposes.
8. Apart from pigs, the bones, hair and horns of dead animals are pure. It is permissible to use them and to sell them as well.
9. You purchased a goat or any other item for R5 from someone, took possession of it, took it home and had it tied. However, you did not pay for it as yet. Coincidentally, you are unable to pay for it or you decided not to keep it any longer. You therefore went to the person and said: "Take this goat back for R4 and I will give you R1 separately." This selling and this taking away will not be permissible. As long as the person does not give him the full amount in cash, it will not be permissible to sell it to him for a lesser price.
10. A person sold his house on the condition that he will not hand it over immediately. Instead, he will stay in it for one month. Alternatively, he sold it on the condition that the buyer gives him a certain amount of money as a loan. Or a person purchased fabric on the condition that the person who is selling it must cut and sew it. Or he made the condition that he will purchase it on condition that it is delivered to his house. Or he made any other similar condition which is regarded as baseless and prohibited in the *Sharî'ah*. In all these cases, the transaction will be *fâsid*.
11. A person purchased a cow on condition that it gives four litres of milk. This transaction is *fâsid*. However, if he did not specify any amount but merely made the condition that this cow gives a lot of milk, the transaction will be permissible.
12. A person purchased animate toys (such as dolls) for his children. This transaction is *bâṭil*. Such toys have no value in the *Sharî'ah*. Therefore, no price will be paid for them and if someone happens to break them, he will not have to pay any compensation.
13. If you purchased dry groceries, oil, ghee, etc. for a certain amount per kilogram, the seller could have given you these items in any of the following three ways:
(a) He weighed these items in your presence or in the presence of the person whom you sent.
(b) He did not weigh them. Instead, he asked you to go home and told you that he will send the items to you.
(c) The items were already weighed and kept aside and when you asked for them, he merely picked them up and gave them to you without re-weighing them.
The rule with regard to (a) is that once you bring the items home, you do not have to weigh them. You can eat them, drink them, use them, sell them, and do whatever else you like without having to re-weigh them. All this is permissible and valid.
The rule with regard to (b) and (c) is that as long as you do not weigh them yourself, you cannot consume them, you cannot sell them nor can you use them in any way. If you sell them without weighing them, the transaction will be *fâsid*. Even if you weigh them after this, the transaction will not be proper.

14. Before he could sell you these items, he weighed them and showed them to you. Thereafter, you purchased them but he did not re-weigh them. In such a case, it is necessary for you (the buyer) to re-weigh them. You cannot consume them or sell them without re-weighing them. Although he weighed them and showed them to you before you could buy them, this weighing of his will not be considered.
15. All items apart from land, properties, houses, etc. cannot be resold as long as the buyer does not take possession of them after buying them.
16. A person purchased a goat or any other item. After a few days another person comes and says that the goat actually belongs to him. Someone had taken it away and sold it to you without it belonging to him. If this person can substantiate his claim with two witnesses in the presence of a *Shar'î* judge, the goat will have to be given to him once the judge passes judgement in his favour. This person (who had purchased the goat) cannot claim the money from him. Instead, he can claim the money from the person from whom he had purchased the goat.
17. A fowl, goat or cow died. It is *harâm* to sell that animal. Such a transaction is *bâṭil*. In fact, it is not even permissible to give this dead animal to the toilet-cleaners and tanners for their consumption. However, if you give it to the toilet-cleaner or tanner for throwing away and he picks it up and eats it, there will be no blame on you. It is permissible for you to have the animal skinned, it's skin treated and tanned and thereafter to sell it or use it for your personal purposes.
18. Once a person decides to purchase an item, has it weighed, agrees on a price and the seller also agrees to sell it at a particular price, it will not be permissible for someone else to come and bid a higher price and take it away. Similarly, it is not permissible for another person to say: "Don't buy from him. I will give it to you at a better price."
19. A hawker sold four guavas to you for R1. Another person bargained with him and got five guavas for R1. On seeing this, you have no right to ask him for one more guava. It is not permissible and *harâm* to take it forcefully. You can only take what you had agreed upon with him.
20. A person is selling something but he does not want to sell it to **you**. It is not permissible to take the item forcefully and give him the money. This is because he is the owner of that item, he can sell it if he wishes. If not, he does not have to sell it. He also has the right to sell it to whomsoever **he** wishes. Very often, the police take things forcefully. This is absolutely *harâm*. If any woman's husband is a policeman and he brings any item home, she must find out properly as to where he obtained it from. She must not use that item without asking him.
21. A person bought a kilo of potatoes. Thereafter, he took a few more potatoes forcefully. This is not permissible. But if the seller gives a few more on his own will, it will be permissible to accept them. Similarly, once a price has been agreed upon and the person takes the item, it will not be permissible to give an amount less than the price that was agreed upon. If the seller happily reduces the price on his own, it will be permissible.
22. If there is a bee-hive in a person's house, he will be regarded as its owner. It is not permissible for anyone else to break it or take it away without his permission. If a bird gives birth to some chicks in a person's house, he does not become the owner of those birds. Instead, whoever catches them will become their owner. However, it is not permissible to catch the chicks and trouble them.

Selling at a profit or at cost

1. I purchased an item for R1. I have the right to sell this item for R1, R10, R20, R50 or at any other price. There is no sin in this. However, if the transaction was settled in a way that the buyer says: "Make a profit of 10c on the item and sell it to me", and you say: "Okay, I will sell it to you after making a profit of 10c on it", then in such a case it is not permissible for you to make a profit of more than 10c on that item. Alternatively, the buyer says: "For whatever price you purchased it, add 40c profit to it and sell it to me." Even in such a case, it will be *wajib* on you to quote the correct price and it will be *harâm* to make more than 40c profit. Similarly, if you tell the buyer: "I will sell this to you at cost and I won't make any profit from you", it will not be permissible to make any profit. It will be *wâjib* to quote the cost price.
2. You intend purchasing an item and you ask the seller to sell it to you at a profit of 10c. He replies: "Okay, I sell it to you at a profit of 10c." Alternatively, you say: "Sell it to me at your cost price." He replies: "Okay, give me that amount and don't give me any profit." However, in both cases, he did not tell you the cost price of the item as yet. In such a case, if he quotes you his cost price before getting up from his place, the transaction will be valid. But if he does not quote you the price at that place, and says: "Take the item now, I will check the price and inform you" or says something else, then in such a case the transaction will be *fâsid*.
3. After taking the item, the buyer learns that the person hadn't quoted the correct cost price and had made a profit more than what he had promised. In such a case the buyer does not have the right to give a lesser amount. If he wishes to purchase the item, he will have to pay the price that was quoted to him. However, he does have the right to return the item if he does not wish to purchase it. If the seller had agreed to sell the item at cost and had promised that he will not make any profit and thereafter quoted an amount that is more than his cost price, then he does not have the right to take more than the cost price. The buyer has the right to pay the cost price and not pay the additional amount that he had quoted.
4. You purchased an item on credit. As long as you do not inform other buyers that you have purchased it on credit, it will **not** be permissible for you to sell it at a profit or at cost (if mention of the cost price is made at the time of sale). Instead, you should inform them that you purchased the item on credit. In so doing, it will be permissible for you to sell it at cost or at a profit. However, if you do not make any mention of your cost prices, it will be permissible for you to sell it at whatever price you wish.
5. You purchased a cloth for R100. Thereafter, you had it dyed at a cost of R4. Alternatively, you had it washed or sewn for R4. It will now be understood that you acquired it for R104. It will now be permissible for you to mention its cost price as being R104 and thereafter to make your profit on this amount. However, you should not say that you **purchased** it for R104. Instead, you should say that it landed you at R104 so that it is not regarded as a lie.
6. You purchased a goat for R100. You kept it with you for one month and it cost you R10 to feed it in this one month. It will be permissible for you to quote the cost price as being R110, and sell it at a profit accordingly. However, if this goat produces milk, you will have to subtract that amount accordingly as well, e.g. if it cost you R10 to feed this goat and it produced milk to the value of R5, you will have to subtract this amount from the R10 and say that this goat landed you at R105.

There are many other *masâ'il* in this regard but since women do not encounter them very frequently, we have not mentioned them. (Bearing in mind that Bahishti Zewar was originally written for women).

Transactions based on *Ribâ* or Interest

There is a very major sin in conducting transactions which are based on *ribâ* or interest. The Quran and Hadîth have mentioned many harms and evils in this regard and have greatly emphasized abstention from such transactions. Rasûlullâh *sallallâhu 'alayhi wa sallam* cursed the payer of interest, the receiver of interest, the person who acts as a proxy for such a transaction, the person who writes it down and the person who witnesses such a transaction. Rasûlullâh *sallallâhu 'alayhi wa sallam* also added that the payer and receiver of interest are both equal in this crime. It is therefore necessary to be extremely cautious in abstaining from such transactions. The *masâ'il* in this regard are very intricate. On trivial transactions one can be regarded as committing the sin of involving himself in interest. Many people do not even realize that they have committed a sin. We will explain the necessary *masâ'il* in this regard. When conducting any transaction, always bear these *masâ'il* in mind.

Note: According to the norm in India and Pakistan, all things can be divided into four categories:
(1) Gold and silver, and items that are made from them.
(2) Items other than gold and silver that are sold by weight, such as dry groceries, crops, steel, copper, wool, vegetables, etc.
(3) Items that are sold by measurement, such as fabrics.
(4) Items that are sold by counting, such as eggs, mangoes, guavas, oranges, goats, cattle, horses, etc.
Try and understand the rules of all the above individually.

Gold and Silver

1. There are several ways of purchasing gold and silver. One is that gold could be purchased in exchange for gold or silver in exchange for silver, e.g. a person purchases gold with a gold coin which he has in his possession or silver with a silver coin which he has in his possession. In other words, the item that is being

purchased is of the same category as that with which it is being purchased. In such a case, two factors are *wajib*: (i) the gold or the silver on both sides will have to be equal, (ii) the transaction must be complete before the buyer and the seller can separate, there must be no outstanding amount. If they conduct this transaction contrary to any of these two factors, it will be interest. For example, if you purchase silver with a R1 coin (which is made of silver), you will have to purchase the silver that is equal in weight as that of the R1 coin. If it is more or less than the R1 coin, it will be interest. Similarly, if you hand over the R1 coin and he does not give you the silver immediately, instead he promises to give it to you after a short while and goes away or, you do not hand over the R1 coin to him and instead you take the silver on credit, then this will also be interest.

2. The second method is that the same category is not found on both sides. Instead, one person has gold while the other has silver. The rule in this regard is that it is not necessary for them to be equal in weight. It is permissible to purchase as much gold as possible with a R1 coin. Similarly, it is permissible to purchase as much silver as possible with a gold coin. However, this transaction will have to be completed before the two can separate. In this case it is also *wâjib* to abstain from any credit, as mentioned in the previous *mas'ala*.

3. The market value of silver has risen sharply. In other words, a R1 coin is selling for R1,20 and no one is giving it for R1. Alternatively, a piece of silver jewellery has been exquisitely designed and its weight is equal to 10 R1 coins of silver. However, one cannot purchase it for less than the weight of 12 R1 coins of silver. In order to save yourself from interest, an alternative method is that you should not purchase it with silver coins. Instead, purchase it with money (notes) or normal ordinary coins. However, you should not purchase the R1 coin with R1,20. If you do so, it will be interest. Similarly, if you wish to purchase R8 worth of silver for R9, pay the person with R7 worth of silver and R2 in cash. In so doing, you will be purchasing R7 worth of silver with R7 worth of silver, and the balance of the silver will actually be paid for with your R2. In short, if you wish to purchase silver with silver always tender less silver than what is actually being purchased and the remainder should be paid in cash (notes or coins).

4. If both the buyer and seller agree, then an easy method will be to add some money on that side where the silver is less in weight.

5. An easier method is that each of them should keep whatever silver he wishes to keep, and the other should keep whatever silver coins he wishes to keep. However, each one should also add some money to his silver or silver coins. He should then say: "I am buying this silver and this money in exchange for these silver coins and this money." In so doing, they will save themselves from all technicalities.

6. If the price of silver has dropped and one is able to purchase R1.50 worth of silver for R1 (made of silver) and one feels that if he has to purchase R1.50 worth of silver for R1, he will suffer a loss, then the method of avoiding this and also avoiding any interest is that he should include some money (not made of silver) in the price of the silver irrespective of how little it may be, e.g. he purchased R15 worth of silver for R10. In this way, it would be understood that the silver worth R9 was in exchange of the nine silver coins of R1 each whilst the cash (i.e. other coins not made of silver) of R1 was in exchange of the remainder.

7. A person wishes to purchase high quality silver in exchange for his inferior quality silver and is unable to acquire an amount of high quality silver which is equal in weight to his inferior quality silver. In such a case, he should first sell his inferior quality silver for whatever price he may be able to get. Thereafter, he should purchase the high quality silver with the money that he receives. In buying and selling, the rules that have been mentioned above should also be borne in mind. Alternatively, both the buyer and seller could include some money in both the silver and thereafter undertake the transaction.

8. Most women purchase silver laces, brocades, tassels, etc. from the bazaars. They should also bear the above *masâ'il* in mind because this is also silver and silver coins are being paid in exchange for these silver items. Even in this case, an easy method will be to include some money on either side and then undertake the transaction.

9. If a person purchases an item which is made of gold or silver and it is such that it is entirely made of gold or entirely made of silver and it does not contain anything else, then the same rule will apply. That is, if a gold item is being purchased with silver or silver coins, or a silver item is being purchased with gold coins, it will be permissible to purchase that item irrespective of the difference in weight. The only factor that they have to worry about is that the transaction must be completed there and then. None of the parties must have any outstanding amount. But if a silver item is being purchased with silver coins or a gold item is being purchased with gold coins, it will be *wâjib* for them to be equal in weight. If there is any shortfall or extra on either side, the item should be purchased through the above-mentioned methods.

10. The item is such that it has some other metal or stone in addition to the silver. For example, an armlet has been filled with sealing-wax, a stone has been set onto a nose-ring, a stone has been set into a ring, or an armlet has not been filled with sealing-wax but instead it has been beaded with strands of wire (and beads). If these items have been purchased with silver coins, then check the amount of silver they contain. Is the silver in the item which you have purchased equal in weight as that of the silver coins, is it more or is it less? If the silver in the item is definitely less than the weight of your silver coins, this transaction is permissible. If it is equal or more, the transaction will be regarded as interest. In order to save yourself from this interest, the above-mentioned methods should be employed. That is, the silver coins with which you will be paying should be less in value than the silver that the item contains and include some cash in order to fill in the balance. The condition or prerequisite of the entire transaction being carried out at one time (i.e. without any credit on either side) has also to be adhered to in all these *masâ'il*.

11. You have taken someone else's ring in exchange for your ring. Check if both have any stone or gem. If both the rings have a stone or gem, this exchange is permissible irrespective of whether the amount of silver in both the rings is equal, less or more. However, it is necessary that this exchange takes place in one sitting.

If both the rings are plain, i.e. without any stone, then the condition is that the silver will have to be equal. Even if there is a slight difference, it will be regarded as interest.

If one of the rings are plain and the other has a stone, it will be permissible to exchange one for the other only if the plain ring has more silver than the ring which has a stone. If it is not so, it will be *harâm* to exchange and it will be regarded as interest.

Similarly, if this transaction and exchange does not take place at once; i.e. one of them hands over his ring immediately while the other says that he will give it at a later stage, then this will also be regarded as interest.

12. In all those *masâ'il* where we said that it is a condition or a prerequisite for the transaction to be executed in one sitting or at one time - this means that the transaction must be completed before the two can separate. If one of them separates or moves away before the transaction can be completed, it will not be considered and this will also be regarded as interest. For example, you purchase some gold, silver, or a gold and silver item from the jeweller in exchange for R10 worth of silver. In such a case, you should hand over the silver coins there and then. In the same way, the jeweller should hand over the item to you there and then. If the jeweller does not have the silver with him and says that he will go home just now and send the silver item to you, this will not be permissible. Instead, he should send someone to bring it for him. At the same time, you should not move from that place until the silver item is brought nor should you allow the jeweller to move away from there. If the jeweller asks you to go home with him and that he will give it to you over there, you should follow him closely and try to be with him all the time. If he disappears into the house or disappears somewhere else, it will be a sin and the transaction will not be permissible. You will have to renew the entire transaction.

13. After purchasing the item, you went home to bring the silver coins, or the jeweller went to relieve himself or went into the back of his shop for some work. In so doing the two of you were separated from each other. This is not permissible and the transaction will be regarded as interest.

14. If you do not have the silver coins with you at that time and you wish to purchase the item on credit, then the method of purchasing the item is that whatever amount you have to pay for the item, borrow that amount from the person as a loan. Once you have taken that amount, pay for the item that you wish to purchase, and the responsibility to re-pay the loan will remain on your shoulders. You can re-pay this loan whenever you wish.

15. You purchased a head-covering or hat which has been embroidered with silver at a price of R10 worth of silver. In such a case, try to estimate the amount of silver that will come out from that head-covering. After estimating the amount of silver, it will be *wajib* on you to pay an equivalent amount from your silver coins immediately. The balance of the price could be paid whenever you wish. The same rule will apply to pre-set jewellery. For example, you purchased jewellery to the

value of R50 in silver while it has R20 worth of silver in it. In such a case, you will have to pay the R20 immediately, and the balance could be paid whenever you wish.

16. You purchased cash money in exchange for silver coins. The rule in this regard is that it is not necessary for the transaction to be executed immediately. Instead, it will be sufficient if it is fulfilled by one of the parties. For example, you gave the silver immediately while he gave the cash money after some time. Alternatively, he gave you the cash money immediately, while you gave him the silver after separating from him. This is permissible. However, if you take small change (coins in small denominations) together with the cash money, this small change will have to be given there and then.

However, it should be borne in mind that this rule with regard to cash will only be applicable when the shop-keeper has the cash money in his possession but is unable to hand it over immediately due to some reason, or because it is still at home and he will bring it for you from there. But if he did not have the money in his possession and said that he will give it to you after selling some of his goods or, he gave you a part of the money now and said that when he makes a sale and receives some money you must come and take the balance of what he owes you; this will not be permissible. Since most of these debts take place on account of an absence of money, it is therefore preferable not to leave any money on credit. If it becomes necessary to undertake such a transaction, take whatever money the person has as a loan and let him keep the silver as an *amânah*. Once he gives you all the money undertake the transaction.

17. If a person gives gold coins in exchange for silver coins, it is *wâjib* for both of them to be present and for the transaction to be carried out in the presence of the buyer and seller.

18. A person purchased a gold or silver item with gold or silver coins and made the condition that he has the right to keep the item or return it within one day or three days. This is not permissible. One should not make conditions of this nature in such transactions.

Items sold by weight

1. We will now explain the rules with regard to items sold by weight, such as dry groceries, meat, steel, copper, vegetables, salt, etc. If a person wishes to exchange or purchase any of the above-mentioned items (or items that fall under this category) in exchange for the same item, e.g. he wishes to exchange wheat in return for wheat, rice in exchange for rice, flour in exchange for flour or any other similar item which is the same, then the rule in this regard is that it is *wâjib* to take the following two factors into consideration: (i) the weight of the item will have to be equal on both sides. Even the slightest difference in weight will not be permitted. If not, it will be regarded as interest. (ii) If the two parties do not take possession of the respective items, the minimum requirement is that the wheat of both should be kept separately. You should take your wheat, weigh it, keep it separately and tell him that this wheat is kept over here, he can take it whenever he wishes. In the same way, he should also weigh his wheat, keep it separately and tell you that this wheat is kept over here and that you can take it whenever you wish. If they do not do this and separate from each other (or go away), they will be committing the sin of interest.

2. A person wishes to give his inferior quality wheat in exchange for wheat that is of a high quality, or inferior quality flour in exchange for flour that is of a high quality. When engaging in exchanges of this nature, it is obvious that no one would give an equal amount. In order to save oneself from interest, one should sell this inferior quality wheat or flour in exchange for money. For example, by selling a certain amount of flour for R2. Thereafter, he should purchase the high quality flour (or wheat) with the R2 that he received. This is permissible.

3. If an item is being exchanged for another item, e.g. a person gives some wheat and takes rice, barley, gram, corn, salt, meat, vegetables, etc., then in such a case it is not *wâjib* for the weight of both the items to be exactly the same. He can give a kilo of wheat in exchange for 10 kilos of rice or any other item. He could also give a kilo of wheat in exchange for a fraction of a kilo of any other item.

However, the second factor is *wâjib* here as well. That is, the transaction must be executed in the presence of both the persons. Alternatively, the minimum is that the items of both the persons must be kept separately. If they do not do this, they will be committing the sin of interest.

4. A woman purchased vegetables from the hawker in exchange for a kilo of gram. She then separated herself from there and went into the house to bring some wheat. This is *harâm* and not permissible. She will have to recommence the entire transaction.

5. Items which are sold by weight were purchased with silver coins, money, clothes, or any other item which is not sold by weight but sold by measurement or by counting. For example, the person gave a metre of material and took some wheat or similar item (which is sold in weight) in exchange. Alternatively, he gave some wheat or gram and took some guavas, oranges, pears, eggs, or any other item that is sold by counting. In short, on one side we have an item that is sold by weight, and the other side we have an item that is sold by counting or measuring. In such a case, **none** of the two factors which we had mentioned will be *wajib*. For R1, a person can purchase as much wheat, flour, or vegetables as he wishes. Similarly, he can give some clothes and take as much dry groceries as he wishes. By giving some wheat, gram, etc. he can take as much guavas, oranges, etc. as he wishes. All this is possible irrespective of whether the entire transaction is executed in one sitting or whether it is completed after them separating. In all cases this transaction will be correct.

6. On one side there is sifted flour while on the other side there is un-sifted flour. Alternatively, on one side there is course flour while on the other side there is fine flour. When exchanging such flour, it will be *wâjib* for them to be equal in weight. It is not permissible to have any difference in the weight. If it becomes necessary to exchange it in this way, the above-mentioned methods should be adopted.

If on one side you have wheat flour and on the other side you have gram flour or rice flour, then in such a case it will not be *wâjib* to have an equal weight of both. However, the second factor, i.e. that the transaction must be executed in one sitting, is *wâjib*.

7. In **no** way is it permissible to exchange wheat for flour. This is irrespective of whether you give a kilo of wheat in exchange for a kilo of flour, or whether there is any difference in their weight. In all cases it is not permissible. However, if the person gives some wheat and does not take any wheat flour, instead he takes the flour of some other item such a gram flour, it will be permissible to do so. However, the transaction will have to be executed there and then.

8. A person gave mustard seeds and took mustard oil in return or he gave sesame seeds in exchange for sesame oil. In such a case you should check whether this oil is definitely more than the oil that can be extracted from these mustard or sesame seeds or not. If this oil is more, it will be permissible to undertake such a transaction provided it is executed there and then. If it is equal to or less, or you have a doubt as to whether it is more or not, it will not be permissible. Instead it will be regarded as interest.

9. A person gave beef in exchange for mutton. It is **not** *wâjib* for the weight of both to be the same. There can be a difference in the weight. However, the transaction will have to be executed there and then.

10. A woman gave her water pitcher and took another one in exchange. Alternatively, she exchanged her water pitcher for a small pot or pan. In such a case it is a condition for both the items to be equal in weight and for the transaction to be executed there and then. If there is a slight difference in the weight, it will be interest. This is because both the items are made of copper and they will therefore be regarded as being of the same category. If they are equal in weight but the transaction was not executed there and then, it will also be interest. However, if one item is made of copper and the other of steel, brass or any other metal, it will be permissible to have some difference in weight. However, the transaction will have to be executed there and then.

11. A woman purchases a kilo of wheat on credit from a person and says: "I don't have any wheat. However, in compensation for your wheat I will give you two kilos of gram." This is not permissible because it means that the woman is exchanging her gram for wheat and at the time of exchanging it is necessary to have the entire transaction to be executed there and then. There must be no credit remaining. However, if the need arises to carry out such a transaction, she should take the wheat on credit but she should not mention that she will give two kilos of gram in exchange for it. Instead, after some time she should bring the gram and inform the person thus: "I am giving you this gram in exchange for the wheat that I had taken from you." This is permissible.

12. In all the above-mentioned *masâ'il* it is a prerequisite for the entire transaction to be executed there and then. If this is not done, then the minimum is that both the items should be weighed there and then and kept separately. If this is not done, the transaction will be regarded as interest.

Items sold by measurement or counting

1. The following rules apply to items that are not sold by weight, but sold either by measurement or counting. If a particular type of item is exchanged for the same type of item, e.g. guavas are exchanged for guavas, or oranges are exchanged for oranges, or a fabric is exchanged for similar fabric, then in all these cases it is **not** a prerequisite for both the items to be equal. It is permissible to have some difference. However, it is *wâjib* for the transaction to be executed there and then.
If the item that is being exchanged is different from the other item, e.g. guavas are exchanged for oranges, wheat is exchanged for guavas or a fine fabric is exchanged for a coarse fabric, this will be permissible under all circumstances. It is not *wâjib* for both the items to be equal nor is it *wâjib* to execute the transaction there and then (i.e. it is permissible to take, for example, the guavas now and give the oranges later on).

Additional points

1. The essence of this entire explanation is that apart from gold and silver, if the same item is on either side and it is sold by weight, e.g. wheat in exchange for wheat or gram in exchange for gram, then it is *wâjib* for them to be equal in weight and it is also *wâjib* for the entire transaction to be executed there and then.
If the same item is found on either side but it is not sold by weight, e.g. guavas in exchange for guavas, oranges in exchange for oranges or fabric in exchange for a similar fabric or, there are different items on either side but both are sold by weight, e.g. wheat in exchange for gram or gram in exchange for rice, then in both these cases it is not *wâjib* for them to be equal in weight. A difference in weight is permitted. However, it is *wâjib* to execute the entire transaction there and then.
Where both these factors are not found, i.e. the items are different on either side and both of them are not sold by weight, then in such a case a difference is permitted and it is also not *wâjib* to execute the entire transaction there and then. For example, exchanging guavas for oranges. Understand these *masâ'il* well.
2. A utensil made of china was exchanged for another such utensil of a different quality. Alternatively, a utensil made of china was exchanged for an enamelled copper utensil. Equality in these items is not *wâjib*. It is also permissible to give one such item in exchange for two such items. Similarly, it is permissible to give one needle in exchange for several needles. However, if there are copper utensils on either side or enamelled copper utensils on either side, then in such a case, the transaction will have to be executed there and then. But if the type is different, e.g. a utensil made of china in exchange for an enamelled copper utensil, then even this prerequisite is not *wâjib*.
3. Your neighbour comes to you and tells you: "Give me the *rotis* which you have made with one kilo of flour because a few visitors have come to my house. In return for these *rotis*, you can take a kilo or one and quarter kilos of flour or wheat. Alternatively, give me these *rotis* now and later you can take the flour or wheat from me." This is permissible.
4. When sending your servant or maid to purchase an item, explain to them carefully as to how they should conduct these transactions. It should not occur that they purchase something in an incorrect manner which would involve an interest transaction whereby you and all your children eat that item and are thereby caught up in eating something *harâm*. The sin of all those whom you feed from such food, e.g. your husband, your guests, etc. will fall on your shoulders.

***Bay'us Salam* or Forward buying**

1. Prior to harvesting or after harvesting the crops, one gives R100 to a person and says: "(After two or three months) in a certain month, on a certain day, I will take wheat in exchange for this R100 which I am giving you now." In addition to this, the person also specified the quantity of wheat that he will take in exchange for this money. This transaction is valid. He will have to give the wheat in the month and date which he had specified and at that very price which they had agreed upon. This is irrespective of whether the market value of the wheat on that specified date is more or less than the price that he had specified. Such a transaction is known as *bay'us salam*. In order for this transaction to be valid, there are several conditions. Try and understand them thoroughly.
(a) The type, quality, class, etc. of the wheat (or whatever other crop one is purchasing) should be clearly mentioned so that there is no dispute when taking delivery of the item. For example, he must state: "You must give me a certain type of wheat. It must not be too fine nor too coarse. It must be of a high quality and not of an inferior quality. It must not be mixed with anything else such as gram, peas, etc. It must be thoroughly dried and not wet." In short, whatever type of item he wishes to purchase, he must clearly state how it should be so that there is no dispute later. If, at that time, he did not stipulate but merely said: "You must give me wheat in exchange for this R100", then this transaction will not be permissible. Alternatively, if he merely said that he must give him some husk or rice without specifying the type or quality; then this will not be permissible.
(b) The second condition is that he must also specify the weight, that for R100 he will take 10 kilos or 15 kilos or whatever the amount may be. If the person says that he must give it to him according to the market rate at that time or that he must give 2 kilos more than whatever the market rate will be at that time, this will not be permissible. The market rate will not be considered. At the time when making the agreement, the amount must be decided upon and once the stipulated date arrives, he must take the specified amount.
(c) The third condition is that he must also specify the price that he is going to pay, i.e. he is going to take the wheat for R100 or R200 or whatever the case may be. If the person does not specify this clearly but speaks in vague terms by saying that he will take some wheat for a few rands, then this is not valid.
(d) The fourth condition is that he must pay all the money at that very time and at that very place. If they agree on the entire transaction, separate and go away, and then the person comes back to pay the money, this agreement of theirs will be invalid and they will have to recommence the entire transaction. Similarly, if the person pays R50 in cash and the balance of R50 after some time, the *bay'us salam* will be valid in respect of the R50 and invalid in respect of the balance R50.
(e) The fifth condition is that the person must specify the time of taking delivery which must be a minimum of one month. That he will take the wheat after one month on a particular date. It is not permissible to stipulate a period less than one month. He can stipulate more than one month irrespective of how much more it may be. However, he must clearly state the month, day and date so that there is no dispute and the person does not say that he will not give it you immediately and you demand that you want it immediately. Therefore, stipulate everything before hand. If the person does not specify the month, day and date, and instead says that once the crop is harvested you must give it, this will not be valid.
(f) The sixth condition is that the person must specify the place where he wants the wheat, either in this town or in some other town. Alternatively, he could ask the person to deliver it to his house. In short, the person should clearly state where he wishes to have the wheat delivered or collected. If the person does not specify the place it will not be valid. However, if it is an item that is light and there is no labour involved in transporting the item, e.g. a woman purchases musk or pearls, etc. then it is not necessary to mention the place. Wherever he meets the person, he can hand it over.
If the *bay'us salam* is executed according to the above-mentioned conditions, the transaction will be valid, if not, it will not be valid.
2. If items other than wheat and other crops are such that at the time of purchasing them they can be clearly described in order to prevent any dispute at the time of taking delivery, then *bay'us salam* with regard to such items will also be valid. Such items include eggs, bricks and clothes. However, all the necessary details will have to be mentioned, e.g. he will have to specify the size of the bricks, their length, their width, etc. The cloth will have to be described as to whether it is of silk, how fine or coarse it should be, etc. The eggs will have to be described as to whether they will be farm eggs or eggs produced from battery chickens, etc. In short, all the necessary details will have to be clearly mentioned so that there is no dispute later on.
3. A person purchased five bags or five baskets of husk for R100 on the basis of *bay'us salam*. This transaction will not be valid because you get different sizes of bags and baskets. However, if they are able to specify and agree upon a certain size or conduct the transaction by weight, it will be valid.
4. An additional condition for the validity of *bay'us salam* is that from the time that they conduct the transaction till the time that they specified for delivery of the item, that item must be available in the market and it must not become scarce. In the course of this time, if this item becomes absolutely scarce to such an extent that it is unavailable in the markets of this country and can only be obtained from elsewhere after much difficulty, then this *bay'us salam* will be invalid.
5. When conducting the transaction, the person says: "After the crop is harvested, in a certain month I will take the fresh wheat or, I will take the wheat that comes from a particular farm." This is not permissible. Such a condition should therefore not be made. When the specified time approaches, the person can give the old or the fresh wheat. However, if the fresh wheat is already harvested, it will be permissible to make a condition with regard to the fresh wheat.
6. You had agreed to take wheat to the value of R100. The specified time expired and went beyond that as well and this person did not give the wheat as yet. Nor is there any hope of receiving it. In such a case it is not permissible for you to ask him not to give you the wheat and that in place of the wheat he should give you

gram, rice or something else. It is not permissible to take anything else in place of the wheat. You could either give him more time in which he could give you the wheat or you could take your money back.
Similarly, if both of you annul the *bay'us salam* and you decide not to take the wheat and take the money back, then you cannot take anything else from him in place of that wheat. You will have to take your money back. Similarly, if the transaction becomes annulled on its own, e.g. that item has become scarce and cannot be obtained, then even in such a case you will have to take your money back. You cannot take anything else in place of the wheat. You could take your money and purchase something else with that money from him.

The taking of loans

1. It is permissible to take loans of items which could be replaced, such as dry groceries, eggs, meat, etc. It is not permissible to take loans of items which are difficult to replace (i.e. it is difficult to obtain an exact replica of the item) such as, guavas, oranges, goats, fowls, etc.
2. At a time when 10 kilos of wheat was being sold for R10, you borrowed 5 kilos. Thereafter, the price of wheat dropped and 20 kilos of wheat began to be sold for R10. You will still have to give 5 kilos and not more. Similarly, if the price rises, you will still have to give 5 kilos.
3. When the person returned the wheat that he had borrowed from you, he gave you wheat of a higher quality. It is permissible to accept this wheat and it is not regarded as interest. However, at the time of borrowing the wheat it is not permissible to say that you will take wheat that is of a higher quality. It should be remembered that the wheat should not be more in weight. If you take wheat that is more in weight than the one that you had given, it will not be permissible. You must weigh the wheat properly and give it. If slightly more is given (as a precaution), it will be overlooked.
4. You borrowed money or some grains on the promise that you will return it within one month or fifteen days and the person accepted this promise. Even then, mentioning this period will not be considered. In fact, it is not permissible to mention any period. If the person who lent the money or grains needs the same and asks for it, or asks for it without even really needing it, you will have to return it.
5. You borrowed two kilos of wheat, flour or something else. When the person asked for it, you replied: "I do not have any wheat at the moment. In place of that wheat take R2." The person agreed to take the money instead. In such a case, the money will have to be handed over to the person there and then. If the person goes into the house in order to bring the money and separates from the person, this agreement will become invalid. He will have to repeat the entire agreement with regard to taking the money instead of the wheat.
6. A person borrowed one silver coin whose market value was R5. Thereafter, the market slumped and the value of the same coin dropped to R4. The person does not have to give any additional silver in order to cover up the R1. Instead, he merely has to give the same silver coin back or any other one which is equal to that one in weight. The person cannot say that he is not going to take the silver coin and that he must bring R5 in cash instead.
7. It is the custom in certain homes that one house may borrow five cooked *rotis* now, and later when they make their *rotis*, they return them. This is permissible.

Giving guarantees

1. Na'îmah (name of a woman) was owing money to someone. You went and gave a guarantee that if she does not fulfil this debt, the person must come and collect it from you or that you are responsible for her, or that she owes you as well (i.e. since you have trusted her and lent her money, it is okay for the other person to trust her as well), or you mention some other words which could be regarded as a guarantee. The person to whom the money was owed also accepted this guarantee of yours. It now becomes *wâjib* on you to fulfil this guarantee which you gave. If Na'îmah does not fulfil this debt, you will have to fulfil it and the creditor has the right to ask for the money from whomsoever he wishes, i.e. either from Na'îmah or from you. As long as Na'îmah does not fulfil her debt or does not have it waived, you will continue being her guarantor and being responsible for the fulfilment of the debt. However, if the creditor waives your responsibility and says that you are now completely absolved from this agreement and that he will not ask you to fulfil the debt, then this guarantee of yours will no longer remain. If the creditor does not accept your guarantee from the very beginning and says that he is not going to take your guarantee into consideration, you will not be responsible.
2. You had given a guarantee on behalf of someone. This person did not have any money to fulfil the debt. You therefore had to fulfil it on his behalf. If you had given this guarantee upon the insistence of the debtor, you can claim whatever money you paid to the creditor on behalf of the debtor. If you had given this guarantee out of your own free will, you will have to see who had accepted your guarantee first; was it the debtor or the creditor? If the debtor had accepted your guarantee first, it will be regarded as if you had given your guarantee on his instance. You can therefore claim your money from him. And if the creditor accepted your guarantee first, you do not have the right to claim it from the debtor. It will be regarded as if you fulfilled his debt out of your good-heartedness. If the debtor gives you the money on his own, it will be acceptable (but you cannot demand it).
3. If the creditor grants a respite of one month or fifteen days to the debtor, then he (the creditor) cannot demand this money from the guarantor during this period.
4. You did not give a guarantee to pay on behalf of the debtor. Instead, the money of the debtor was kept in your custody as an *amânah*. You therefore said that this person's *amânah* is kept by you and that you will pay the creditor from this *amânah*. However, the *amânah* that was kept by you got stolen or disappeared through some other way. Your guarantee will no longer be applicable. It will not be *wajib* on you to pay it nor can the creditor demand it from you.
5. You wished to go somewhere, so you hired or rented a car or truck from someone. Another person came to the owner of the car and gave a guarantee that if you do not return it, he will give his own car to the owner. Such a guarantee is valid. If you do not return the car, the guarantor will have to give his own car to the owner.
6. You gave a certain item of yours to a person to go and sell it. He sold it but did not bring the money and says to you: "The money cannot go anywhere. I am responsible for it. If you do not get it, you must come and collect it from me." Such a guarantee is not valid.
7. A person says: "Leave your fowl en-caged in this fowl-run. If the cat captures it, I am responsible. You must take it from me." Alternatively, he says the following with regard to a sheep: "If the wolf captures it, I am responsible." Such a guarantee is not valid.
8. If an immature boy or girl gives a guarantee, it will not be valid.

Passing over of debts to someone else

1. You owe money to Shafi'ah while Râbi'ah owes you money. Shafi'ah asked you for the money which you owe her. You reply: "Râbi'ah is owing me some money. Take the money which I owe you from her and do not ask me." If Shafi'ah agrees to this there and then, and Râbi'ah also agrees to this, then you are absolved from the responsibility of your debt to Shafi'ah. Shafi'ah cannot ask you for the money; she will have to ask Râbi'ah, irrespective of when she receives the money. Furthermore, the money that you have asked Shafi'ah to collect from Râbi'ah, you cannot claim that amount from Râbi'ah. However, if Râbi'ah is owing you more than what you were owing Shafi'ah, you can claim the balance from Râbi'ah. If Râbi'ah pays the money to Shafi'ah, well and good. But if she did not pay and passes away, then Shafi'ah will be paid after selling all her (Râbi'ah's) personal belongings. If Râbi'ah did not leave behind any wealth or possessions or, while she was alive she denied owing you any money, took an oath that she owes no money to you, and there are no witnesses in this regard as well, then in such a case Shafi'ah can ask you for the money that you owe her and can also demand it from you.
If in the very beginning you ask Shafi'ah to take the money from Râbi'ah and she does not agree, or Râbi'ah herself is not happy about giving the money to Shafi'ah, then this debt has not fallen off your shoulders (i.e. you are still responsible to pay Shafi'ah her money).
2. Râbi'ah was not owing you any money. However, you passed on your debt (money which you were owing to Shafi'ah) to Râbi'ah. Râbi'ah accepted this and Shafi'ah also agreed. Even in such a case your debt to Shafi'ah will be passed over to Râbi'ah and she will be responsible to fulfil it. Therefore, all the above-mentioned rules will also apply over here. After fulfilling the debt on your behalf, Râbi'ah can claim that money from you. However, she does not have the right to claim that money before she can fulfil it on your behalf.
3. You had kept some money with Râbi'ah as an *amânah*. You therefore passed over your debt (money which you were owing to Shafi'ah) to Râbi'ah. Thereafter, that money which was with Râbi'ah got lost or disappeared in some way or the other. Râbi'ah is no longer responsible. Instead, Shafi'ah will demand the money from you and take it from you. Now she has no right to demand or take the money from Râbi'ah.

4. If you pass over your debt to Râbi'ah and thereafter you yourself fulfil this debt and pay the money to Shafi'ah, this will be valid. Shafi'ah cannot refuse to accept the money from you and insist on taking it from Râbi'ah.

Appointing a person as a *wakîl* (representative)

1. Just as a person has the power to carry out a certain work on his own, he also has the choice of appointing someone to carry out that task on his behalf. This is applicable in buying and selling transactions, taking or giving on rent, getting married, etc. For example, sending the domestic servant to the market to purchase something, selling something through her, sending her to hire a car, taxi, etc. The person who is appointed for such a task is known as a *wakîl* (representative or proxy) in the *Sharî'ah*. If you send the domestic servant or labourer to purchase something for you from the market, he will be your *wakîl*.
2. You sent the domestic servant to purchase meat. She purchased the meat on credit. The butcher cannot demand the money for the meat from you. He will have to ask the domestic servant who will in turn ask you for the money. Similarly, if you ask your domestic servant to sell a certain item for you, you do not have the right to ask or demand the money from the person who purchased the item. He will pay the money to the person from whom he purchased the item (in this case, your domestic servant). But if he comes and gives the money to you, it will be permissible. What this means is that if he refuses to give the money to you, you cannot force him to do so.
3. You sent your worker to purchase something and he brought it. He has the right to refuse to hand over the item to you until you give him the money for it. This is irrespective of whether he paid for it with his own money or whether he has not paid for it as yet. However, if he purchased it on credit on the promise that he will pay within five or ten days, then he cannot ask you for the money before the stipulated number of days.
4. You asked your domestic servant to purchase one kilo of meat. She comes home with one and half kilos. It is not *wajib* for you to accept the one and half kilos. If you do not take it, she will have to take the half kilo.
5. You asked a person to go and purchase a certain goat from a certain person for R200. This *wakîl* cannot go and purchase that goat at that price for himself. In other words, when you ask the *wakîl* to purchase something specifically for you, it is not permissible for him to purchase that very item for himself. However, if he purchases it at a price more than what you had specified, it will be permissible for him to purchase it for himself. But if you did not specify any price, it will in no way be permissible for him to purchase it for himself.
6. You did not specify any particular goat. You merely asked him to purchase a goat for you. It will be permissible for him to purchase a goat for himself as well. He can purchase whichever one he wishes to purchase for himself, and whichever one he wishes for you. If he purchases it with the intention that he is purchasing it for himself, it will be his. If he purchases it with the intention that he is purchasing it for you, it will be yours. And if he purchases it with **your** money, it will be yours irrespective of what intention he makes when purchasing it.
7. He purchased a goat for you. However, before he could give it to you, it died or got stolen. In such a case, you will have to give him the money for that goat. If you tell him that he had purchased that goat for himself, then your money will be lost if you had already given him the money. But if you hadn't given him the money and he comes to you now to ask for the money, then if you are able to take an oath that he had purchased the goat for himself, then his goat will be lost. And if you are unable to take an oath, you will have to accept his word.
8. The labourer or domestic servant purchased an item for you at a high price. If the price is slightly higher than the normal market value, you will have to take the item and give the money for it. But if the price is extremely high to such an extent that no one can quote such a high price, it is not *wajib* on you to accept it. If you do not accept it, he will have to take it.
9. You gave an item to a person to sell. It is not permissible for this person to purchase the item for himself and give the money to you. Similarly, if you ask a person to purchase an item for you, he cannot bring his own item and sell it to you. If he wishes to sell his item to you, or purchase your item for himself, he must clearly state so by saying: "This is my item, you can purchase it from me" or "I will purchase this item from you." It is not permissible to do so without clearly stating this.
10. You sent the domestic servant to purchase goat meat. She comes back with beef. You have the choice of either accepting it or rejecting it. Similarly, if you send her to purchase potatoes and she comes back with *bhindi* (lady's fingers - a vegetable) or anything else, it is not necessary for you to accept it. If you reject it, she will have to take it.
11. You asked her to purchase something worth R1 and she comes with R2 worth. You have the right to take R1 worth and give the extra back to her.
12. You sent two persons to purchase a certain item. It will be necessary for both of them to be present when purchasing the item. It is not permissible for only one person to purchase the item. If only one person purchases it, the validity of the transaction will be dependent on you. If you accept it, it will be valid.
13. You asked a person to purchase a goat, a cow or something else for you. This person did not purchase it himself but sent someone else. It will not be *wâjib* for you to accept what this third person purchases. You can accept it or reject it. However, if he himself purchases it for you, you will have to take it.

Dismissing a *wakîl*

1. The right to dismiss a *wakîl* remains with you all the time, e.g. you say to a person: "I need a goat. If you come across one, you must buy it for me." Thereafter you stop him from purchasing it for you. He now has no right to purchase it for you. If he purchases it, it will be his responsibility. You do not have to take it.
2. You did not dismiss a *wakîl* yourself. Instead, you wrote him a letter or sent someone to inform him that he should not purchase the item for you. Even then, he will be dismissed. If you did not dismiss him yourself, but someone else went on his own and informed him that you have dismissed him and that he should not purchase the item, then he will be considered to be dismissed if two persons informed him of this or one reliable, religious person informed him of this. But if this was not so, he will not be dismissed. If he purchases the item, you will have to take it.

***Mudârabah* or Silent partnership**

1. You gave some money to a person in order to conduct some business. You told him that he should conduct some business and the profits that accrue from there will be shared between the two of you. This is permissible. This is known as *mudârabah*. However, there are several conditions for this. If these conditions are fulfilled, it will be valid. If not, it will not be permissible and will be regarded as *fâsid*. The conditions are:

(a) You must mention the amount of money you wish to give him and also hand it over to him in order to conduct the business. If you do not hand over the money to him and keep it with you, this agreement will be *fâsid*.

(b) You should also specify how the profits will be shared by mentioning the percentage that each one will receive. If this is not specified and you merely said that we will share the profits, this will be *fâsid*.

(c) When specifying the share of profits, do not say that from all the profits, R100 will be mine and the balance yours or R100 yours and the balance mine. Instead, you should specify the percentage, e.g. half the profits will be mine and the other half yours, one third mine and two thirds yours or one quarter mine and three quarters yours. In short, the distribution should be according to the profits that accrue. If this is not so, the agreement will be *fâsid*.

(d) Only if there is a profit will the person who is working receive a share of the profits. If there are no profits, he will not receive anything. If you say that even if there are no profits I will give you a certain amount from the capital, this agreement will be *fâsid*. Similarly, if you make this condition that if there are any losses, they will be borne by the person who is working or borne by both of us, it will also be *fâsid*. The rule is that if there are any losses, it will be the responsibility of the owner and it will be **his** money that has been lost.

2. As long as the person has the money with him and has not purchased the goods for trade as yet, you have the right to dismiss him and take the money back. Once he purchases the goods, you do not have the right to dismiss him.
3. If you make this condition that I will work with you or a certain employee of mine will work with you, then this agreement will be *fâsid*.
4. The rule with regard to *mudârabah* is that if the agreement is valid and there are no nonsensical conditions in it, then both of them will be partners in the profits. They must divide the profits according to their agreement. If there are no profits or if they suffered any loss, then the person who is working will not receive anything and he will not have to pay any compensation for the loss. If the agreement becomes *fâsid*, the person who is working will not be regarded as a partner

in the profits. Instead, he will be regarded as any other ordinary employee. You must check the amount of salary he would have received had he been employed as an ordinary employee and pay him accordingly. He will receive a salary irrespective of whether there are any profits or whether they suffer a loss. All the profits belong to the owner. However, if his salary is more than the profits, in such a case he will not receive a salary. Instead, the profits will have to be shared.

Note: Since women very rarely need such *masâ'il*, we have not written any lengthy explanations. Whenever the need arises, consult an *'âlim* so that you do not commit any sin.

***Amânah* or Trusts**

1. A person came and gave you something to keep as an *amânah* and you accepted it. It is now *wajib* on you to safeguard it. If you display any shortcoming in safeguarding the item and it gets lost, you will have to compensate for it. However, if you did not display any shortcoming in safeguarding the item and it still gets lost either by being stolen or getting burnt when your house caught on fire, etc. then that person cannot demand any compensation from you. In fact, even if at the time of accepting the *amânah* you said to the person that you are responsible for it and that he can take the money for it if it gets lost, he does not have the right to demand any compensation. Compensating him out of your own free will is another matter.
2. A person comes and says: "I am going for some work. Please keep this item for me." You reply: "Okay leave it here." Alternatively, you do not say anything but merely remain silent. That person leaves it with you and goes away. This becomes an *amânah*. However, if you clearly state that you are not going to keep it and that he should keep it with someone else or you do not accept it and yet the person keeps it with you and goes away, then that item will not be an *amânah*. However, if you pick up that item and keep it away after the departure of the person, it will become an *amânah*.
3. Several women were sitting together. A lady comes, keeps an item with them and goes away. It is *wajib* on all of them to safeguard that item. If they leave that item behind and go away and it disappears thereafter, they will have to pay compensation. If all of them did not leave at once but left one after the other, it will be the responsibility of the last person to safeguard the item. If she leaves that place and the item disappears, compensation will be taken from her.
4. The person who has an *amânah* with her has the right to keep the item with her and safeguard it or to give it to her mother, sister, husband or any such relative who lives in the same house as hers and by whom she also keeps her possessions at the time of need. However, if any of the relatives are not trustworthy, it will not be permissible to keep it with them. If she intentionally gives it to such an unreliable person, she will have to pay compensation in the event of that item disappearing.

It is not permissible to keep an *amânah* by anyone else (besides the above-mentioned) without the permission of the owner. This is irrespective of whether the person is a total stranger or a distant relative. If an *amânah* is kept with such a person, she will have to pay compensation in the event of that item disappearing. However, if this person is such that she herself entrusts her with her own possessions, then it will be permissible to keep an *amânah* with that person.

5. A person came and gave you an item to be kept as an *amânah*. You forgetfully left it behind and went away. If it disappears, you will have to pay compensation. Alternatively, you left the lock of the closet or safe open and went away. And there are several persons sitting over there. Furthermore, the item is such that it generally cannot be safeguarded without being locked. In the event of it disappearing, you will have to pay compensation.
6. Your house caught on fire. At such a time, it is permissible to keep the *amânah* with strangers as well. However, once this excuse (house being on fire) is no more, you should immediately go and take that *amânah* from that person. If you do not go and take it, you will have to pay compensation in the event of it disappearing. Similarly, if at the time of your death, none of your house folk are present, it will be permissible to give it to your neighbour.
7. If a person gives you gold or silver coins to be kept as an *amânah*, it will be *wâjib* on you to safeguard those very gold or silver coins. You cannot mix them with your gold or silver coins nor can you spend them. You should not think that all gold or silver coins are the same and therefore you will use them and when he asks you for them you will give him your own. This is not permissible. If the person permits you to use them, it will be permissible. However, the rule with regard to this is that if you keep those very coins aside, it will be regarded as an *amânah*. If they disappear, you will not have to pay any compensation. But if you seek his permission and use them, it will now be regarded as a debt and not an *amânah*. You will therefore **have** to pay him irrespective of whether they disappear or not. After using his coins, you kept aside the same amount in his name (with the intention that it is his). It will still **not** be regarded as an *amânah*. They will be regarded as your coins. If they are stolen, your coins will be considered to be stolen and you will still have to pay him. In short, once you use his coins, it will be regarded as your responsibility as long as you do not repay him.
8. A person kept R100 as an *amânah* with you. You sought his permission to use R50 and spent it. R50 will be regarded as a debt on your shoulders and R50 will be regarded as an *amânah*. Later when you obtain R50, do not mix it with his R50 which you kept as an *amânah*. If you mix it, the entire amount (R100) will not be regarded as an *amânah* and you will be responsible for the entire R100. If this amount disappears, you will have to repay the entire R100. This is because by mixing the money of *amânah* with your own, the entire amount becomes a debt and you will **have** to repay the entire amount irrespective of whether it disappears or not.
9. You sought the person's permission and mixed his R100 with your R100. The entire amount will be regarded as a partnership. If it is stolen, both the amounts will be considered to be stolen and there is no need for any compensation. If part of the money is stolen and part is left behind, then from the money which has been stolen, half will be considered to be yours and half his. If one person had given R100 and the other R200, then the amount that is stolen will be calculated accordingly, e.g. if R12 is stolen, R4 of the person who gave R100 will be considered to be stolen and R8 of the person who gave R200. This rule will only apply if it was mixed with his permission.

If you mix it without his permission, the rule that has been mentioned previously will apply. That is, by mixing the money of *amânah* with your money without the owner's permission, that *amânah* becomes a debt. That money no longer remains an *amânah*. Whatever money from there disappears will be regarded as yours and you will **have** to repay him.

10. A person kept a goat or cow as an *amânah* with you. It is not permissible for you to drink its milk or benefit from it in any other way. However, it will be permissible for you to do so if you obtain his permission. Whatever milk you drink without permission will have to be paid for.
11. A person kept clothing, jewellery, a bed, etc. as an *amânah*. You cannot use these items without permission. If you use these items without permission and while using them, the clothing gets torn or stolen, or the jewellery or bed breaks or gets stolen, then in all these cases you will have to pay compensation. However, if you repent from this action and keep these items away safely and thereafter they disappear, you will not have to pay any compensation.
12. You removed the clothing which was given to you as an *amânah* from the cupboard with the intention that you will wear it in the evening for a particular occasion. However, before you could wear it, it got stolen. You will still have to pay compensation.
13. The cow or goat which was given to you as an *amânah* fell ill. You gave it medication. Because of this medication it died. You will have to pay compensation. If it dies without your giving it any medication, you will not have to pay any compensation.
14. A person gave you some money. You kept it in your wallet or cash pocket. However, this money did not go into your wallet or cash pocket. Instead, it fell down but you were under the assumption that it is in your wallet or cash pocket. You will not have to pay any compensation.
15. When a person asks for his *amânah*, it is *wâjib* to hand it over to him immediately. It is not permissible to delay without any valid excuse. A person asks you for his *amânah*. You reply that you are busy now and that he must take it from you tomorrow. The person agrees - there is no harm in this. If the person is not happy about taking it tomorrow and goes away angrily, that item will no longer be regarded as an *amânah*. If it disappears, you will have to pay compensation.
16. A person sent someone to collect his *amânah*. You have the right of refusing to hand it over to this person with the message that the person must come himself and that you will not give it to anyone else. If you hand it over to this messenger thinking him to be honest and later the owner says that he did not send him, the owner can demand the item from you. You can take the item back from that person. If the item is no longer in his possession, you cannot demand the money for it from him but the owner can demand it from you.

***'Âriyah* or Borrowed items**

1. You borrowed clothing, jewellery, a bed, utensils, etc. from someone for a few days and told them that you will return them once your need for them is over. The rule with regard to this is the same as that of an *amânah*. It will be *wâjib* on you to safeguard these items. If such borrowed items disappear despite your taking all the precautions to safeguard them, then that person cannot demand any compensation from you. In fact, even if you had told that person that if it gets lost you will compensate him, it is not permissible for him to take any compensation. But if you did not safeguard it and it therefore got lost, you will have to pay compensation for it. Furthermore, the owner has the right to take back his item whenever he wishes. It is not permissible for you to refuse to return it to him. If you refuse to hand it over to him despite his asking you to do so and thereafter it gets lost, you will have to pay compensation.
2. If the owner permitted you to utilise the item in a particular manner, you will have to utilise it in that very manner. You cannot use it in any manner contrary to that which he permitted. If you use it in a contrary manner and it gets lost, you will have to pay compensation. For example, a woman lent you her scarf in order to cover your head. Instead, you spread it out on the ground and lied down on it. On account of this it became damaged. She lent you her couch and so many people sat on it that it broke. She lent you a glass utensil and you placed it over the fire and it therefore broke. Alternatively, you used any other item contrary to its normal manner of usage. In all such cases you will have to pay compensation. Similarly, if you borrow an item and have this evil intention in your heart that you will not return it but keep it for yourself, you will have to pay compensation if it disappears.
3. You borrowed an item for a specific number of days. It will be necessary to return it on the expiry of that period. If you do not return it within the specified number of days and it gets lost, you will have to pay compensation.
4. If the owner lent an item and clearly stated that you can use it yourself and also give it to others to utilise, then you have the right to lend it to others. Similarly, if the owner did not clearly state this but your relationship with him is such that you have full conviction that others are permitted to utilise it as well, then the above rule will also apply. If the owner clearly prohibited you from lending it to others or allowing others to utilise it, then under no circumstances will it be permissible for you to give it to others.
If you borrowed an item telling the owner that you will use it and he did not prohibit you from giving it to others nor did he clearly permit you to do so, then check the nature of the item. If it is such that the manner of utilising it is the same and everyone utilises it in the same manner without there being any difference whatsoever, it will be permissible for you to use it and to allow others as well. If the item is such that it is not utilised in the same manner - some people use it in the proper manner while others mishandle it, then it will not be permissible for you to allow others to utilise it.
Similarly, if you borrowed an item telling the owner that a certain relative or friend will use it and the owner did not mention anything about you using it yourself or not using it, then the same rule will apply here as well. That is, if the manner of utilising it is the same, it will be permissible for you to use it. If not, it will not be permissible for you to use it. Only that person in whose name you borrowed it will be permitted to use it.
If you borrowed an item without informing the owner as to who is going to utilise it and the owner did not specify anyone as well, then the rule is that if the manner of utilising it is the same, it will be permissible for you to utilise it and give it to others as well. But if the manner of utilising it is not the same and you already commenced utilising it, it will not be permissible for you to give it to others. If you did not commence utilising it and gave it to someone else, it will not be permissible for you to utilise it. Understand this well.
5. It is not permissible for the parents and others to lend items that belong to their immature children. If they lend it out and it gets lost, they will have to pay compensation. Similarly, if an immature child lends his item on his own accord, it will not be permissible to take it.
6. You borrowed an item from a person. Thereafter, the owner passed away. Once he passes away, it does not become the possession of the borrower. It will therefore not be permissible for you to use it. Similarly, if the borrower passes away, it will not be permissible for his inheritors to use it in any way.

***HIBA* or GIFTS**

1. You gave an item to a person and he accepted it. Alternatively, he did not accept it verbally, instead, you placed it in his hand and he took it. That item will now be his and it no longer belongs to you. In the *Sharî'ah* this is known as *hiba* - a gift or present. There are several conditions for this. One is that you have to hand over the item to the person and he has to take possession of it. If you tell him that you are giving him this item and he says that he is accepting it but you have not handed it over to him as yet, then this giving of yours is not correct. The item will still be considered to be under your ownership. However, if he takes possession of it he will become its owner.
2. You placed the item in front of him in such a manner that if he wishes he can take it, and you say to him: "Here, take this." By placing the item in such a way, he will also become its owner. It will be regarded as if he picked it up and took possession of it.
3. You gave a person clothing that is kept in a locked trunk but did not give him the keys to the trunk. This will not be regarded as taking possession of the item. Once you hand over the keys, possession will take place and he will become the owner of the clothing.
4. There is oil or any other substance in a bottle. You gave the bottle to a person but did not give him the oil. This giving will not be correct. Even if he takes possession of it he will not become its owner. Only when you take out your oil from it will he become its owner. If you give the oil but not the bottle and the person takes the bottle with the oil and tells you that he will empty the oil out and then return the bottle to you, then giving the oil in this manner will be correct. Once he takes possession of it he will become its owner. In short, if you wish to give a bottle, utensil, etc. it is a prerequisite to empty the utensil first. It is not permissible to give it without first emptying it. Similarly, if anyone gives a house, he must remove all his belongings and he himself must come out of it and then hand it over.
5. If you wish to give a person a portion of a certain item (i.e. half, quarter, one third or whatever the case maybe), first check the nature of the item. Will it be of any use after being divided or not? If it will not be of any use after dividing it, it will be permissible to give it. Such items are: a grinding mill that if it is split in half, it will not be of any use, a bench, a bed, a utensil, a pitcher, a bowl, a tumbler, a trunk, an animal, etc. Once the person takes possession of such items he will become owner of that portion which you have given to him and the whole item will come under a partnership between both of you.
If the item is such that if it is divided it can still be of use, then it is not permissible to give it without dividing it. Such items are: a plot of land, a big house, a roll of material, firewood, dry groceries, milk, yoghurt, etc.
You tell a person: "I am giving you half the *ghee* that is in this container." He replies: "I accept it." This giving will not be correct. In fact, even if he takes possession of the container he will not become the owner of that *ghee*. All the *ghee* still belongs to you. However, if you thereafter separate half the *ghee* and hand it over to him, he will become its owner.
6. Two persons purchased a length of material, a house or a farm and each one paid half the money for it. As long as they do not divide it, it is not permissible for any one of them to give his share away to anyone.
7. You gave R10 to two persons and told them to take half each. This is not correct. Instead, you should divide both in half and then give it to them. However, if both of them are poor, it is not necessary to divide it. If you give one cent to two persons, this will be correct.
8. A goat or cow is pregnant. It is not permissible to give the young of the goat or cow to anyone before it can be born. In fact, even if the person takes possession of it after it is born, he will not become its owner. If you wish to give it, you must give it again after it is born.
9. A person gives you a goat and tells you that he is not giving you the kid that is in its stomach and that it belongs to him. The goat and the kid now belong to you and the person does not have the right to take the kid away.
10. A certain item of yours is kept with someone as an *amânah*. You gave that very item to that very person. In such a case that person will become its owner by merely stating that he has accepted it. It is not necessary for him to go and take possession of it again because it is already in his possession.
11. If an immature boy or girl give their possession to someone, this will not be correct. It is also not permissible to take anything that they give. Remember this *mas'ala* well because many people are neglectful in this regard.

Giving to children

1. When anything is given to a child on the occasion of his circumcision or any other such occasion, the purpose and object is not to give the child but to his parents. All those gifts are therefore not the possession of the child. Instead, the parents are its owners and they can do whatever they wish with those gifts.

However, if a person gives an item specifically for the child, he will be its owner. If the child has reached an age of understanding, it is sufficient for him to take possession of the item himself. Once he takes possession of it, he will be its owner. If the child does not take possession of it or is incapable of doing so, then by the father taking possession of it, the child will become its owner. If the father is not present, the child will become its owner by the grandfather taking possession of it. If the father and grandfather are not present, the guardian of the child should take possession of it. If the mother or grandmother take possession of the item despite the father or grandfather being present, it will not be considered.

2. If the father or the grandfather (in the absence of the father) wish to give the child or grandchild a gift, it is sufficient for them to say: "I have given this to the child." In the absence of the father or grandfather, if the mother or brother wish to give a gift to the child and this child is also under their care, then by their saying the above words, the child will become its owner. It is not necessary for anyone to take possession of the item.

3. When wishing to give anything to your children, ensure that you give it equally among your children. The son and the daughter should be given equally. If you give one of your children more than the others, there is no harm in this. However, you should not have the intention of causing harm to the one whom you gave less. If this is your intention, it will not be permissible to give him less.

4. Anything that belongs to an immature child should only be utilised for him. It is not permissible for anyone to utilise it for their personal purposes. Even the parents should not utilise it for their personal purposes nor for any of the other children.

5. If an item is given outwardly to the child but the actual purpose was to give it to the parents, but the person gave it in the name of the child because he considered the gift to be insignificant, then that item will be considered to be under the ownership of the parents. They can utilise it as they wish. Furthermore, one should see who has given the gift. If the gift was given by the wife's relatives, it will belong to the wife. If it was given by the husband's relatives, it will belong to the husband.

6. You sewed a set of clothing for your immature child. That child will now be its owner. You made a set of jewellery for your immature daughter. She will now be its owner. It will not be permissible to give that clothing or jewellery to any other boy or girl. It should be given to the one for whom it was made. However, if at the time of making it, you clearly stated that this item belongs to you and that you are merely loaning it to this child, the item will belong to the person who made it (or got it made). It is the habit of many elder sisters and also mothers to borrow a scarf and other items from their immature sisters or daughters. It should be noted that it is not permissible to borrow such items even for a little while.

7. Just as an immature child cannot give any of his possessions to anyone, in the same way the father cannot give any of the possessions of his immature child to anyone. If the parents give any of the possessions of the child to anyone or lend it to anyone, it will not be permissible to accept it. However, if the parents have a severe need for it on account of poverty and cannot obtain it from anywhere else, then at such a time of need and desperation it will be permissible for them to take an item that belongs to the child.

8. It is not correct for the parents to loan the wealth of the child to anyone. In fact, it is not correct for the parents themselves to borrow the wealth of the child. Remember this well.

Taking back something that has been given

1. It is a major sin to take back something that you have given. If a person takes back something that he has given and the person gives it back willingly, then the person who had originally given the item will once again become its owner. However, there are certain things which the person has no right to take back, e.g. you gave a goat to a person. This person fed that goat so well that it became fat and healthy. In such a case you do not have the right to take it back. Alternatively, you gave a plot of land to a person. He constructed a house on that plot or turned it into an orchard. In such a case you do not have the right to take it back. Alternatively, you gave a length of material to a person. He sewed a garment out of it, dyed it or had it washed. You do not have the right to take it back.

2. You gave a goat to a person. After some time it gave birth to kids. You can take the goat back but you do not have the right to take the kids.

3. If the person who gives an item or the person who receives it dies after the item was given, the right to take it back no longer remains.

4. A person gave you something. You also gave her something in return for this and said to her: "Sister, take this in return for the item that you gave me." After giving this item in exchange, you do not have the right to take it back. However, if you did not tell her that you are giving this in exchange for what she gave you, you have the right to take back your item and she also has the right to take back the item that she gave you.

5. The husband gave something to his wife or vice versa. They do not have the right to take back whatever they give. Similarly, if a person gives something to a relative with whom marriage is *harâm* forever and this is a blood relation, such as brother and sister or nephew and niece, they do not have the right to take back whatever they give. If the relative is such that marriage is not *harâm* with him or her, such as one's cousin, then one has the right to take back whatever one gives. Similarly, if marriage is *harâm* but the relationship is not a blood relationship, instead it is a relationship based on breast-feeding or some other relationship such as foster brothers or sisters or son-in-law, mother-in-law, father-in-law, etc., then in all these cases one has the right to take back whatever one gives.

6. All the cases wherein we have mentioned that one has the right to take back what one gives, means that he will only have the right to take it back if the person is also willing to give it back, as mentioned in the beginning. However, there is also a sin in doing this. If the person is not willing to give it back and does not give it back, one does not have the right to take the item forcefully without first obtaining a ruling from a judge in his favour. If he takes it forcefully without obtaining a ruling from a judge, he will not become its owner.

7. Most of the rules that have been mentioned with regard to the giving of gifts also apply to giving in the path of Allawh, e.g. an item will not go into the ownership of a poor person without the latter taking possession of it. The item which has the prerequisite that it has to be divided before it can be given, this prerequisite will also apply here. The item which has to be emptied before it can be given will also have to be emptied in this case.

However, there are two differences. One is that when you give something you have the right to take it back if the person is willing to do so. However, when you give something in the path of Allawh you do not have the right to take it back. The second difference is that if you give a certain amount of money to two poor persons and tell them to share it between themselves, it will be permissible to do so. However, when giving a gift to someone, you cannot ask them to divide the money.

8. You were going to give R10 to a poor person but you mistakenly gave him a R20 note. You do not have the right to take it back.

Renting and hiring

1. Once you have taken a house on rent on a monthly basis and took possession of it, you will have to pay the rent on the expiry of the month. This is irrespective of whether you lived in it or whether it remained empty. In both cases it is *wâjib* on you to pay the rent.

2. A tailor sewed a garment for you, a dyer dyed it for you or the washerman washed it for you. After carrying out this work, he brought it to you. He has the right of refusing to hand over the garment to you until you pay him for the job that he has carried out. It is not permissible for you to take it forcefully without having paid him.

If you asked a labourer to carry a sack of grain for you, he cannot hold back this grain until you pay him for his effort. This is because by his bringing the grain for you, no changes took place in the grain. As opposed to the above-mentioned examples wherein a change took place in the fabric or garment.

3. A person made a condition that you alone should sew this garment, you alone should dye it or you alone should wash it. In such a case it is not permissible to give it to anyone else to do any of the above tasks. But if he did not make this condition, the work could be given to anyone else.

Improper leasing or hiring out

1. The following methods of hiring out are regarded as *ijârah fâsidah* (improper leasing):

(a) At the time of renting a house, the period was not specified as to how long the house will be rented.

(b) The rental was not specified. The person merely occupied the house and began living in it.

(c) The tenant made this condition that he will pay the costs for whatever breaks in the house.

(d) The landlord rented the house on the condition that whatever breaks in the house will have to be repaired by the tenant and that the repairs that he will undertake will actually be his method of payment of the rental. But if the landlord says: "You live in this house and undertake whatever repairs are necessary. There is no rental to be paid." In such a case this is an *aariyah* (a loan). This is permissible.

2. A person rented a house saying that he will pay R500 monthly. This hiring out will only be valid for one month. At the expiry of one month, the landlord has the right to evict him. If the tenant stays for another month, this hiring out will be valid for one additional month. In this way, a new lease will continue each month. However, if the tenant specified a certain period of time by saying that he will be renting this house for six months or four months (or whatever the case may be), then the leasing will be valid for whatever period he specified. The landlord cannot evict him before the expiry of this period.

3. You asked a person to grind wheat for you and told him to take a certain amount (e.g. half a kilo) of its flour as payment. Alternatively, you asked someone to harvest the crops and told him to take a certain amount of grain from there as payment for harvesting. All this is *fâsid*.

4. The rule with regard to *ijârah fâsidah* is that whatever had been agreed upon will not be given. Instead, he will be given whatever payment is normally made for a particular job. If it is a house, the tenant will have to pay the normal rental. However, if the normal payment or the normal rental is more than what had been agreed upon, then the normal payment or rental will not be given. Instead, he will be paid that which was agreed upon. In short, he will be entitled to receive the amount which is less.

5. The hiring of singers, dancers, tricksters and all other types of frivolities is not valid. All this is absolutely *bâṭil*. Therefore, no payment will be given for this.

6. A *ḥâfiẓ* was employed in order to stand over a grave for a certain number of days and recite the Quran and send the rewards to the deceased. This is not valid. The *ḥâfiẓ* will not receive any reward nor the deceased. Furthermore, he is not entitled to receive any payment for this.

7. A person hired a book in order to read it. This hiring out is not valid.

8. The custom of hiring a bull, male goat or male buffalo in order to enable your cow, female goat or female buffalo to fall pregnant is absolutely *ḥarâm*.

9. It is not permissible to hire a cow, goat or buffalo in order to obtain its milk.

10. It is not permissible to give your fowls or goats to a person asking him to take care of them and thereafter if they give birth, half the young will be for you and the other half for him. This is not permissible.

11. It is not permissible to hire chandeliers, etc. merely to adorn and decorate the house. Even if one hires them, the person who hired them out is not entitled to receive any rental for them. However, it is permissible to rent a chandelier if it is for the purpose of illuminating the house (and not for mere adornment).

12. A person hired a rickshaw (car or any other vehicle). It is not permissible to load such a vehicle beyond its capacity or beyond the normal way of loading. Similarly, it is not permissible for more than the normal number of persons to sit in a palanquin without obtaining the permission of the palanquin-carrier.

13. A person lost an item of his. He announced: "Whoever can show me where this item is, I will give him R10." If anyone shows him the place where it is, he will not be entitled to receive the money because this *ijârah* is not valid. However, if the person asked a particular person that if you can show me where it is, I will give you R10, then the latter will **not** receive any money if he showed it to him while he (the latter) was sitting or standing in that very place. However, if he took a few steps and showed him where the item is, he will receive whatever he was promised.

Taking of compensations

1. A dyer, washerman or tailor was given an item in order to carry out his respective job. The item which is given to him is regarded as an *amânah*. If it is stolen, lost or destroyed unintentionally despite his taking all the precautions; it is **not** permissible to take any compensation from him. However, if he washed the cloth in such a way that it got torn, or placed an expensive silk garment in the cauldron in such a way that it got damaged; it will be permissible to ask him for a compensation. Similarly, it is permissible to take compensation for a garment which he may have exchanged (with another garment). If he loses a garment and says that he does not know where it has disappeared to or what has happened to it, it will be permissible to ask him for compensation. But if he says that a burglary took place and it got stolen, it will not be permissible to ask for any compensation.

2. You hired a labourer and asked him to deliver some oil, *ghee*, etc. to your house. On the way, it fell down. It is permissible to ask him for compensation.

3. As for the person who is not hired for that particular job, instead he is your employee, domestic servant or a person who has been hired for a day or a few days, if he drops anything, it will not be permissible for you to take any compensation from him. However, if he intentionally causes any damage, it will be permissible to ask him for compensation.

4. A person has been employed to tend to a child. Through his negligence, the child's jewellery or any other item disappeared. It is not permissible to take any compensation from him.

Annulment of a rental contract

1. A person took a house on rent. However, it leaks profusely, a certain portion of it collapsed or any other fault became apparent which makes it difficult to live in. In such cases, it is permissible to annul the rental contract. And if the house becomes absolutely dilapidated and uninhabitable, the rental contract will be annulled on its own. There is no need for you to request an annulment nor is it necessary to obtain the consent and agreement of the landlord.

2. If the landlord or the tenant passes away, the rental contract becomes annulled.

3. If a certain reason crops up whereby one is forced to annul the contract, it will be permissible to annul it. For example, you hired a vehicle in order to travel to a certain place. Thereafter, you changed your mind and decided not to embark on such a journey. In such a case it is permissible to annul the contract.

4. The custom of paying a deposit when hiring a vehicle and thereafter paying the balance when you embark on the journey, and forfeiting the deposit when you decide not to embark on the journey is not permissible. The person who takes the deposit has to return it in the event of the customer not embarking on the journey.

Taking an item without permission

1. It is a major sin to take an item which belongs to a person forcefully or in his absence. Some women take items that belong to their husbands or other relatives without permission. This is also not permissible. If you take an item without permission and you still have it in your possession, you will have to return that very item. However, if you have already used that item then the rule is that if the same item could be purchased from the bazaar, it will be *wâjib* on you to purchase it and replace it. Such items are: grain, *ghee*, oil, money, etc. If the item is such that its exact replica cannot be obtained, then you will have to give money equal to the value of that item. Such items are: fowls, goats, guavas, oranges, pears, etc.

2. One of the legs of the bed broke or its strips or joints broke. Alternatively, you took an item and it got damaged or broken. You will have to pay for the damage caused.

3. You took a certain amount of money without permission and thereafter began a certain business with it. It is not permissible for you to take whatever profits you make with that money. You will have to return the original money to the owner and the profits will have to be given to the poor.

4. You tore someone's clothing. If very little got torn, you will have to pay compensation according to the damage. If you tear it in such a way that it cannot be used for the purpose for which it was made, that clothing will be given to you and you will have to pay for it entirely. For example, a scarf was torn in such a way that it can no longer be used as a scarf. Instead, small blouses can be made with it. In such a case, keep that scarf and pay for the entire cost of it to the owner.

5. You took someone's gem-stone and had it set in a ring. You will now have to pay for that stone. It is not *wâjib* on you to break the ring, remove the stone, and return it to the owner.

6. A person took a cloth and had it dyed. The owner of the cloth has the choice to take the dyed cloth and pay whatever increase took place in the price of the cloth. Alternatively, the owner can leave the cloth with the person and ask him to pay for it.

7. A person takes a certain item without permission, loses it, pays compensation for it, and thereafter finds it. He will have to check whether the value of the item is according to the compensation that the owner had asked for. If it is the same, he does not have to return the item. It will now belong to him. If the compensation paid was less than what the owner had asked for, then the owner has the right to take back his item and return the compensation.

8. Someone's goat or cow came into your yard. It is *ḥarâm* for you to milk it. If you take any milk, you will have to pay for it.
9. It is not permissible to take the following items without permission: needles, cotton, a scrap of material, etc. It is *wâjib* to pay for whatever you take if it gets lost or consumed. Alternatively, inform the person that you have taken a certain item and that he should forgive you. If you do not do so, you will have to pay on the day of judgement.
10. Your husband brought a length of material for himself. At the time of cutting the material, you saved a certain length and kept it for yourself without informing him. This is also not permissible. Whatever you want, ask for it. If he does not give it to you, do not take it.

Partnerships

1. A person passed away and left behind some wealth. All his wealth will fall under the partnership of **all** his rightful inheritors. As long as permission is not obtained from all the inheritors, no one can take it for his personal purposes. If anyone takes it and uses it, he will be sinning.
2. Two women got together and purchased a utensil. This utensil will now be under their joint partnership. One of the women cannot use it or sell it without the permission of the other.
3. Each of two women contributed a certain amount of money and purchased guavas, pears, berries, jambolana, cucumbers, melons, etc. under a joint partnership. When the items came from the market, one of the women was not present. In such a case, do not divide the items taking your share and leaving her share one side thinking that when she comes she will take her share. As long as both of them are not present, it is not permissible to divide the shares. If you divide the shares and eat your share before she can arrive, you will be committing a major sin.
However, if wheat or any other grain was purchased under a joint partnership and you divided it, took your share and gave hers to her when she arrived, this is permissible. However, in such a case, if any theft takes place in the share of the other wife **before** her share could be given to her, then this would be regarded as a loss of **both** the women and she (the woman whose share got stolen or disappeared in any other way) will become a partner in her (the women whose share was not stolen) share.
4. Two persons invested R100 each and commenced with a business and agreed that whatever profits they make will be divided equally between them. This is valid. If they agree that one person will receive two thirds of the profits and the other will receive one third, it is also valid. This is irrespective of whether both of them invested the same amount of money or one invested more and the other less.
5. These two persons hadn't purchased the goods as yet and the money got stolen. Alternatively, both their money was still kept separately and the money of one of them got stolen. In such a case the partnership will be annulled. They must become partners again and **then** commence with their business.
6. Two persons entered into a partnership and one of them said: "Take this R100 of mine, add R100 from your side and **you** start selling clothes. We will divide the profits between us." One of them purchased some clothes (with his own money). Thereafter, R100 of the other person (the one who did not purchase the clothes) got stolen. In such a case, both of them will be partners in whatever clothes were purchased and the other person (the one whose money got stolen) can take money from him equal to the value of half the clothes.
7. When embarking on a business venture, one of them made the condition that whatever profits we make, R10 or R15 will be mine and the balance will be yours. This is not permissible.
8. The goods that were for sale got stolen. Both of them will have to bear the loss. It cannot happen that all the losses are borne by one person. If they make an agreement that whatever losses we encounter, I will bear them and whatever profits we make we will share it between us, this is not permissible.
9. Once a partnership has been pronounced to be prohibited or invalid, then when they share the profits, all their previous agreements will not be taken into consideration. Instead, if both of them made an equal investment, they will receive equal profits. If the investment was not the same, the profits will be shared according to the percentage invested by each person irrespective of what agreement may have been made. Agreements are only taken into consideration when the partnership is valid and is not allowed to become prohibited.
10. Two women entered into a partnership on the basis that whatever sewing we get, we will do it together and whatever money we receive for the sewing, we will share it between ourselves. This partnership is valid. If they make an agreement that we will do the sewing together but the money that we receive, I will take two thirds and you must take one third, it will still be valid. But if they agree that one will receive R10 or R20, and the other will receive the balance, this is not permissible.
11. One of these two women accepted a length of material which had to be sewn into a garment. The other woman cannot say: "Why did you take this job? Since you have taken it, **you** will have to sew it." Instead, the responsibility of sewing the garment is now *wajib* on both of them. If one of them does not sew, the other one will have to sew it. Alternatively, both of them can sew it together. In short, they cannot refuse to sew it.
12. The customer who had given the job of sewing came to collect her garment. When she came to collect it, the woman who had accepted the job was not present. Instead, the other partner was present. The customer has the right to ask for the garment from this partner as well. The latter cannot say that she has nothing to do with it and that she must collect it from the person whom she had given it to.
13. In the same way, both partners have the right to ask for the money for carrying out the job. The customer cannot say that she will not give it to you and that she will only pay the person to whom she had given the job. When both of them are working under a partnership, both of them have the right to ask for the money. The customer will be fulfilling her duty by paying any one of them.
14. Two women entered into a partnership that they will go together into the jungle and bring firewood. This partnership is not valid. The firewood belongs to the one who picks it up. There is no joint ownership in this.
15. One woman said to another: "Keep these eggs under your hen. Whatever chicks are born, we will share them equally." This is not permissible.

Distributing items that are under a partnership

1. Two persons got together and purchased wheat from the market. At the time of dividing this wheat, it is not necessary for both of them to be present. Even if one of them is not present, it is permissible for the other person to have it weighed properly, take her share, and keep the other share aside for her partner. Once the wheat has been divided, it is permissible for the person who was present to do whatever she wishes with her own share - she can eat it, consume it in any other way, give it to someone, etc. All this is permissible. The same rule will apply to *ghee*, oil, eggs, etc. In short, items which do not have any difference and are all the same can be purchased and divided in the absence of any one of the partners. However, if the second person has not taken her share as yet and it disappears or is destroyed in some way or the other, then this loss will be regarded as a loss of both the partners - as explained in the chapter on partnerships.
As for those items in which there is a difference, such as guavas, pears, etc. then as long as both partners are not present, it will not be permissible to divide the shares.
2. Two girls got together and purchased some mangoes, guavas, etc. One of them was not present at that time. It is not permissible for the other girl to eat any of this fruit. When the other girl comes, the fruit will be divided and only then can she eat it. If she does not wait for her and commences eating before it can be divided, she will be committing a sin.
3. Two persons got together and purchased roasted gram seeds. It will not be permissible for them to divide this by mere estimation. They will have to weigh it properly and divide it equally. If there is any difference in the weight, it will be regarded as interest.

Mortgages

1. You took a loan of R10 from someone and in order for him to trust you, you kept one of your possessions with him informing him that if you do not trust me, keep this item with you. Once I repay you the R10, I will take my item back. This is permissible. This is known as mortgaging or pawning. However, under no circumstances is it permissible to pay any interest as is in vogue among the merchants and bankers whereby they charge an interest for mortgaging. It is *ḥarâm* to pay or to accept interest.
2. Once you have mortgaged an item, you do not have the right to ask for it or take it until you have fulfilled your debt.

3. If any one mortgages an item with you, it is not permissible for you to utilise it or take any benefit from it whatsoever, e.g. it is not permissible for you to eat any fruit from the orchard that has been mortgaged, to eat the grain from such a land, to use such money or to live in such a house.
4. If a person has mortgaged a goat or cow, the milk and young ones will belong to the owner. It is not permissible for you to use any of this for your personal purposes. You will have to sell the milk and include the money with the mortgage. Once the person fulfils his debt, you will have to return the mortgaged item together with the money you receive for the milk, and you can deduct the money for whatever it cost you to feed the animal.
5. Once you have repaid part of your debt, you still cannot take back your mortgaged item. Only when you settle your debt in full will you receive your mortgaged item.
6. You took a loan for R10 and mortgaged an item which cost R10 or more. While that item was under his possession, it got lost or disappeared. In such a case, he has no right to demand his money from you nor do you have any right to demand any money for your item which he lost. You have lost your item and he has lost his money. However, if your item was worth R5 and it got lost or disappeared, you will only have to repay R5 and the balance R5 will be deducted.

***Wasîyyah* or Bequests**

1. A person's saying that a certain amount of money or wealth will go to a certain person or for a certain cause after his death is known as *wasîyyah*. This is irrespective of whether he said this while he was enjoying good health or while he was ill, and irrespective of whether he passes away as a result of this sickness or he recovers from it. The rule with regard to the wealth which he gives with his own hands or forgives the debts that he is being owed is that if he gives this while he is enjoying good health or he recovers from the sickness in which he gave this, it is permissible for him to do this and this is valid. As for the sickness in which he passes away, this will be regarded as a *wasîyyah* - the rules regarding which will be mentioned later.
2. If a person has salâts to be fulfilled, fasts to be kept, zakâh to be paid, *kaffârah* to be paid for certain oaths, missed fasts, etc., and he also has sufficient wealth to fulfil all these, then at the time of death it is necessary and *wâjib* upon him to make a *wasîyyah* in this regard. Similarly, if a person has debts to be fulfilled or an *amânah* has been kept with him, it becomes *wâjib* upon him to make a *wasîyyah* in this regard. If he does not make a *wasîyyah*, he will be sinning.
If such a person has poor relatives who cannot inherit from his wealth according to the *Sharî'ah* and this person has a lot of wealth and possessions, it is *mustahab* for him to make a *wasîyyah* in favour of these poor relatives. As for all other persons, he has the choice of either making a *wasîyyah* in their favour or not making.
3. When a person passes away, all the expenses for his *ghusl*, *kafan*, burial, etc. will be paid from his estate. Thereafter, all his debts will be paid. If the entire estate of the deceased is exhausted in paying off his debts, it is still necessary to pay off all the debts and the inheritors will not receive anything. Therefore, his *wasîyyah* of fulfilling his debts will **have** to be followed. Even if all his money is exhausted in fulfilling his *wasîyyah* of debts, it will have to be followed. In fact, even if he does not make any *wasîyyah* with regard to his debts, they will still have to be paid off first.
Apart from debts, the person can only make a *wasîyyah* for one third of his entire estate. In other words, if his *wasîyyah* can be fulfilled from one third of his entire estate, it will have to be fulfilled and it will not be *wâjib* on the inheritors to use more than one third in order to fulfil his *wasîyyah*. For example, after paying for his *kafan*, burial and debts, there remained R300 and R100 (which is one third of R300) was sufficient to fulfil all his *wasîyyahs*. In such a case, his *wasîyyah* will be fulfilled.
If the person's *wasîyyah* is more than one third of his estate (in this case, more than R100), the inheritors will only have to fulfil the *wasîyyahs* until they pay off R100 and the balance of the *wasîyyahs* will not be paid. However, if all the inheritors happily agree to forgo their shares and rather have his *wasîyyah* fulfilled, then it will be permissible to use more than one third in order to fulfil his *wasîyyah*. It should be remembered that the permission of immature inheritors is not considered. Even if they agree, their share cannot be used to fulfil the *wasiyyah*.
4. It is not permissible to make *wasîyyah* in favour of the persons who are going to receive a share of the inheritance, e.g. one's parents, husband, wife, son, etc. It is permissible to make *wasîyyah* in favour of those relatives who are not entitled to receive any inheritance and also those persons who are not relatives whatsoever. However, the person cannot make *wasîyyah* for more than one third of his estate.
If a person makes a *wasîyyah* in favour of one of his inheritors to the effect that a certain person will receive a certain item of mine after my death or a certain amount of money, such a person will have no right whatsoever to receive that item or money. However, if all the other inheritors happily agree to give him, it will be permissible for him to receive it.
If a person makes *wasîyyah* for more than one third, the same rule as above will apply. That is, if all the inheritors happily agree to give more than one third, it will be permissible for him to receive it. If not, he will only receive one third.
It should be remembered that under no circumstances can the permission of immature inheritors be taken into consideration. Remember this rule in all situations and circumstances.
5. Although a person is entitled to make a *wasîyyah* for one third of his estate, it is preferable **not** to make it for the full one third. Instead, it should be made for a lesser percentage. In fact, if a person is not very rich, it will be preferable for him **not** to make a *wasîyyah* at all. Instead, he should leave his wealth for his inheritors so that they may lead a life of comfort. This is because one is also rewarded for leaving his inheritors in a state where they can lead a life of comfort and ease. However, if it is a necessary *wasîyyah*, such as his missed salaats, fasts, *fidyah*, etc. then he will have to make a *wasîyyah*, if not, he will be sinning.
6. A person says: "After my death, give R100 in charity." After paying for his burial arrangements and his debts, check how much wealth is left over. If there is R300 or more, R100 will have to be given in charity. If it is less than R300, it will only be *wâjib* to give one third of whatever money is left over. But if all the inheritors happily agree to give the full amount without anyone of them being coerced into agreeing, it will be permissible.
7. If a person has no inheritors, it is permissible for him to make *wasîyyah* for his entire estate. If he only has his wife as his inheritor, he can make a *wasîyyah* in her favour for three quarters of his estate. Similarly, if a woman only has her husband as her inheritor, she can make a *wasîyyah* in his favour for half her estate.
8. The *wasîyyah* of an immature child is not valid.
9. A person makes the following *wasîyyah*: "A certain person must perform my *janâzah salât*, I must be buried in a certain town, in a certain graveyard, next to a certain person, my *kafan* must be of a certain cloth, my grave must be constructed of bricks, a dome must be constructed over my grave, and a *hâfiz* must sit at my grave and continue reciting the Quran so that I may receive the rewards." It is not necessary to fulfil such a *wasîyyah*. In fact, it is not permissible to fulfil the last three *wasîyyahs*. The person who fulfils them will be committing a sin.
10. If a person makes a *wasîyyah* and thereafter revokes it, i.e. he says that he does not wish it to be fulfilled anymore and that it should not be taken into consideration, then in such a case this *wasîyyah* will be invalid.
11. Just as it is not permissible to make a *wasîyyah* for more than one third of one's estate, similarly, it is not permissible for one to spend more than one third of one's wealth while one is in his *maradul maut*. However, he can spend his wealth for his basic necessities, his food and drink, medication, etc. If a person gives more than one third, it will not be permissible to do so without the permission of the inheritors. Whatever he gives beyond one third, the inheritors have the right to take it. As for immature inheritors, even if they grant permission, it is not considered. Inheritors do not have the right to give anything without the permission of **all** the other inheritors even if it is within the one third. This rule applies when the person gave it while he was alive and the person to whom it was given also took possession of it. If he gave it but the person did not take possession of it as yet, then once the person passes away, this giving of his will be absolutely invalid. The person will not receive anything and the inheritors will have a right in all the wealth. This rule also applies to spending in the path of Allawh or in some noble cause while one is sick. In short, under no circumstance is it permissible to give more than one third.
12. When the person fell ill, a few people came to live with him with the intention of tending to him and seeing to his needs. They spent several days with him, living with him and partaking of his meals as well. If the sick person requires their services and therefore they stayed with him, there will be no harm in this. But if there is no need for them to be present, in such a case it will not be permissible for the sick person to spend more than one third in accommodating them.

If these persons who have come are his inheritors and there is no need for them to be present, it will **not** be permissible to spend even less than one third on them. That is, it is not permissible for them to eat from his wealth. However, if **all** the inheritors express their consent happily, it will be permissible.
13. When a person is in his *maraḍul maut*, he has no right to forgive anyone from paying their debts to him. If any inheritor was his debtor and he forgave him, it will **not** be considered to be forgiven. If **all** the inheritors give their consent to the waiving of an inheritor's debts (provided all of them are mature), it will be considered to be waived. If a person waives the debts of an outsider, only an amount that is within one third will be waived and the balance will not be waived. It is a custom for the wife to forgive her husband from paying the *mahr* at the time of her death. This is not valid.
14. When a woman begins to experience labour pains and she gives something to anyone or forgives her *mahr*, then the rules that apply at the time of death will also apply here. That is, if, Allawh forbid, she passes away during this labour, then whatever she gives will be regarded as a *waṣîyyah* and therefore not permissible for an inheritor. If it is an outsider, she has no right to give or forgive more than one third. However, if she delivers the child and recovers completely, this giving and forgiving will be valid.
15. Once a person passes away, his burial arrangements will be paid for with his money. From the balance, his debts will first have to be paid off. This is irrespective of whether he made a *waṣîyyah* in this regard or not - fulfilling of debts is always given precedence. The *mahr* that is owed to one's wife is also included in one's debts. If the person has no debts or there is a remainder after fulfilling the debts, we will have to see whether he made any *waṣîyyah* or not. If he made any *waṣîyyah*, it will be paid from one third. If he did not make any *waṣîyyah* or there is still a remainder, all the balance will be the right of the inheritors. One should enquire about the rightful inheritors (and their respective shares) from an *'âlim* and distribute the estate accordingly. The custom of anyone taking whatever he likes is a major sin. If a person does not pay in this world, he will have to pay in the hereafter - where the payment will be with one's good deeds. Similarly, girls should also be given their share as the *Sharî'ah* has given them a right as well.
16. It is not permissible to take the money of the deceased in order to pay for entertainment and accommodation of visitors, feeding them, or to give in charity, etc. Similarly, it is *ḥarâm* to give any dry groceries, etc. (of the deceased) to poor persons from the time the person passes away until he is buried. In doing this, no reward whatsoever reaches the deceased. In fact, it is a major sin to regard this as an act of reward. This is because all this wealth now belongs to the inheritors, to deprive them of their right and give it to someone else is similar to stealing someone else's money and giving it in charity. All the wealth should be distributed among the inheritors. Each one of them has the right to spend and give as he wishes provided it is spent in accordance with the *Sharî'ah*. When intending to give in charity, one should not even ask the permission of the inheritors as in most cases, if they grant permission it will only be done superficially because they fear embarrassment. There is no consideration for such a permission.
17. Similarly, it is not permissible to give the deceased's used clothes in charity without obtaining the consent of the inheritors. If there are any immature inheritors, it will not be permissible to give these clothes even if they grant permission. All these clothes should first be distributed among all the inheritors, thereafter, if the mature inheritors wish to give anything in charity, they may do so from that which they received. Without this distribution, these clothes should never be given in charity.

ADDENDUM TO PART FIVE

Rules concerning hair

1. It is *sunnah* to grow one's hair on the entire head till the ear lobes or slightly below them. If a person wishes to shave his head, it is *sunnah* to shave the entire head. It is also permissible to merely clip the hair. However, it is not permissible to clip all the hair and leave the front portion long, as is the fashion today. Similarly, it is also not permissible to shave a portion and leave another portion long. From this we deduce that it is not permissible to sport the babri hairstyle (or to cut the hair in the shape of a cap or to shape the front part of the hair).
2. If the hair has been lengthened considerably, it is not permissible to tie it into a tail like women.
3. It is *ḥarâm* for women to shave the head or clip the hair on the head. The Hadith has cursed such women.
4. It is *sunnah* to clip the moustache to such an extent that it is clipped to the skin. There is a difference of opinion with regard to shaving the moustache. According to some it is a *bid'ah*, while others have permitted it. Caution demands that one does not shave it.
5. It is permissible to lengthen the moustache on the sides on the condition that the area above the lips is not lengthened.
6. It is *ḥarâm* to shave or clip the beard. However, it is permissible to clip it if it is longer than the length of one fist. Similarly, it is permissible to clip it on all the sides in such a way that it becomes neat and straight (provided it is beyond one fist).
7. It is permissible to clip the hair and straighten the hair line that grows on the cheeks. Similarly, it is also permissible to straighten and cut the eyebrows a wee bit.
8. The hair on the throat should not be shaven. However, it has been related from Abû Yûsuf *raḥmatullâhi 'alayh* that there is no harm in this.
9. Shaving the hair of the lower lip is regarded as a *bid'ah* by the jurists. Therefore this should not be done. Similarly, they have said that it is *makruh* to remove the hair that is on the nape of the neck.
10. It is not permissible to pluck out grey hairs merely for the purposes of beautification. However, it is better for the *mujâhidîn* to do so in order to instil fear and awe in the hearts of the enemy.
11. The hair of the nose should not be tweezed out. Instead, it can be clipped.
12. It is permissible to remove the hair that is on the chest and back. However, it is not good to do so.
13. It is preferable for men to remove the hair of the pubic region from just below the navel onwards. When shaving, they should commence from below the navel. It is also permissible to use sulphurate of arsenic and other preparations (such as hair-removing creams, etc.) to remove the hair of the pubic region. As for women, the *sunnah* method is that they should remove the hair of the pubic region by pinching it out or tweezing it out and that they should not use a shaving machine.
14. It is preferable to remove the hair of the arm pits by tweezing them. However, it is permissible to shave them.
15. As for the hair of the balance of the body, it is permissible to shave it or retain it.
16. It is also *sunnah* to clip the nails of the feet. However, it is *mustaḥab* for the person who is engaged in *jihad* **not** to clip his moustache and nails.
17. It is preferable to clip the finger nails in the following order: commence with the index finger of the right hand until you reach the little finger. Thereafter, commence with the little finger of the left hand until you reach the thumb of the left hand. Thereafter, complete by clipping the thumb of the right hand. As for the toe nails, commence with the little toe of the right foot and end with the little toe of the left foot. This is the preferable method. However, it is permissible to clip in any way that may be contrary to this method.
18. Clipped nails and hair should be buried. If they are not buried, they should at least be kept in a safe place. However, they should not be kept in any impure, dirty place as there is the fear of falling ill.
19. It is not good to bite the finger nails as this is a cause of leprosy.
20. It is *makruh* to trim the hair, clip the nails and remove pubic hair while one is in a state of impurity.
21. It is preferable to remove the pubic hair, hair of the arm-pits, nails, to have a bath and cleanse oneself at least once a weak. It is best to do all this on a Friday before going for the *jumu'ah ṣalât*. If one cannot do this on a weekly basis, he should carry it out every fortnight. If not, at least every forty days. There is no concession beyond forty days. If forty days expire and the person does not carry out the above, he will be committing a sin.

***Shuf'ah* - The right of pre emption**

1. The moment a *shafi'* gets the news of a sale and he does not verbally state that he will pre-empt, his right of pre emption will be invalid. It will not be permissible for him to make any claims later. Making a verbal statement immediately is so important that if a *shafi'* receives a letter wherein it is mentioned at the beginning

that a certain house has been sold and he does not make a verbal statement that he will exercise his right of pre-emption until he completes reading the entire letter, then in such a case his right of pre-emption will become invalid.
2. A *shafi'* says: "Pay me a certain amount of money and I will forgo my right of pre-emption." In such a case, since he is happy to forgo his right, his *shuf'ah* will be considered to be surrendered. However, since this amounts to bribery, it is therefore *harâm* to give or to receive this money that he is willing to pay.
3. If the *shafi'* asks for the property but passes away before he can receive it, his inheritors will not have the right of pre-emption. But if the actual purchaser of the property passes away, the right of pre-emption will remain with the *shafi'*.
4. The *shafi'* heard that the house was sold for a certain price. He therefore relinquished his right of pre-emption. Thereafter he learnt that it was sold for a lesser price. At such a time he can exercise his right of pre-emption. Similarly, in the beginning he heard that a certain person is the buyer. Later he learns that the buyer is someone else. Alternatively, in the beginning he heard that half the property has been sold. Later he learns that the entire property has been sold. In all these cases, his relinquishing his right in the beginning, will not invalidate his right of pre-emption.

***Muzâra'ah* - Temporary sharecropping contract**

1. A person gave an empty piece of land to another person telling him: "You cultivate this land. Whatever you harvest will be divided between us according to a certain percentage." This is known as *muzâra'ah* and is permissible.
2. A person cultivated a piece of land and said to another person: "You irrigate this land, tend to it and do whatever else is necessary. Whatever fruit is produced, irrespective of whether it is up to one-two years or 10-12 years, we will share it between ourselves either equally (i.e. 50% each) or by dividing it in thirds (or whatever the percentage may be)." This is known as *musâqât* and is also permissible.
3. In *muzâra'ah*, the following conditions apply:
(a) the land must be cultivable.
(b) the landlord and the cultivator must be mature and in their senses.
(c) the period of cultivation must be specified.
(d) the ownership of the seeds must be specified - whether they will belong to the landlord or the cultivator.
(e) the crop must be specified - whether it will be wheat, barley or whatever else.
(f) the share of the cultivator must be specified, i.e. what percentage or how much will he receive from the total harvest.
(g) the land must be vacated and given to the cultivator.
(h) the landlord and the cultivator must remain partners in the harvest.
(i) the land and the seeds must be from one person while the ox, ploughing tools and labour must be from the other person. Alternatively, the land must be from one person and the rest of the things from the other person.
4. If any one of these conditions are not found, the *muzâra'ah* will be *fâsid*.
5. When a *muzâra'ah* becomes *fâsid*, all the produce will go to the person who gave the seeds. If the other person is the landlord (i.e. if he did not give the seeds), he will receive a rental for his land, the rate of which will be according to the market value at that time. If the other person is the cultivator (i.e. if he did not give the seeds), he will receive a payment for his labour, the rate of which will be according to what is normally paid at the time.
This rental and this payment for the labour will not be more than what they had agreed upon at the beginning of the contract. For example, if they had agreed that they will share it out equally (i.e. 50% each), either of them will not receive more than half of the total produce.
6. Once the *muzâra'ah* contract has been drawn and thereafter one of them refuses to work, he will be forced to carry out his work. However, the person who gave the seeds will not be forced.
7. If any one of the parties of the contract passes away, the *muzâra'ah* will become invalid.
8. If the specified time of *muzâra'ah* expires and the crops have not ripened as yet, the cultivator will be paid for the extra days that he works on the land. He will be paid according to the normal rate at that time.
9. In certain places the custom is that the crops are divided according to the contract that they had made. As for other crops such as unripe corn, etc. they do not divide between them. Instead, the landlord charges the cultivator a cash fee per acre of land. Since this condition falls contrary to the rule of *muzâra'ah* it ought to be impermissible. However, this law can be re-interpreted and circumvented to exclude such crops from the contract of *muzâra'ah*. Therefore, the *'urf* (current custom) will be considered and it will be assumed that both parties have agreed to execute *muzâra'ah* in certain crops while in other crops it will be considered as though the land was rented out. Such a re-interpretation can make the afore-mentioned custom permissible. However, the consent of both parties is conditional.
10. It is the habit of some landlords that when the crops are being divided, then apart from their own share, they take out something extra from the share of the cultivator for the other labourers and workers. If he specifies a certain number by saying that he will take one or two tons (or whatever the case may be), this will not be permissible. However, if he says that he will take a certain number of kilos from each ton, it will be permissible.
11. Some people do not clearly state what will be planted. Thereafter, they end up in disputes and court cases. This is not permissible. They should either clearly state what will be planted or grant an open permission to the cultivator to plant whatever he wishes.
12. In certain places it is the habit of the cultivator to plant the seeds and thereafter hand over the responsibility of cultivating the land to a few persons. He hands over this responsibility to them on the condition that whatever produce they yield, they will receive one third (or whatever the case may be). This is also called *muzâra'ah*. This will be permissible wherever the landlords permit this sort of contract. If not, it will not be permissible.
13. In the previous *mas'ala (no.9)*, the above-mentioned *mas'ala (no.12)* is also applicable. That is, certain crops are divided with these labourers, while for the other crops they are paid in cash per acre (or whatever the case may be). In this *mas'ala* as well, as with the above-mentioned *mas'ala*, it is apparently not permissible and the same explanation for its permissibility will also apply over here.
14. The custom of claiming inheritance or ownership over a land after renting it for 10-12 years or after entering into a *muzâra'ah* contract for a similar period is *bâṭil* (invalid), *harâm*, *zulm* (oppression), and *ghasab* (illegal seizure). Without obtaining a voluntary permission from the owner, it is not permissible to use this land or property. If a person does this, the produce of this land will be evil and eating it will be *harâm*.
15. The rules of *musâqât* are the same as that of *muzâra'ah*.
16. If a tree has fruit on it and the tree is given in order to be taken care of, and the fruit is in such a state that by irrigating it and tending to it, it will grow, *musâqât* will be permissible. However, if the fruit has already matured, *musâqât* will not be permissible just as *muzâra'ah* is not permissible once the plantation has already been prepared.
17. Once the *musâqât* contract becomes *fâsid*, all the fruit will go to the person who owns the trees. The person who tended to the trees will receive a basic wage, as had been mentioned for *muzâra'ah*.

Intoxicants

1. If any intoxicant is thin and flows, whether it be alcohol, toddy (an intoxicating drink made from palm juice) or anything else, and by drinking a considerable amount of it one becomes intoxicated, then even a single drop of such an intoxicant will be *harâm* even if one does not become intoxicated with such a meagre amount.
Similarly, it is also not permissible to use it in any medicine irrespective of whether the medicine is in the form of a syrup or in the form of an ointment. And irrespective of whether the intoxicant remains in its original form or whether its form changes due to certain chemical reactions. From this we can gauge the impermissibility of modern medicines in which alcohol is found in most of them.

2. As for that intoxicant which is not thin and flowing and is instead a solid, such as tobacco, nutmeg, opium, etc. the rule with regard to this is that the amount which intoxicates a person or causes him severe harm will be *harâm*. As for that amount which does not intoxicate nor does it cause severe harm, that is permissible. If it is used in an ointment, plaster, etc. there is no harm in this.

Partnerships

Partnerships are of two kinds:

(a) *Shirkat-e-Imlâk*: Examples: (1) A person passes away and there are several inheritors to his estate. (2) Two persons contributed an amount of money and purchased **one** item. (3) One person gave a gift to two persons.

The rule with regard to such a partnership is that no one has a right to do anything with the item without the permission of the other.

(b) *Shirkat-e-'Uqûd*: Two persons made a mutual agreement that they will conduct a business together. The categories and rules of such a partnership are as follows:

1. One of the categories of *shirkat-e-'uqûd* is *shirkat-e-'inân*.

Shirkat-e-'inân: Two persons contribute a certain amount of money and decide to purchase clothing, grain, etc. and thereafter start a business with it. The condition in such a partnership is that the contribution of both must be in cash irrespective of whether it be silver coins, gold coins or currency notes. Based on this, if both of them add something that is not cash and wish to commence a business on a partnership basis or, one of them contributes cash and the other contributes something else, this partnership will not be valid.

(i) In *shirkat-e-'inân* it is permissible for one person to contribute more than the other and the share of the profits will be according to what they agree upon. That is, if they make this condition that there will be a difference in the contribution of each one but the profits will be shared equally; this will be permissible. If they make a condition that the contribution will be equal but the share of profits will not be equal, e.g. the profit sharing ratio will be on a one third/two third basis, this will also be permissible.

(ii) In *shirkat-e-'inân*, each partner has the right to exercise his power and do whatever he wishes with the tradeable goods on the condition that whatever he does is not contrary to their agreement. However, the debts of one partner will not be demanded from the other partner.

(iii) Two persons agreed on entering into a partnership and they also agreed on the amount of each one's contribution. However, before they could purchase anything in order to commence their business, all the money was destroyed or the contribution of one of the partners was destroyed. In such a case, the partnership will become invalid.

If one of the partners has already purchased some goods and the contribution of the other partner was destroyed, the partnership will not become invalid. The goods that have been purchased will belong to both partners, and according to the percentage that the other partner (the one whose contribution was destroyed) contributed into the capital, he will have to give that percentage to the other partner (the one who had purchased the goods). For example, one person contributed R9 and the other person contributed R3. The person who contributed R9, purchased some goods with it. The one who contributed R3, lost his money. The one who contributed R3 therefore has a share of one third in those goods. The person who contributed R9, will collect one third of this amount (i.e. R3) from this person and these goods will be sold on a partnership basis.

(iv) In such a type of partnership it is not necessary for the contribution of both the partners to be mixed. Such a partnership becomes entrenched by mere *îjâb* and *qubûl* (offer and acceptance).

(v) The sharing of profits have to be specified on a percentage basis, eg. 50% or one third, two thirds, etc. It is not permissible for them to say that one will receive R100 and the other will receive the remainder.

2. Another category of *shirkat-e-'uqûd* is *shirkat-e-sanâ'i*. It is also called *shirkat-e-taqabbul*.

Shirkat-e-sanâ'i: For example, two tailors or two dyers make an agreement that whatever work comes to any one of the two, he will accept it and whatever money he gets paid for this work, it will be shared between the two based on a certain percentage. This is permissible.

(i) Work that is accepted by one of them will become necessary on both of them. For example, one partner accepted a job to sew a garment. Just as the customer can demand the garment from this partner, he can also demand it from the other partner as well. Similarly, just as the partner who sewed it can demand the money for the labour, the other partner also has the right to demand for it from the customer. Just as the customer can absolve himself by paying the partner to whom he had given the job, he can also absolve himself by paying the other partner.

3. Another type of partnership is *shirkat-e-wujûh*. That is, the partners do not have any money or wealth, nor do they have any profession or occupation. They merely make a mutual agreement that they will take goods on credit from the traders and go around selling them. Even in such a partnership, each partner will be a guarantor for the other. The profits will be shared according to the percentage that they agree upon. For example, if they agree that they are purchasing the goods on an equal basis, the profits will also be shared equally. If they agree that they are purchasing the goods on a one third/two thirds basis, the profits will be shared accordingly.

SUPPLEMENT TO BAHISHTI ZEWAR

(Part Five)

The pursuit of *halâl* wealth

Hadith One: It is mentioned in a Hadith that to earn *halâl* wealth is a *farḍ* after other *farâ'iḍ*. In other words, it is *farḍ* to earn *halâl* wealth after other *farâ'iḍ* which are the pillars of Islam, such as salât, fasting, etc. This means that although it is *farḍ* to earn *halâl* wealth, the status of this *farḍ* is less than that of the other *farâ'iḍ* which form part of the pillars of Islam.

This *farḍ* (of seeking *halâl* wealth) is *farḍ* on the person who is in need of spending on the necessities of life. This is irrespective of whether it be for his own necessities or for the necessities of his wife and family. As for the person who has the basic necessities, this is not *fard* on him. Such as a person who owns a few properties or has received wealth through some other means. This is because Allawh Ta'âla has created wealth for the fulfilment of one's needs and so that man will fulfil his basic necessities and occupy himself in the *'ibâdah* of Allawh Ta'âla. This is because one cannot engage oneself in *'ibâdah* without eating and clothing oneself. From this we can deduce that wealth is **not** the main object, instead, it is merely a means towards the fulfilment of another object (i.e. the *'ibâdah* of Allawh).

Once a person has acquired sufficient wealth, he should not unnecessarily seek more wealth out of greed, nor should he unnecessarily try to increase his wealth. It is not *fard* on the person who has acquired sufficient wealth to seek more wealth. In fact, it should be clearly understood that the greed to increase wealth is something that causes one to be neglectful of Allawh, and the abundance of wealth makes one prone to committing sins.

One should always be cautious in acquiring *halâl* wealth. At no time should Muslims turn towards *haraam* earnings. This is because such a type of wealth has no *barakah*, such a person is disgraced in this world and in the hereafter, and he is punished by Allawh. Some ignorant persons are under the misconception that in present times it is impossible to earn *halâl* wealth and that there is no hope of earning *halâl* wealth. This is absolutely wrong and is actually a delusion of *shayṭân*. You should remember that the person who acts in accordance with the *Sharî'ah* is assisted in unseen ways. The person who has the intention of earning *halâl* and abstaining from *harâm* is provided with such type of wealth by Allawh. This has been experienced by many, and the Quran and Hadith have promised this in numerous places. Even in these turbulent times, those servants of Allawh who have controlled their *nafs* from *harâm* and doubtful things, have been provided with the best of *halâl* wealth from Allawh. Such servants are living with greater comfort and honour than those who are devouring *harâm* wealth. The person who experiences this himself, who notices this in other persons as well, and finds this mentioned in several places in the Quran and Hadith cannot even bother about what these ignorant persons have to say. If you read this (what the ignorant persons have to say) in any reliable book, then the meaning of it is not what these ignorant persons have taken it to be. When you happen to read such an article, refer to a religious-minded and qualified *'âlim* and ask him to explain the meaning of it to you. *Inshâ Allawh*, your doubts will be cleared and such foolish thoughts will disappear from your heart.

When it comes to wealth, people are extremely neglectful and indifferent. They take up prohibited professions and employments and also violate the rights of others. All this is *ḥarâm*.

Remember that there is no shortage in the treasures of Allawh. You will definitely receive what has been predestined for you. So where is the intelligence in having evil intentions and making preparations for entry into the fire of *jahannam*?

Since people pay very little attention towards *ḥalâl* wealth, this subject has been mentioned time and again with great emphasis. The actual purpose for the creation of man and *jinn* is that they engage in the *'ibâdah* of Allawh. You should therefore bear this in mind in all your dealings and transactions. You have been asked to eat and drink in order to gain strength to remember Allawh. This does not mean that you should occupy yourself night and day in the pleasures of this world thereby forgetting Allawh and disobeying Him. Some ignorant persons are under the misconception that they have come into this world in order to eat, drink and enjoy the luxuries of this world. This is an extremely blasphemous concept. May Allawh destroy this affliction of ignorance.

Hadith Two: Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "No person has partaken of a meal better than that which he has eaten through the earning of his own hands. Without doubt, Dâ'ûd *'alayhis salâm* used to earn with his own hands." This means that it is best for one to earn with one's own hands, e.g. one should engage in some occupation, business, etc. and should not be a burden to others. Nor should one show any contempt for any occupation or menial job. When the Ambiyâ *'alayhimus salâm* had taken up such occupations, who is there who is greater than them in honour and respect? In fact, no one's rank is equal to theirs, where can it ever be higher or greater than theirs? It is mentioned in a Hadith that there isn't a prophet who did not graze sheep. Understand this well and save yourself from ignorance.

It is the belief of certain persons that if you receive *ḥalâl* wealth through inheritance or through any other avenue, i.e. it is not acquired through your own hard work, then they feel that they should still work and they regard this as an act of *ibâdah*. This is a gross error. Instead, it is preferable for such a person to occupy himself in the *ibâdah* of Allawh. When Allawh has given you peace of mind and removed the concern of acquiring sustenance, it is a sign of great ingratitude that you do not remember Him and instead worry about increasing your wealth. All *ḥalâl* wealth is good no matter how it comes to you provided you do not have to bear any disgrace. This is a great bounty of Allawh, one has to value it, spend it in the proper manner, and do not allow any wastage and extravagance.

The import of the Hadith is that people should not burden others and should not beg from others as long as there is no alternative which has been recognized as such by the *Sharî'ah*. The Hadith also teaches that no occupation should be regarded as contemptible, *ḥalâl* wealth should be pursued, and that earning should not be considered to be a blemish. This topic has been discussed in detail so that people do not consider earning with their own hands to be below their dignity, and that they can eat, feed and spend in charity from their earnings.

This Hadith does not mean that *ḥalâl* wealth other than that which has been earned through one's own hands is not *ḥalâl* or that it cannot equal wealth that has been earned with one's own hands. In fact, at times, other wealth is better than that which has been earned with one's own hands. Certain ignorant persons criticize and condemn those pious persons who have placed their trust in Allawh and use this Hadith as a proof that such persons ought to earn through their own hard work and that they should not merely sit back, have *tawakkul*, and depend on gifts from others. This is actually a sign of their immaturity and this objection of theirs goes right up to Rasûlullâh *ṣallallâhu 'alayhi wa sallam*. Such persons should fear Allawh in this regard, as there is the possibility that by their showing disrespect, criticizing and censuring these pious servants, they will be punished in this world and in the hereafter. By being disrespectful to the *auliyâ* of Allawh, there is the fear of one losing one's *îmân* and dying in a state of *kufr*. May Allawh make such a person extinct before he can criticize the *auliyâ* because this will be best for him.

If one ponders over the Quran and Hadith with an open mind, one will learn that it will be preferable for a person who fulfils the qualities of *tawakkul* to practice *tawakkul* instead of earning a living. This is the highest stage of *wilâyat*. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* himself was a *mutawakkil*. The income that a person receives as a *mutawakkil* is much better than the income that one earns through one's own hard work. There is special *barakah* and special *nûr* in such income whereby Allawh Ta'ala has granted such a person such a high status, foresight, understanding and *nûr*. The person can see the *barakah* of this with his open eyes.

This subject will be dealt with in detail at another place. Because this is a concise article, it is not possible to go into much detail. It will be sufficient to understand over here that such an opinion is absolutely wrong as has already been explained. Furthermore, it is an act of great injustice that a person is not pious himself and yet when someone else has any piety in him, he begins to criticize and censure him. How will the person have the courage to face Allawh when he is causing such harm to His *auliyâ*?

Apart from the above-mentioned benefits of *tawakkul*, there are many other *Dînî* benefits. As for the *mutawakkilîn* who are engaged in teaching and guiding the masses, it is *farḍ* to serve them to the extent that their necessary expenses are paid for. So if they are accepting this right of theirs, why should it be considered to be wrong? More so when those who are **not** *mutawakkilîn* also demand their rights by arguing and fighting, while the *mutawakkilîn* accept their rights with great respect and by honouring the people. It is apparent that there is only good in accepting gifts - when there is no possibility of disgrace, the person is independent, he takes it without really worrying about it, and especially when the person who gave it will be greatly perturbed if it were returned to him. The reality is that persons who are true *mutawakkilîn* receive their sustenance with great honour. However, their intention and their attention is only directed towards having complete trust in Allawh. Their eyes are not set on the creation. As for the one who hopes to receive something from the creation and sets his eyes on their wealth, he is an imposter and is not included in our discussion. We have only confined ourselves to explaining the condition of the true *mutawakkilîn*. It is a major sin to despise anyone especially if such a person is one of the special servants of Allawh. These pious servants are not harmed in any way by your criticisms. Instead, they only benefit from them because on the day of judgement they will receive the good deeds of those who spoke ill of them. Harm will only come to those who speak ill of them and they will be destroyed in this world and in the hereafter.

It should also be remembered that the *Sharî'ah* has not granted permission for *tawakkul* to every one. It is extremely difficult to take up the task of tawakkul and to fulfil all its conditions. It is for this reason that we find so few persons like this. In fact, there are so few, it is as if there is no one. It should be remembered that something that is very good is very scarce. We express our gratitude to Allawh that through a little pondering and thinking, this subject has been written very well. May Allawh grant you and me the ability to practice on this. *Âmîn*.

Hadith Three: It is mentioned in a Hadith that Allawh is *ṭayyib* and that He only accepts that which is *ṭayyib*. Allawh has commanded the believers with that which He commanded the prophets. Allawh addressed the prophets saying: "O prophets! Eat that which is pure (i.e. *ḥalâl*) and do good deeds." And He addressed the believers saying: "O you who believe! Eat of the pure things which We have provided for you." Thereafter, Rasûlullâh *ṣallallâhu 'alayhi wa sallam* mentioned a person who has undertaken a very long journey and who is in a very untidy and dishevelled state (on account of his journey). He raises his hands towards the heavens saying: "O Allawh! O Allawh!" (i.e. he beseeches Allawh again and again asking Him for His mercy and the fulfilment of all his needs), while his food is *ḥarâm*, his drink is *ḥarâm*, his clothing is *ḥarâm*, and he has been brought up in *ḥarâm*. So how can his *du'â* be accepted?"

In other words, despite his bearing such burdens, on account of this *ḥarâm* wealth, his *du'â* will never be accepted. Even if he realizes his goal and ambition, it will not be on account of his *du'â* but on account of it already being predestined in his favour. Just as the goals and ambitions of the *kuffâr* are realized.

The meaning of a *du'â* being accepted is that Allawh looks at a person with mercy. It is through this mercy that He grants him whatever he wishes for, and because of his asking, Allawh rewards him. So this can only be attained by the person who confines himself to the dictates of the *Sharî'ah* and asks for whatever he wishes from Allawh alone. From this we learn that *ḥalâl* wealth has an abundance of *barakah* and that it has a great influence (on the person's life). By consuming *ḥalâl* wealth, one gets the power to do good and one's limbs act in accordance with one's intellect.

Abu Ḥâmid al-Ghazzâlî *raḥmatullâhi 'alayh* narrates from a great *sûfi* by the name of Suhayl *raḥmatullâhi 'alayh* who said that when a person eats *ḥarâm*, his limbs give up following his intellect. That is, his intellect commands his limbs to do good but they do not obey it. However, this is only known to those whose hearts are illuminated. As for those whose hearts are black, they are preoccupied day and night in luxuries and following their desires, and this has no effect on them. May Allawh protect the sensitivity and insight of our heart. *Âmîn*.

Malfûz Four: ‘Abdullah bin Mubârak *rahmatullâhi ‘alayh* says: "I prefer returning one *dirham* which is doubtful than giving 600 000 *dirhams* in charity." From here we can deduce the serious nature of doubtful wealth. It is extremely sad that today people do not even give up *haraam* wealth. All they are interested in is acquiring wealth irrespective of how it is obtained while the pious servants of Allawh used to regard doubtful wealth with abhorrence. It is necessary to safeguard oneself from *haraam* wealth and essential to exercise extreme caution in this regard. By consuming *haraam* wealth, numerous evils are born in the soul. This is what destroys man.

Hadith Five: It is mentioned in a Hadith that Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "The *halâl* is clear and the *harâm* is clear. In-between these two, there are many doubtful things. The person who abstains from these doubtful things has in fact safeguarded his *Dîn* and his honour. As for the one who consumes the doubtful things, he will soon consume that which is *harâm*. Similar to the shepherd who grazes his flock around the sanctuary of a king. It is highly possible that he will very soon fall into that sanctuary. Beware, every king has a sanctuary, and the sanctuary of Allawh is all those things which He has made *harâm*. Behold, there is a piece of flesh in the body, if it is sound, the entire body will be sound. But if it is unsound, the entire body will be unsound. Behold, it is the heart."

Hadith Six: It is mentioned in a Hadith that Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "May Allawh destroy the Jews. Fat was made *harâm* upon them, but they melted it and sold it."

Hadith Seven: Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "It is not possible for a person to earn *harâm* wealth, give it in charity, and expect to receive any reward for it. Nor is it possible for him to spend such earnings and expect to receive any blessings in it. Nor is it possible for him to leave it behind and expect it to be a source of provision for him in the future. Instead, he will enter hell. Without doubt, Allawh does not wipe out evil with evil. Instead, He wipes out evil with good. Without doubt, *harâm* wealth does not wipe out sins."

Hadith Eight: It is mentioned in a Hadîth that the flesh which has been brought up and nurtured with *harâm* wealth will not enter *jannah*. And all such flesh is most suitable for *jahannam*. In other words, a person who devours *harâm* will not enter *jannah* without expiating for his sins. This does not mean that he will never enter *jannah* like the *kuffâr*. Instead, if he dies a Muslim but was involved in devouring *harâm* wealth, he will be punished for his sins and eventually admitted into *jannah*. If he repents for his sins before his death and fulfils the rights of those whom he owes, Allawh will forgive him and he will be safe from the punishment which has been mentioned in the Hadîth.

Hadith Nine: It is mentioned in a Hadîth that a person will not be a complete believer until he abandons those things in which there is no fear (of it being *harâm*) because of something in which there is fear. In other words, there are certain things which are absolutely *halâl*, while others are merely permissible. However, by turning one's attention towards the latter and consuming such wealth, there is the possibility and fear of committing a crime. Therefore, even such *halâl* wealth should not be consumed nor should such *halâl* activity be carried out. This is because although there is no sin in engaging in such *halâl* activity or consuming such *halâl* wealth, there is still the possibility of falling into sin. And we know that the means to an evil is also considered to be an evil. For example, it is permissible and *halâl* to eat and wear expensive food and clothing. But because by one becoming pre-occupied in such luxuries beyond the limits, there is the possibility and fear of committing sins. Piety and righteousness demands that such food and clothing be abstained from.

It is *makrûh* to consume wealth that is doubtful. By consuming it, there is a great possibility that one will lose control over one's *nafs* and thereby fall into *harâm*. Such wealth should therefore be abstained from.

Hadith Ten: ‘Â’ishah *radiyallâhu ‘anhâ* narrates that Abû Bakr *radiyallâhu ‘anhu* had a slave who used to give him *khirâj*. Abû Bakr *radiyallâhu ‘anhu* used to consume this income. One day, this slave brought something and Abû Bakr *radiyallâhu ‘anhu* ate it. The slave then asked him: "Do you know what you ate?" Abû Bakr *radiyallâhu ‘anhu* asked: "What was it?" He replied: "In the times of *jâhilîyyah* (days of ignorance or pre-Islamic era) I had given certain information to a person according to the rules and regulations of the fortunetellers. However, I did not know this art (of fortune telling) very well. I deluded this person into believing whatever I had told him. This person met me and gave me that which you ate as a compensation for the information that I had given him. That which you have eaten is actually what he gave me." Upon hearing this, Abû Bakr *radiyallâhu ‘anhu* inserted his hand down his throat and vomited everything that was in his stomach.

In other words, as a precaution and out of complete piety, he expelled everything from his stomach as it would have been impossible to expel only that which was given by this slave. Even if he did not vomit it out, he would not have been committing any sin.

Hadith Eleven: It is mentioned in a Hadîth that a person who purchases a garment for 10 *dirhams* and one *dirham* from it was *harâm*, Allawh will not accept his *salât* as long as he is wearing that garment.

Although the person will absolve himself of this duty, he will not receive the full reward for his *salât*. Other acts could also be based on this. We should fear Allawh in this regard. First of all, our acts of *‘ibâdah* are not offered in the proper manner. And those that are offered go to waste in this way (by *harâm* wealth). What answer will we give to Allawh on the day of judgement and how will we bear the severe punishment?

Hadith Twelve: It is mentioned in a Hadîth that Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "There isn't anything which will take you near to *jannah* and keep you away from *jahannam* except that I have ordered you to do it. And there isn't anything which will distance you from *jannah* and take you closer to *jahannam* except that I have prohibited you from doing it. Jibra’îl has informed me that no person will die until his sustenance has been completed for him even though he may receive it late. Fear Allawh and try to restrict yourself in seeking your sustenance. Don't ever allow a delay in receiving your sustenance from seeking something through the disobedience of Allawh. This is because it is the grand status of Allawh that nothing can be attained from Him through disobedience, irrespective of whether it be your sustenance or anything else."

Hadith Thirteen: Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "Out of ten parts, nine parts of one's sustenance is in business." In other words, business is a great source of income. You should therefore opt for it.

Hadith Fourteen: It is mentioned in a Hadîth that Allawh befriends a believer who is hard working and who is a tradesman, and who does not worry about what he is wearing.

In other words, because of his hard work and toiling, he wears ordinary, dirty clothes. He does not have so much of time nor the opportunity wherein he can keep his clothes clean. As for the person who is not forced to do so, he should wear clean and simple clothes.

Hadith Fifteen: Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "It was not revealed to me that I should gather wealth or that I should become a businessman. However, it has been revealed to me that I should glorify Allawh, praise Him, be of those who prostrate to Him and that I engage in His *‘ibâdah* until death overtakes me."

In other words, do not occupy yourself in this world more than necessary because it is *wâjib* on everyone to make arrangements for living according to necessity only (and not more). As for the person who has the power of *tawakkul* and fulfils all the conditions of *tawakkul*, such a person can leave all the occupations of this world and occupy himself with theoretical *(‘ilmi)* and practical *(‘amali) ‘ibâdah*.

Hadith Sixteen: Jâbir *radiyallâhu ‘anhu* narrates that Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "May Allawh have mercy on the person who is lenient and soft-hearted when he sells something, purchases something, and when he asks for repayment of loans given."

Glory be to Allawh! How great it is to display leniency and soft-heartedness at the time of buying, selling and asking for repayment of loans given that Rasûlullâh *sallallâhu ‘alayhi wa sallam* is making a special *du‘â* for such a person. We know for sure that his *du‘â* will be accepted. If this was the only virtue of displaying leniency and there was no other reward, then this virtue in itself is very great. However, one will still be rewarded for this leniency and soft-heartedness. It would therefore be appropriate for the traders and businessmen to act upon this Hadith and thereby make themselves eligible for the *du‘â* of Rasûlullâh *sallallâhu ‘alayhi wa sallam*.

Apart from this, the benefit of such behaviour in this world is that people will be happy with such a person and his business will prosper. Generally, people refer to such a person time and again. At times, they even make *du‘â* for him out of happiness. The reality of the situation is that the person who lives and acts according

to the *Sharî'ah* lives in this world and in the hereafter like a king and in great comfort. Who can be more fortunate than this person who has the blessings of both the worlds and who is beloved and honoured by Allawh and by most of the people as well?

Hadith Seventeen: Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Be cautious of taking too many oaths when selling anything. This is because too many oaths cause the goods to become popular among the people (and because of these oaths they begin attaching value to the goods). This results in a lack of *barakah* and one is thereby deprived of any profits both in this world and in the hereafter.

Hadith Eighteen: Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The businessman who is honest in his dealings and trustworthy will be with the prophets, *siddîqîn*, and martyrs on the day of judgement."

In other words, the businessman who possesses the above-mentioned qualities will be in the company of the Ambiyâ *'alayhimus salâm*, the *siddîqîn*, the martyrs, and will gain salvation from *jahannam*. Being with such persons does not mean that they will enjoy the same status as them. What it means is that they will attain a special type of greatness which is normally acquired by remaining in the company of such persons. This is similar to a person who invites a pious person to his house and also hosts the attendants of this pious person. It is obvious that the place where these attendants will eat their food and the food that they will eat will be the same as that of the pious person. Despite this, the status and respect that these persons will have for this pious person will be higher than that which they will have for these attendants. But being in his company, sitting at one place and partaking of the same food is also a great feat accomplished by the attendants. Attaining the company of Rasûlullâh *sallallâhu 'alayhi wa sallam* itself is a great virtue. Assuming that they do not even receive any food nor any honour and respect from being in his company, merely being in his company is sufficient for those Muslims who love Rasûlullâh *sallallâhu 'alayhi wa sallam*. Let alone being in his company being a great achievement, even being his neighbour is a great virtue. It is therefore extremely appropriate for Muslims to be entitled to this blessed *du'â* of Rasûlullâh *sallallâhu 'alayhi wa sallam*.

Hadith Nineteen: Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "O traders! Without doubt, business is such a thing that a lot of foolish talk takes place and many oaths are taken. Therefore include charity in it."

In other words, it is reprehensible to engage in foolish talk and to take too many oaths. You should therefore give in charity so that it may be an expiation for those oaths and indiscreet conversations which you may unwittingly engage in, and so that it may also remove the filth and grime that may have accumulated in your heart because of this.

Hadith Twenty: It is mentioned in a Hadîth that the businessmen will rise as sinners and shameless persons on the day of judgement except for that businessman who feared Allawh and spoke the truth. The person who did not commit any sin in his transactions will be saved from this calamity.

The detestation of taking credit unnecessarily

Hadith One: Abû Sa'îd *radiyallâhu 'anhu* narrates that he heard Rasûlullâh *sallallâhu 'alayhi wa sallam*saying: "I seek refuge in Allawh from *kufr* and debts." A person asked: "O Rasulullah! Do you regard *kufr* and debts to be equal that you are mentioning them together?" He replied: "Yes."

Hadith Two: 'Abdullah bin 'Umar *radiyallâhu 'anhu* narrates that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Debts is the flag of Allawh on earth. When He wishes to disgrace anyone, He burdens him with the weight of debts."

Hadith Three: 'Abdullah bin 'Umar *radiyallâhu 'anhu* narrates that he heard Rasûlullâh *sallallâhu 'alayhi wa sallam* advising a person in the following manner: "Reduce your sins so that your death will be easy. Reduce your debts so that you may live a free person."

Hadith Four: Abû Hurayrah *radiyallâhu 'anhu* narrates that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Allawh will fulfil the debts of a person who takes on credit with the intention of fulfilling his debt. Allawh will destroy the person who takes on credit with the intention of not paying it and cheating people."

Hadith Five: 'Â'ishah *radiyallâhu 'anhâ* narrates that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "I will help the person who is involved in debts and thereafter makes every effort to fulfil them, but passes away before he can fulfil them."

Hadith Six: Maymûn Kardî *radiyallâhu 'anhu* narrates that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who marries a woman with *mahr*, whether it be a small amount or a large amount, and has this intention that he will not pay her the *mahr* and passes away without paying her, then on the day of judgement he will rise as an adulterer in the presence of Allawh. And the person who takes a loan with the intention of not paying it back and passes away without fulfilling it, will rise as a thief in the presence of Allawh on the day of judgement."

Hadith Seven: 'Umar bin Shurayd narrates from his father (who is a Sahâbî) that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The delaying of a person who is able (to pay his debts) makes his honour and wealth *halâl*."

In other words, if a person is able to fulfil his debts and yet does not do so, then his creditors can disgrace him, speak ill of him, announce his dishonesty in his transactions, and when possible, they can claim back their rights either openly or in secret.

Hadith Eight: Abû Dhar *radiyallâhu 'anhu* narrates that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Allawh abhors three persons: (a) an old man who is an adulterer, (b) a poor person who has a lot of pride, (c) a rich oppressor (who oppresses his creditors by delaying in paying his debts)."

Du'â for the fulfilment of debts

Hadith One: A *mukâtab* came to 'Alî *radiyallâhu 'anhu* and said: "I have become incapable of paying for my freedom. Please help me." He replied: "I will show you a *du'â* which Rasûlullâh *sallallâhu 'alayhi wa sallam* taught me. Even if you have debts equal to mount *Thubayr*, Allawh will fulfil your debts for you. The *du'â* is:
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Hadith Two: Anas bin Mâlik *radiyallâhu 'anhu* narrates that Rasûlullâh *sallallâhu 'alayhi wa sallam* said to Mu'âdh bin Jabal *radiyallâhu 'anhu*: "Should I not teach you a *du'â* which if recited, Allawh will fulfil your debts even if they equal a mountain? The *du'â* is:
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GLOSSARY

Explanation of Islamic Terms

'Âlim: One who has attained a considerable amount of Islamic knowledge.

Amânah: A trust or something with which you have been entrusted. For further details, refer to the chapter on amânah.

Auliyâ': Plural of "walî". A walî is a friend of Allawh.

Bâtil: In Islamic jurisprudence it refers to an act which is invalid.

Barakah: Literally means "blessings". It also refers to the experiencing of abundance in things which are of little value.

Bay'us salam: Technically, it refers to a contract of sale causing an immediate payment of the price and admitting a delay in the delivery of the goods.

Bid'ah: Literally means an "innovation". In Islam it refers to the introduction of new things into Islam which have no basis in the Quran or Hadith and regarding these things as acts of ibâdah. A bid'ah is a major sin in Islam.

Du'â: Supplication, prayer or devotional phrases.

Fâsid: In Islamic jurisprudence it refers to an action which is considered to be improper.

Farâ'id: Plural of fard.

Fard: Literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fard act is a major sin. Rejecting a fard act amounts to kufr.

Fidyah: Redemption from the omission of certain religious duties by a material donation or a religious act.

Ghee: Clarified butter.

Ghusl: The act of washing the entire body from head to toe without leaving a single place dry.

Hâfiz: One who has memorized the Quran.

Halâl: That which is lawful or permissible in Islam.

Harâm: That which is unlawful or prohibited in Islam.
Ibâdah: Literally means "worship". In Islam it refers to all those acts with which one renders worship to Allawh.
Ijârah fâsidah: Improper leasing or hiring. For further details, refer to the relevant chapter.
Jahannam: Hell.
Janâzah: Funeral procession. The deceased person is also referred to as a janâzah.
Jannah: Paradise.
Kafan: The cloth in which the deceased is enshrouded.
Kaffârah: Literally means "penance, atonement, expiation." In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act.
Kuffâr: Plural of kâfir. A kâfir is one who rejects Allawh and does not believe in Muhammad *sallallâhu 'alayhi wa sallam* as the final messenger of Allawh.
Kufr: Refers to the state of disbelief.
Mahr: Dowry.
Makrûh: That which is disliked or detestable.
Maradul maut: Refers to the last sickness of a person after which he passes away.
Masâ'il: Plural of mas'ala.
Mas'ala: Literally means "an issue, problem or question". In Islamic jurisprudence it refers to a rule or regulation.
Mudârabah: Silent partnership. For further details, refer to the relevant chapter.
Mujâhidîn: Plural of mujâhid. Refers to a person who is engaged in jihâd or war against the kuffâr.
Mustahab: That which is preferable or desirable.
Mutawakkil: One who practices tawakkul.
Nafs: The soul.
Nûr: Light.
Roti: Flat round bread.
Shafî': One who holds the right of pre-emption.
Shaytân: The accursed devil.
Shuf'ah: The right of pre-emption.
Sunnah: An act carried out or sanctioned by Rasûlullâh *sallallâhu 'alayhi wa sallam*.
Tawakkul: The act of placing one's complete faith and trust in Allawh.
Ulamâ: Plural of 'âlim.
Wâjib: Literally means "obligatory". In Islamic jurisprudence it refers to an act which has not been established by an absolute proof. Leaving out a wâjib without any valid excuse makes one a fâsiq and entails punishment.
Wakîl: Representative.
Wasîyyah: Bequest.
Wilâyat: Literally means "friendship". In Islamic sûfism it refers to that stage where a person gains close proximity to Allawh.

BOOK XXVII

MARRIAGE

1. *Nikâh* is a great bounty from Allawh Ta'âlâ. The affairs of this world and the hereafter are put in order through marriage. There is a lot of wisdom and many benefits in marriage. A person saves himself from sinning and his heart is put at ease. He does not have any evil intentions and his thoughts do not begin to wander and stray. The greatest virtue is that there are only benefits and only rewards in this. This is because a husband and wife's sitting together and engaging in a loving conversation, joking with each other, etc. is better than *nafl salât*.
2. A marriage can be executed by just two words, e.g. a person says the following words in the presence of witnesses: "I give my daughter to you in marriage." The person who is addressed replies: "I accept her in marriage." In so doing, the marriage is valid and both of them are lawful husband and wife. However, if the person has several daughters, the *nikâh* will not be executed by his uttering the words mentioned above. He will have to mention the daughter by name, e.g. he says: "I give my daughter, Qudsiyyah, to you in marriage", and the person replies: "I accept her in marriage."
3. A person says: "Give so-and-so daughter of yours to me in marriage." The father replies: "I give her to you in marriage." In so saying, the *nikâh* will be valid irrespective of whether he says that he accepts or not. (In other words, it is not necessary for the word "accept" to be mentioned).
4. If the daughter is present and the father says: "I give this daughter of mine in marriage to you", and the person replies: "I accept her", the *nikâh* will be valid. It will not be necessary to mention her name.

If the girl is not present, it is necessary to mention her name and the name of her father in such a loud tone that all the witnesses are able to hear. If the people do not know the father and there is a strong possibility that by mentioning his name they will still not know whose *nikâh* is being performed, then it will be necessary to mention the name of the grand-father as well. In other words, such identification is necessary whereby those present immediately know whose *nikâh* is being performed.

5. In order for a *nikâh* to be valid, it is also essential for at least two males or one male and two females to be present, to hear the *nikâh* being performed, and to hear the two words (i.e. the offer and the acceptance) being uttered. Only then will the *nikâh* be valid. If two persons sit together in privacy and one says to the other: "I give my daughter to you in marriage" and the other person replies: "I accept your daughter", the *nikâh* will not be valid. Similarly, if the *nikâh* was performed in the presence of one person only, even then the *nikâh* will not be valid.
6. If there are no males present, but only females, the *nikâh* will not be valid even if there are ten females present. Together with two females, one male has to be present.
7. If there are two males but they are not Muslims, the *nikâh* will not be valid. Similarly, if both are Muslims but both or one of them is immature, the *nikâh* will not be valid. Similarly, if there is one male and two females but both or one of the females is immature, the *nikâh* will not be valid.
8. It is preferable to perform the *nikâh* in a large gathering such as after the *jumu'ah salât* in a *jumu'ah musjid* or in any other large gathering. This is so that the *nikâh* will be well announced and the people will become aware of the *nikâh*. A *nikâh* should not be performed in secret and privacy. However, if due to some reason many persons are unable to attend, then at least two males or one male and two females who hear the *nikâh* being performed in their very presence should be present.
9. If both the man and woman are mature, they can perform their own *nikâh*. All that they have to do is say the following in the presence of two witnesses: One of them must say: "I am making my *nikâh* with you" and the other must say: "I accept." In so doing, the *nikâh* will be valid.
10. If a person does not make his *nikâh* himself, but asks someone to perform his *nikâh* with someone, or, he mentions the name of the person with whom he wishes his *nikâh* to be performed and this person performs this *nikâh* in the presence of two witnesses - the *nikâh* will be valid. Even if this person rejects or denies this later, the *nikâh* will still be intact.

Persons with whom Nikâh is Harâm

1. Marriage with one's children, grand-children, great grand-children, etc. is not permissible. Nor is marriage with one's parents, grand-parents, maternal grand-parents, etc. permissible.
2. Marriage with one's brothers, uncles and nephews is not permissible. According to the *Sharî'ah*, a brother is one whose mother and father is the same, or they have one father but two mothers, or one mother but two fathers. They are all brothers. But if the father is different, and the mother is also different; that person will not be a brother. *Nikâh* with him will be valid.
3. Marriage with one's son-in-law is not permissible. This is irrespective of whether the daughter is already living with him or not. In all cases, *nikâh* with him is *ḥarâm*.
4. A girl's father passed away. Her mother married another person. However, before the mother could even live with her new husband, she passed away or he divorced her. In such a case, the girl can marry this step-father of hers. However, if the mother lived with him, it will not be permissible for this girl to marry him.
5. *Nikâh* with one's step-children is not valid. In other words, if a man has several wives, then one of the wives cannot marry the children of the co-wives. This is irrespective of whether she had lived with her husband or not. *Nikâh* with these children is prohibited under all circumstances.
6. It is not permissible for a woman to marry her father-in-law or even the father or grand-father of her father-in-law.
7. As long as a sister is married to her husband, it is not permissible for another sister to marry this brother-in-law of hers. However, if her sister passes away or he divorces her and she completes her *iddah*, it will be permissible for the other sister to marry her brother-in-law. In the case where the brother-in-law divorces the first sister, it is not permissible for the second sister to marry her brother-in-law until her sister completes her *iddah*.
8. If two sisters marry one person, the marriage of the sister whose *nikâh* was performed first will be valid while the marriage of the sister whose *nikâh* was performed later will not be valid.
9. A man married a woman. As long as he remains married to her, he cannot marry her maternal and paternal aunts and nieces.
10. If the relationship between two women is such that if we had to regard one of them as a man, their *nikâh* will not be valid, then such two women cannot marry a person at the same time. When one of them passes away or one of them is divorced and completes her *iddah*, only then will it be permissible for the person to marry the other woman.
11. If a woman and her step-daughter marry a person at the same time, the *nikâh* will be valid.
12. Adoption is not considered in the *Sharî'ah*. By adopting a boy, he does not become one's son. It is therefore permissible to marry one's adopted son.
13. If a man is not one's real uncle but he becomes an uncle through some other distant relationship, marrying him is permissible. Similarly, if a man happens to be one's paternal uncle or nephew through some distant relationship, *nikâh* with him is permissible. *Nikâh* with one's cousins is also valid irrespective of whether they are paternal or maternal cousins.
14. Two women who are not blood sisters but are maternal or paternal cousins are permitted to marry one man at the same time. In the presence of such a cousin, another cousin can also marry the same man. The same rule applies to a very distant maternal or paternal aunt. That is, the niece and this distant maternal or paternal aunt can marry the same man at one time.
15. All the relations which become *ḥarâm* on account of lineage also become *ḥarâm* on account of breast-feeding. In other words, if a girl is breast-fed by a particular woman, then this girl cannot marry the latter's husband because he will now be regarded as her father. A girl who has been breast-fed by a particular woman cannot marry a boy who has been breast-fed by the same woman. Nor can this girl marry the children of this woman because she is also regarded as a child of this woman. All the maternal and paternal uncles and maternal and paternal nephews who become related due to this breast-feeding also become *ḥarâm* on this girl.
16. If two girls have been breast-fed by one woman, they cannot marry the same man at one time. In other words, whatever has been explained previously, will also apply to relations based on breast-feeding.
17. A man committed adultery with a certain woman. Now it will not be permissible for her mother or her children to marry this man.
18. Due to the passions of youth, a woman touched a man with evil intentions. It will now not be permissible for her mother or her children to marry this man. Similarly, if a man touches a woman with evil intentions, her mother and her children will be *ḥarâm* on him.
19. In the middle of the night, a man decided to awaken his wife. However, he mistakenly touched his daughter or his mother-in-law. Thinking them to be his wife, he touched them with the passions of youth. Now, this man will become *ḥarâm* on his wife forever. There is **no way** in which she can become permissible for him. It will be necessary for him to divorce his wife.
20. If a boy touches his step-mother with an evil intention, she will become *ḥarâm* on her husband. There is no way in which she can be *ḥalâl* for him. If the step-mother touches her step-son with an evil intention, the same rule will apply.
21. A Muslim woman cannot marry a man who belongs to any other religion. She can only marry a Muslim man.
22. A woman's husband divorced her or he passed away. As long as she does not complete her *iddah*, she cannot marry anyone else.
23. Once a woman marries a man, she cannot marry another person unless and until she is divorced by this person and also completes her *iddah*.
24. If a woman is not married and she falls pregnant due to adultery, it will be permissible to marry her. However, it will not be permissible to have intercourse with her until she delivers the child. But if the woman marries the same person who had committed adultery with her, it will be permissible for the person to have intercourse with her.
25. If a person has four wives, he cannot marry a fifth woman. If he happens to divorce one of his four wives, another woman cannot marry him until the one who is divorced completes her *iddah*.
26. The marriage of a *Sunnî* girl with a *Shî'ah* man is not permissible according to the majority of the *'ulamâ*.

The Wali or Legal Guardian

The person who has the power or choice of getting a boy or girl married is called a *wali*.

1. The first *wali* of a boy or girl is their father. If the father is not present, the grand-father becomes their *wali*. If he is not present, then the great grand-father. If none of them are present, the blood-brother becomes their *wali*. If he is not present, then the step-brother, i.e. brothers from one father. Thereafter, the nephew, thereafter the nephew's son; and thereafter, the nephew's grand-son. If none of them are present, the blood uncle becomes their *wali*. If he is not present, then the step-uncle, i.e. the step-brother of their father. Thereafter, the son of the blood uncle and thereafter his grand-son. Thereafter, the son of the step-uncle and thereafter his grand-son. If none of them are present, the father's uncle becomes their *wali*; and thereafter his children. If the father's uncle, his children and grand-children are not present; then the grand-father's uncle becomes their *wali*. Thereafter, his children, grand-children, and great grand-children.

If none of them are present, the mother will be their *wali*. Thereafter, the paternal grand-mother, then the maternal grand-mother and then the maternal grand-father. Thereafter, the blood-sister and then the step-sister, i.e. sisters from one father. Thereafter, the step-brother and then the step-sister who is from one mother. Thereafter, the paternal aunt, then the maternal uncle, and then the maternal aunt.

2. An immature person cannot become a *wali* of anyone. A *kâfir* cannot be a *wali* for any Muslim, nor can a lunatic be a *wali* for anyone.
3. A mature girl has the choice to marry or not to marry. She can marry whomsoever she wishes - no one can force her to marry a particular person. If she marries a person on her own, the *nikâh* will be valid irrespective of whether the *wali* is informed or not, and irrespective of whether the *wali* gives his consent or not. In all cases the *nikâh* will be valid. However, if she does not marry a person who is of the same social standing as her, and instead, marries a person who is of a lower standing than her family, and her *wali* is not happy about this marriage, then the *fatwâ* in this case is that the *nikâh* will not be valid.

If she marries a person who is in the same social standing as her, but the *mahr* that she receives is less then what is normally fixed in her paternal grandfather's family, then although the *nikâh* will be valid, the *wali* will have the right to annul this marriage. The *mahr* that is normally fixed in her paternal grandfather's family is

known as *mahrul mithl*. The *wali* can go to a Muslim court and have such a marriage annulled. However, it should be borne in mind that this right of annulment is only possessed by all those *walis* whom we had mentioned **before** the mother. In other words, from the father onwards till the children of the grand-father's uncle.

4. A *wali* performed the *nikâh* of a mature girl without asking her or without seeking her consent. The validity of such a *nikâh* will be dependent on her permission and consent. If she grants her permission, the *nikâh* will be valid. If she does not grant her permission or is not happy, the *nikâh* will not be valid. The method of granting permission is mentioned in the next *mas'ala*.

5. The *wali* came and informed a young virgin girl that he intends performing her *nikâh* with a certain person, or that he has already performed her *nikâh* with a certain person. Upon hearing this, she remained silent, began smiling or began to cry. All these responses of her's will be considered to be a permission and a consent. Now, if the *wali* performs her *nikâh*, it will be valid. If he has already performed it, it will also be valid. It is not a prerequisite for her to give a verbal permission. Those who force a girl in giving a verbal permission are in error.

6. At the time of seeking her permission, the *wali* did not mention the name of her future husband, nor did she have any prior knowledge of him. In such a case, her silence will not be considered to be a form of consent, nor will it be considered to be a form of granting permission. It is necessary to mention the boy's name or some other form of identification whereby the girl can understand that the *wali* is referring to a particular person. Similarly, if the *wali* performed the *nikâh* without mentioning the amount of *mahr* to her and it was far less than the *mahrul mithl*, the *nikâh* will not be valid without her permission. He will have to seek her permission again.

7. The girl is not a virgin, and instead had married previously and this is her second marriage. When the *wali* asks her or seeks her permission for this second marriage, her mere silence will not be considered to be a form of granting permission. Instead, she will have to give a verbal reply. If she does not give a verbal reply and remains silent, and despite this the *wali* performs her *nikâh*, then her *nikâh* will be in abeyance. Later, if she gives a verbal permission, the *nikâh* will be valid. If not, it will not be valid.

8. Despite the father being present, the uncle, brother or any other *wali* sought the permission of a virgin girl. If she remains silent, it will not be considered to be a form of granting permission. Only when she gives a verbal permission will it be considered. However, if the father sent these persons to seek her permission, her silence will be considered to be a form of consent. In short, the *wali* who is given the first preference in the *Sharî'ah* and who has the most right to seek permission from the girl - when he asks her or when someone who has been sent by him asks her, then only will her silence be considered to be a form of consent. If the grand-father had the right of asking her, and instead the brother asked her; or if the brother had the right of asking her and instead she was asked by her uncle, then in such a case her silence will not be considered to be a consent.

9. A *wali* performed the *nikâh* of a girl without asking her and without obtaining her consent. After the *nikâh*, the *wali* or his messenger came and informed the girl that her *nikâh* with a particular person has been performed. In such a case, if she remains silent, this will be a permission on her part and the *nikâh* will be valid. But if someone else comes and informs her, and this person is a pious, reliable person, or two persons come and inform her, then by her remaining silent the *nikâh* will be valid. But if there is only one person who informs her and he is an unreliable person, then by her remaining silent the *nikâh* will not be valid. Instead, it will be held in abeyance. When she gives a verbal reply or any other form of granting permission is found, then only will the *nikâh* be valid.

10. Upon being informed of her *nikâh*, the girl did not give a verbal reply although it was necessary for her to give a verbal reply. However, when her husband approached her she did not refuse him from engaging in sexual intercourse with her. Even in this case, the *nikâh* will be valid.

11. The same rules apply to a mature boy, i.e. he cannot be forced into a marriage nor can the *wali* perform his *nikâh* without his permission. If his *nikâh* is performed without his permission, it's validity will be dependent on his permission. If he expresses his consent, his *nikâh* will be valid. If not, it will not be valid. However, it should be borne in mind that the boy's silence is not considered to be a form of granting permission. He will have to give a verbal reply.

12. If a boy or a girl are immature, they do not have their own choice. Their *nikâh* is not valid without a *wali*. If a boy (or girl) performs his *nikâh* on his own or someone else performs it, it will be dependent on the permission of the *wali*. If the *wali* grants permission, the *nikâh* will be valid. If not, it will not be valid. The *wali* has full rights over such a boy or girl. He can get them married to whoever he wishes and refuse whoever he wishes. Immature girls and immature boys cannot reject such a *nikâh* at that time. This is irrespective of whether the girl is a virgin or had been married previously and had also been sent to her (first) husband's home - the same rule will apply.

13. If the father or grand-father perform the *nikâh* of an immature girl or boy, they do not have the right to reject or repudiate this *nikâh* even after they become mature. This is irrespective of whether the marriage was executed with a person who is of the same social standing or with a person of a lower class, and irrespective of whether the *nikâh* was performed with *mahrul mithl* or whether it was far less than the *mahrul mithl*. In all cases the *nikâh* will be valid and they cannot reject or repudiate this *nikâh*.

14. If a *wali* **other than** the father or grand-father performed the *nikâh*, and it was performed with a boy of the same social standing and the *mahrul mithl* was also given, then in such a case the *nikâh* will be valid. However, after reaching the age of maturity, she has the right to endorse this *nikâh* or to go and complain to a Muslim judge and have this marriage annulled.

But if the *wali* performed her marriage with a person of a lower social standing or accepted a *mahr* which was far less than the *mahrul mithl*, the *nikâh* will not be valid from the very outset. Similarly, if the *wali* performed the *nikah* of a boy with a *mahr* which was far more than the *mahrul mithl* of the girl, the *nikâh* will not be valid from the very outset.

15. A *wali* other than the father or grand-father had performed the *nikâh* of an immature girl who also had knowledge of this *nikâh*. Thereafter, she became mature and until then her husband hadn't had any sexual intercourse with her. In such a case, the moment she becomes mature, she must mention her discontent with regard to marrying this person. She must clearly state that she is not happy. Alternatively, she could say that she does not wish to continue with this marriage. This could be said in the presence of others or in privacy where she is all alone. But she has to mention it verbally. However, by her merely saying this, the *nikâh* will not be annulled. She will have to go to a Muslim judge, he will *annul* the marriage, and only then will it be annulled.

Once she becomes mature and allows even a moment to pass in which she does not mention her discontent, she will not have the choice of having her *nikâh* annulled.

But if the girl did not have any knowledge of this *nikâh* and only learnt of it after becoming mature, then the moment she is informed, she will immediately have the right to reject the *nikâh*. If she remains silent for even a moment, she will forfeit this right to reject the *nikâh*.

16. If her husband engaged in sexual intercourse with her, and thereafter she becomes mature, it is not necessary for her to reject the *nikâh* immediately after becoming mature or after being informed. Instead, as long as she does not express her consent and happiness, she will have the choice of rejecting or accepting irrespective of how much time lapses. However, if she clearly states that she is happy about this marriage, or her consent is made apparent in some other way such as being in solitude with her husband like any other normal husband and wife, then she will have no choice and this *nikâh* will become entrenched.

17. The person who is most entitled of being the *wali* of an immature girl is gone to a foreign country. He is so far away that if the rest of the family had to await his arrival in order to consult him, the girl will lose this opportunity. Furthermore, the person who has come with the proposal is not prepared to wait for so long and it will be difficult for the girl to receive a similar proposal. In such a case, the person who is next in line to become her *wali* can also perform her *nikâh*. If he performs the *nikâh* without consulting the girl, it will be valid. But if the first *wali* is not very far away, her *nikâh* should not be performed without consulting him. If it is performed, it will be dependent on his permission. Once he grants his permission, the *nikâh* will be valid.

18. Similarly, if the second *wali* performs the *nikâh* of an immature girl despite the most rightful *wali* being present, it will be dependent on his permission. For example, if the grand-father performs the *nikâh* without consulting the father despite the latter being present, it will be dependent on the father's permission. If the right belonged to the brother but the *nikâh* was performed by the uncle, it will be dependent on the brother's permission.

19. A woman became a lunatic and lost her sanity. She has a mature son and a father as well. If her *nikâh* has to be performed, her *wali* will be her son because the son is more entitled of being a *wali* than the father (father of the woman).

The Question of Compatibility or *Kufu'*

1. The *Sharî'ah* has taken great precautions in ensuring that *nikâh* with an incompatible person or a person of a lower social standing does not take place. In other words, do not perform the *nikâh* of a girl with a man who is not equal to her in status or who is of no match to her.
2. Compatibility or equality is considered in several factors: (1) lineage, (2) Islam, (3) piety, (4) wealth, (5) profession or occupation.

Equality in Lineage

1. Equality in lineage is that the *Shaykh, Sayyid, Ansâri*, and *'Alawi* are all equal to each other. In other words, although the status of a *Sayyid* is more than the others, if the daughter of a *Sayyid* marries a *Shaykh* boy; it will not be said that she did not marry someone who is of her family relations. Instead, it will also be regarded as if she has married one of her relatives.
2. In matters of lineage, the lineage of the father is considered and not the mother. If the father is a *Sayyid*, the son is also a *Sayyid*; and if the father is a *Shaykh*, the son is also a *Shaykh* - irrespective of what the mother may be. If a *Sayyid* marries a woman who is not a *Sayyid*, their son will be regarded as a *Sayyid*. This son will be equal in status to all other *Sayyids*. Although the son whose father and mother are both from a noble family is respected more, according to the *Shariah* they will all be regarded as relatives or of the same social standing.
3. The *Moghuls* and *Pathans* are regarded as one nation and are not of the same class as that of the *Sayyids* and *Shaykhs*. If the daughter of a *Sayyid* or *Shaykh* gets married with one of them, it will be said that she married someone who is of a lower social standing than her.

Equality in being a Muslim

1. Equality in being a Muslim is only considered among the *Moghuls, Pathans*, and other non-Arab nations. There is no consideration of this among the *Shaykhs, Sayyids, 'Alawis*, and *Ansâris*. A man who accepts Islam and his father was a *kâfir* cannot be on par or equal to a woman who is a Muslim and her father was also a Muslim. The man who is a Muslim, his father is also a Muslim, but his grandfather was a *kâfir*; cannot be equal to a woman whose grandfather was also a Muslim.
2. A man whose father and grandfather were Muslims, but his great grandfather was a *kâfir* will be regarded as equal to a woman whose several forefathers were Muslims. In short, this equality is only considered till the grandfather. Equality beyond the grandfather, such as the great grandfather and beyond him is not considered.

Equality in Piety

Equality in piety means that a man who does not follow the dictates of the *Sharî'ah* - who is a wicked person, a scoundrel, an alcoholic, a shameless person - will not be considered to be equal to a pious, chaste and religious woman.

Equality in Wealth

Equality in wealth means that a person who is an absolute pauper cannot be compatible to a rich woman. If the man is not an absolute pauper, but is capable of giving that amount of *mahr* that is normally given on the first night and is also capable of giving her maintenance, then he will be regarded to be equal to her in status even if he is unable to give the entire amount of *mahr*. It is not necessary for the man to be in exactly the same financial position as that of the woman. Nor is it necessary for him to be close to that financial position.

Equality in Occupation

1. Equality in occupation is that, e.g. weavers are not regarded as equal to tailors and are accorded a status that is lower than that of tailors. Similarly, barbers, washermen, etc. are not regarded as being equal to tailors, but are regarded as being lower than tailors.
2. A mad, lunatic person cannot be equal to an intelligent, understanding woman.

Mahr - Dowry

1. Once a *nikâh* is performed, it will be valid irrespective of whether mention of any *mahr* was made or not. Despite it being valid, one will have to give the *mahr*. In fact, if a person makes the condition that he will not give any *mahr* and that he is marrying the woman without any *mahr*, he will still have to give the *mahr*.
2. The minimum *mahr* is 10 *dirhams* and there is no limit to the maximum amount of *mahr*. The woman can stipulate as much as she wishes. However, it is not good to stipulate a very high figure. If a person gives an amount less than 10 *dirhams* or its equivalent, he will have to give the balance as well because *mahr* cannot be an amount less than the minimum. If the husband divorces his wife (in this case) even before she can come and live with him, he will have to give half of the minimum.
3. A person stipulated R20, R100, R1000, or any other amount according to his financial position. The woman thereafter came and lived with him. He also had sexual intercourse with this wife of his. Alternately, he did not have intercourse with her, but he and his wife were able to meet in privacy where no one or nothing stopped them or prevented them from engaging in sexual intercourse. In both these cases, it will be *wajib* on the person to fulfil the full amount of the stipulated *mahr*. If none of the above transpired between them, and one of them passed away, it will still be *wâjib* to fulfil the entire *mahr*. Furthermore, if none of the above transpired between them, and the man divorced her, it will be *wâjib* on him to fulfil half the stipulated *mahr*.

In short, if the husband and wife meet in privacy, as mentioned above or one of them passes away, the entire *mahr* becomes *wâjib*. And if the husband divorces her prior to them being in privacy and seclusion, it will be *wâjib* to fulfil half the stipulated *mahr*.

4. If one of them was ill, keeping a fast of *Ramadân*, in the *ihrâm* of *hajj*, the woman was in her *hayd* or there was someone who was peeping at them or intruding on their privacy, and they met in private or seclusion in any of the above situations, then this privacy or seclusion of their's is not considered. If they meet each other in any of the above situations or circumstances, the total amount of *mahr* will **not** become *wâjib*. If the husband divorces her, it will be her right to receive half the total *mahr*. However, if the fast was not a fast of *Ramadân*, instead it was a *qadâ, nadhr*, or *nafl* fast, and this was being kept by one of them, then in such a case if they happened to meet in privacy and seclusion, the wife will have the right of receiving the full amount of the *mahr*. It will be *wâjib* on the husband to fulfil the full amount.
5. The husband is impotent, however, both of them met in privacy and seclusion. The wife will still receive the full *mahr*. Similarly, if the husband is a hermaphrodite and they meet in privacy and seclusion and thereafter he divorces her, she will receive the full *mahr*.
6. The husband and wife met in privacy and seclusion but the wife is so young that she is incapable of sexual intercourse. Alternately, the husband is so young that he is incapable of sexual intercourse. If they meet in privacy and seclusion in such a case, the full *mahr* will **not** be *wâjib*.
7. If no mention whatsoever of the *mahr* was made at the time of the *nikâh*, or the *nikâh* was performed on the condition that the woman will not receive any *mahr*, and thereafter one of them passed away or they met in privacy - that is regarded as a valid privacy in the *Sharî'ah* - even then the *mahr* will have to be fulfilled. However, in such a case, the *mahrul mithl* will have to be paid.

In the above case, if the husband divorced his wife prior to being in seclusion with her, she will have no right to receive any *mahr*. Instead, she will only receive a set of clothing. It is *wâjib* on the man to give this to the woman. He will be sinning if he does not do so.

8. When giving this set of clothing, only four items are *wâjib* on the man: a dress, a scarf, a pants, and a sheet which can cover her body from head to toe. Apart from these items it is not *wâjib* to give any other clothing.
9. The clothing that the man gives should be according to his financial position. If the man is poor, he should give cotton clothing. If he is of a middle class, he should give silk that is of an inferior quality. If he is very rich, he should give silk clothing that is of a very high quality. However, it should be borne in mind that in all these circumstances the clothing that is given should not be more than half the *mahrul mithl* in value. At the same time, it should not be less than 5 *dirhams* in value.

In other words, it is not *wâjib* on the man to give clothing which is very expensive and which exceeds half the *mahrul mithl* in value. However, it is permissible for him to give clothing that is more than the stipulated amount provided that he gives it happily and out of his own will.

10. At the time of the *nikâh* no *mahr* was stipulated. However, after the *nikâh*, the husband and wife agreed upon a specific amount as *mahr*. In such a case, *mahrul mithl* will not have to be given. Instead, the amount that they had agreed upon will have to be given. But if the husband divorced his wife prior to their meeting in privacy and seclusion, she will not have any right of receiving any *mahr*. Instead, she will only receive the clothing that had been mentioned previously.
11. A person stipulated R100, R1000 or any other amount according to his financial position. Thereafter the husband decided to give more than the original amount that was stipulated. This he did voluntarily and out of his own good will. For example, the stipulated *mahr* was R100, but he decided to give R150. Whatever additional amount he decides to give will now become *wâjib* upon him. If he does not give it, he will be sinning. But if he divorces her prior to meeting in privacy and seclusion, he will have to give half of the original amount that was stipulated. The additional amount that he had decided to give will not be calculated. Similarly, if the wife happily and willingly reduces the amount of *mahr*, it will be considered to be reduced. If she absolves him from paying the entire amount, it will be absolved. Now she has no right to claim it.
12. If the husband pressurized her into reducing the *mahr* or instilled some fear into her so that she reduces the *mahr*, then by her reducing or forgiving her husband, it will not be considered to be forgiven. It will still be *wâjib* upon him to fulfil the *mahr*.
13. No cash, gold or silver was stipulated for the *mahr*. Instead, a small village, a farm or some land was stipulated. This is permissible. The farm, land, etc. that was stipulated will have to be given.
14. A horse, elephant or any other animal was stipulated as *mahr*. However, a specific horse or a specific elephant was not stipulated. This is also permissible. In such a case an average horse which is not too cheap nor too expensive will have to be given. Alternatively, it's value in cash could be given. However, if an animal was stipulated without specifying the type of animal, this will not be valid. *Mahrul mithl* will have to be given.
15. A couple got married in an unlawful way and the husband and wife were therefore made to separate. For example, they got married in secret without the presence of two witnesses. Alternately, two witnesses were present but they were deaf and were therefore unable to hear the words that make a *nikâh* valid. Alternatively, a man had divorced his wife or he had passed away. Prior to completing her *iddah*, the woman married another man. Or some other form of unlawful marriage had taken place and the husband and wife were therefore made to separate. However, in all these cases, the man did not have any sexual intercourse with this woman. In such a case, she will not receive any *mahr*. In fact, even if they met in privacy and seclusion, she will still not be eligible to receive any *mahr*. But if sexual intercourse had taken place, she will receive *mahrul mithl*. However, if at the time of *nikâh* some *mahr* had been stipulated and this *mahr* is less than the *mahrul mithl*, then she will receive the *mahr* that had been stipulated at the time of the *nikâh* and not the *mahrul mithl*.
16. A person had sexual intercourse with a woman after mistaking her for his wife. He will have to give her *mahrul mithl* as well, and this intercourse with her will not be regarded as adultery *(zinâ)* nor will there be any sin. In fact, if the woman falls pregnant, the lineage of the child will be in order. It will not be tainted and it is not permissible to label the child as being illegitimate. The moment the man realizes that this is not his wife, he should immediately separate himself from her and it will not be permissible for him to continue with the intercourse. It is also *wâjib* on this woman to observe the *iddah*. It is not permissible for her to stay with her husband or to engage in sexual intercourse with him. The rules related to *iddah* will be mentioned in a later chapter - *Inshâ' Allawh*.
17. If in a certain place or country, the norm is that the entire *mahr* must be given on the first night, then the woman has the right to demand the *mahr* on the first night. If she does not ask for it on the first night, she can ask for it whenever she wishes and it will be *wâjib* on the husband to give it to her. He cannot delay in fulfilling the *mahr*.
18. The practice in India is that the paying and receiving of *mahr* is undertaken after divorce or after death. When the woman is divorced, it is only then that she claims her *mahr*. Alternatively, when the husband dies and leaves behind some wealth, she takes her *mahr* from this left over wealth of his. If the woman dies, her inheritors claim the *mahr*. As long as the husband and wife are living together, no one pays the *mahr* nor does she ask for it. In such a situation, the woman cannot demand the *mahr* before divorce. However, it is *wâjib* on the man to give an amount that is normally given in that place on the first night. But if all these practices are not found in any place, these rules will not apply.
19. If the husband does not give the amount of *mahr* that is normally given beforehand, the wife has the right to refuse him to engage in sexual intercourse with her until he pays that amount. If they engaged in intercourse once, she still has the right of refusing him the next time or the following time if he does not pay the *mahr*. If he wishes to take her to another city or country, she has the right of not going unless her *mahr* is paid. Similarly, if the *mahr* is not paid and the woman wishes to travel to another city or country, or wishes to go to her parents home, and there is a *mahram* who can take her, then the husband does not have the right to stop her. But once he pays the *mahr*, she does not have the right to do any of these things without her husband's permission. It is not permissible for her to go anywhere without his consent. As for the husband, he can take her wherever he wishes. It is not permissible for her to refuse him.
20. The husband gave some item (or cash, gold, silver, etc.) to his wife with the intention that it is *mahr*. Whatever he gives will be regarded as part of the *mahr*. It is not necessary for him to inform his wife at the time of giving it to her that he is giving her *mahr*.
21. The man gave an item to his wife. She claims that the item was given as a gift and not as *mahr* while the man claims that he gave it as *mahr*. In this case, the husband's claim will be considered. However, if the item was such that it is consumed as food or drink, it will not be considered to be *mahr* and the husband's claim will not be considered.

Mahrul Mithl

1. Family *mahr* or *mahrul mithl* is determined in the following way: look at any woman in the girl's father's family who is similar or equal to this girl. That is, if the girl is young, the woman must also be young at the time of marriage. If the woman is beautiful, this girl must also be beautiful. If the woman's marriage had taken place when she was a virgin, this girl's marriage must also take place while she is a virgin. The wealth that this girl possesses at the time of her *nikâh*, that woman also had possessed the same at the time of her *nikâh*. The place or locality from which this girl is, that woman must also be from the same place. If this girl is religious-minded, intelligent, well-mannered and educated, that woman must also be the same. In short, this girl whose *nikâh* is being performed now, must also possess the qualities that that woman possessed at the time of her *nikâh*,. If they share the same qualities, then the *mahr* that was stipulated for that woman will be the *mahrul mithl* for this girl.
2. Women of the girl's father's family refer to the girl's sisters, paternal aunts, cousins (children of paternal uncles), etc. In other words, girls or women who are connected to her paternal grandmother. When determining the *mahrul mithl*, the *mahr* of the mother is not considered. However, if her mother is also of the same family as that of her father's, e.g. if her father marries his cousin (paternal uncle's daughter), then the mother's *mahr* will also be regarded as *mahrul mithl*.

The Marriages of the Kuffâr

1. The different forms of marriage in the different religions are recognized in the *Sharî'ah*. If both, husband and wife, accept Islam, there is no need to repeat their *nikâh*. The *nikâh* that they had performed as *kuffâr* will still be valid.
2. If the husband or the wife accepts Islam and the other partner does not accept, their *nikâh* will be annulled. It will not be permissible for them to live as husband and wife.
3. If the wife accepts Islam and not the husband, then as long as the wife does not complete three *hayd* periods, it will not be permissible for her to marry another person.

Equality among Wives

1. If a person has more than one wife it is *wâjib* upon him to treat each one equally. Whatever he gives to one wife, the other wife also has the right to claim something equal to that in value. This rule of equality applies to all types of wives, i.e. whether both were virgins at the time of marriage, both were previously married or one was a virgin at the time of marriage while the other had been previously married. If he spends one night with one wife, he will have to spend one night with the other wife as well. If he spends two or three nights with one wife, he will have to do the same with the other wife as well. Whatever wealth, jewellery, clothes, etc. he gives to one wife, the other wife also has the right to claim something equal to that in value.
2. If a person marries a second woman, the rights of this new wife and the rights of the old wife are the same. There is no difference in rights between the two.

3. Equality is based on spending the night and it is not necessary to spend an equal time with them during the day. If a person spends more time with one wife during the day and less time with the other, there is no harm in this. However, it is *wâjib* to spend an equal time with them at night. If a person goes to one wife immediately after *maghrib*, and the following day he goes to the other wife after *'ishâ*, he will be sinning. However, if a person's occupation is such that he works at night and remains at home during the day; for him, the basis of equality will be the day. For example, a night watchman or guard will have to base his equality with his wives according to the day and not the night.
4. There is no equality in engaging in sexual intercourse in the sense that if a person engages in sexual intercourse with one wife, it is not necessary for him to engage in sexual intercourse with the other wife as well.
5. The man has to maintain equality in allocating nights to his wives irrespective of whether he is ill or not.
6. There is no sin in loving one wife more than the other because these matters are connected to the heart and one does not have any control over one's heart.
7. Equality is not *wâjib* when embarking on a journey. The husband can take whichever wife he wishes. However, it is preferable to cast a lot and to take the wife in whose favour the lot was drawn. In this way there will be no unhappiness or disgruntlement.

SUPPLEMENT TO BAHISHTI ZEWAR

The Virtues and Rights of Marriage

1. It is mentioned in a Hadîth that this world has been created to be utilised and that of all the things that are utilised in this world, there is nothing better than a pious woman. In other words, if a person is fortunate enough to get a pious wife, it will be a great blessing. It is also a mercy from Allawh Ta'âlâ that she is actually a comfort for the husband and a means for his success in this world and in the hereafter. A person enjoys comfort from such a woman for his worldly needs and she also assists him in fulfilling his religious duties.
2. It is mentioned in a Hadîth that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Marriage is **my** way and **my** *sunnah*." "The one who does not act upon my *sunnah* is not of me." That is, there is no relationship between him and me. This is actually a warning and a threat to the one who does not practice on the *sunnah* and a mention of Rasûlullâh's *sallallâhu 'alayhi wa sallam* anger on such a person. It is therefore necessary to be extremely cautious in this regard. Furthermore, how can a Muslim bear to have Rasûlullâh *sallallâhu 'alayhi wa sallam* displeased with him for even a moment. May Allawh Ta'âlâ grant us death **before** that day comes when a Muslim is able to bear the displeasure of Allawh and His Rasûl *sallallâhu 'alayhi wa sallam*.
It is mentioned in a Hadîth that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Marry so that I can be proud (of your numbers) on the day of judgement over the other nations." In other words, Rasûlullâh *sallallâhu 'alayhi wa sallam* likes his *'ummah* to be in large numbers and more than the other nations. If this happens, his *'ummah* will be carrying out more good deeds, and in so doing he will receive more rewards and gain closer proximity to Allawh Ta'âlâ. This is because whoever from his *'ummah* does good deeds, does so through his teachings. Therefore, the more people who act on his teachings, the more reward he will receive for conveying those teachings. We also learn from this that whenever and however possible, we should undertake to carry out those tasks and actions that will take us closer to Allawh Ta'âlâ, and that we should not display any laziness in this regard.
It is mentioned in a Hadîth that on the day of judgement the people will be standing in 120 lines. Out of these, 40 lines of people will be from the other nations while 80 lines of people will be from the *'ummah* of Rasûlullâh *sallallâhu 'alayhi wa sallam*. Glory be to Allawh! How beloved Rasûlullâh *sallallâhu 'alayhi wa sallam* is to Him.
The one who is able to (fulfil the rights of a wife) should marry. As for the one who does not have sufficient wealth (to fulfil the rights of a wife), he should fast. That is, he should fast so that there will be a decrease in his desires. Fasting is actually a means of curbing his desires. If a person does not have a very dire need for women, and instead has an average need, and he is able to pay for her basic necessities, then *nikâh* is *sunnat-e-mu'akkadah* for such a person. As for the person who has a very urgent need, *nikâh* will be *fard* upon him. This is because there is a fear that he will commit adultery and thereby get the sin of committing a *harâm* act. If a person has a very urgent need but is financially incapable of maintaining a wife, then such a person must fast abundantly. Later, when he has sufficient funds to maintain a wife, he must get married.
3. It is mentioned in a Hadith that children are the flowers of *jannah*. This means that the amount of joy and happiness one will experience on seeing the flowers of paradise, that same amount of joy and happiness is experienced when he looks at his children. And we know fully well that children can only be obtained through marriage.
4. It is mentioned in a Hadîth that when the status of a person is increased in *jannah*, he asks out of wonder: "How did I receive all this?" (That is, "How did I receive such a high status when I hadn't carried out so many good deeds to deserve such a status?") It will be said to this person that this high status is on account of your children asking for forgiveness on your behalf. In other words, your children had asked for forgiveness on your behalf. In return for that, you have been accorded this status.
5. It is mentioned that the child who is born out of a miscarriage (i.e. it is born before the due date) will "fight"(wrangle) with its Creator when its parents are entered into *jahannam*. In other words, this child will go to extremes in interceding on behalf of its parents and will ask Allawh Ta'âlâ to remove its parents from *jahannam*. Through His bounty, Allawh Ta'ala will accept the intercession of this child and He will be soft and lenient towards it. It will be said to this child: "O *siqt* (which means, miscarried foetus) who is quarrelling with its Lord! Enter your parents into *jannah*." So this child will draw its parents out of *jahannam* with its navel cord and enter both of them into *jannah*. We learn from this, that children of this sort, who are actually a by-product of marriage, will also be of help in the hereafter.
6. It is mentioned in a Hadith that when the husband and wife look at each other (with love), Allawh Ta'âlâ looks at both of them with mercy.
7. It is mentioned in a Hadith that Allawh Ta'âlâ has taken it upon Himself (i.e. out of His mercy, He as taken the responsibility) of helping the person who gets married in order to attain purity from that which Allawh has made *harâm*. In other words, the person who marries in order to save himself from adultery with the intention of obeying Allawh Ta'âlâ, Allawh will help and assist him in his expenses and other affairs.
8. It is mentioned in a Hadîth that two rak'ats of salât performed by a married person is better than 82 rak'ats performed by an unmarried person. In another Hadith, 70 rak'ats have been mentioned instead of 82 rak'ats. It is possible that this means that 70 rak'ats are written in favour of the person who fulfils the necessary rights of his wife and family, and that 82 rak'ats are in favour of the person who apart from fulfilling their necessary rights, serves them more with his life, wealth and good habits.
9. It is mentioned in a Hadîth that it is a major sin for a person to be neglectful with regard to those whom he is responsible for (and to have shortcomings in fulfilling their needs).
10. It is mentioned in a Hadîth that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "I have not left behind any test and tribulation on men more harmful than women." In other words, of all the things that are harmful for men, women are the most harmful. This is because, out of his love for a woman, a man loses all his senses, so much so that he does not even take the commands and orders of Allawh Ta'âlâ into consideration. Therefore, a person must not fall in love with a woman in such a way that he has to act contrary to the *Sharî'ah*. For example, her demands for her food and clothing are more than what the husband can afford. In such circumstances, never accept any bribes in order to supplement your present income. Instead, give her from the *halâl* earnings which Allawh Ta'âlâ has blessed you with. You should continue teaching your womenfolk and inculcate respect and good manners in them. Do not allow them to become impudent and disrespectful. The intellect of women is deficient, it is therefore incumbent to take special measures in reforming them.
11. It is mentioned in a Hadîth that you should not propose to a girl when your fellow Muslim brother has already proposed to her until he gets married or gives up this proposal. In other words, when a person has sent a proposal to a particular family and there is a likelihood of their replying in the affirmative, another person should not send a proposal to that same family. However, if they reject this first person, or he himself changes his mind, or they are not too happy with him and are still hesitant in giving a reply, it will be permissible for another person to send a proposal for the same girl.

The same rule applies to the transactions of buying and selling. That is, if a person is busy buying or selling something, then as long as they do not separate or abandon the transaction, another person should not enter into their transaction and should not offer a price above or below that which has been already offered when there is an indication that they are about to come to an agreement. Understand this well, and know that a *kâfir* is also included in this rule.

12. It is mentioned in a Hadith that a woman is either married because of her *Dîn*, her wealth or her beauty. Choose the one with *Dîn*, may your hands become dusty. In other words, a man may prefer a woman who is religiously inclined. While another may prefer one who is wealthy. While yet another may prefer one who is beautiful. However, Rasûlullâh *sallallâhu 'alayhi wa sallam* says that one should choose a religiously inclined woman and that it is preferable to marry such a woman. However, if the circumstances are such that a woman is very pious but at the same time she is so ugly that one's nature does not find her acceptable and there is a fear that if he marries such a woman there will be no mutual understanding between them, and that he will be neglectful in fulfilling her rights, then in such a case he should not marry such a woman. "May your hands become dusty" is an Arabic mode of expression which is used on different occasions. In this context, it is meant to create a yearning and a desire for a pious woman.

13. It is mentioned in a Hadîth that the best wife is one whose *mahr* is very simple. That is, it is very easy for the man to fulfil her *mahr*. These days, there is the habit of specifying a very high *mahr*. People should abstain from this.

14. It is mentioned in a Hadîth that you should look for a good place for your sperms because a woman gives birth to children that resemble her brothers and sisters. In other words, marry a woman who comes from a pious and noble family because the children generally resemble the maternal relations. Although the father also has some influence over the child's resemblance, we learn from this Hadîth that the mother's influence is greater. If the wife is from a disreputable and irreligious family, the children who will be born will be similar to that family. But if this is not so, then the children who will be born will be pious and religious.

15. It is mentioned in a Hadîth that the greatest right that a woman has to fulfil is to her husband, and that the greatest right that he has to fulfil is to his mother. In other words, after the rights of Allawh and His Rasûl *sallallâhu 'alayhi wa sallam* the woman has a very great right to fulfil to her husband, so much so that the husband's rights supersede the rights of her parents. As for the man, after the rights of Allawh and His Rasûl *sallallâhu 'alayhi wa sallam*, the greatest right that he has to fulfil is to his mother. We learn from this that the right of the mother supersedes that of the father.

16. It is mentioned in a Hadîth that if anyone of you wishes to engage in sexual intercourse with his wife, he should recite the following *du'â*:

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The virtue of this *du'â* is that if a child is conceived through this intercourse, *shaytân* will not be able to harm this child in any way.

17. There is a lengthy Hadîth in which Rasûlullâh *sallallâhu 'alayhi wa sallam* addressed 'Abdur Rahmân bin 'Auf *radiyallâhu 'anhu* asking him to have a *walîmah* even if it is with one sheep. In other words, even if you possess very little, you should spend. It is preferable to have the *walîmah* after engaging in sexual intercourse with one's bride. However, many *'ulamâ* have permitted it immediately after the *nikâh* as well. It is *mustahab* to have a *walîmah*.

GLOSSARY

Explanation of Islamic Terms

'Âlim: One who has attained a considerable amount of Islamic knowledge. He could also be referred to as an Islamic scholar.

Barakah: Literally means "blessings". It refers to the experiencing of abundance in things which are apparently insignificant or little, both in value and amount.

Bid'ah: Literally means "innovation". In Islam it refers to introducing new things into religion which have no basis in the Quran or Sunnah, and in addition to this, to regard these new things as acts of 'ibâdah. A bid'ah is a major sin in Islam.

Du'â ul-maghfirah: Supplicating to Allawh Ta'âlâ and asking Him for His forgiveness.

'Îlâ': Annulment of a marriage after the husband's sworn testimony to have refrained from sexual intercourse with his wife for a period of at least four months. For further details, refer to the chapter on 'îlâ'.

Fard: Literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fard act is a major sin. Rejecting a fard act amounts to kufr.

Fatwâ: A formal legal opinion or verdict in Islamic law.

Ghayr mahram: Refers to all those persons with whom marriage is permissible. Based on this, it is incumbent to observe purdah with all ghayr mahrams.

Ghîbah: Slander or backbiting.

Hayd: Monthly periods or menstruation experienced by a woman.

Hajj: Literally means "pilgrimage". In Islam it refers to the annual pilgrimage to Makkah.

Halâl: That which is lawful or permissible in Islam.

Harâm: That which is unlawful or prohibited in Islam.

Hûr: Refers to the large-eyed women of jannah, promised to the believers.

'Ibâdah: Literally means "worship". In Islam it refers to all those acts of worship which one renders to Allawh Ta'âlâ.

'Iddah: A period of waiting during which a woman may not remarry after being widowed or divorced. For further details, refer to the chapter on 'iddah.

Ihrâm: Two pieces of unstitched cloth donned by the person performing hajj or 'umrah.

Jahannam: Hell.

Jamâ'ah: A group, party, community.

Jannah: Paradise.

Kâfir: Literally means "a disbeliever". In Islam it refers to one who rejects Allawh and does not believe in Muhammad *sallallâhu 'alayhi wa sallam* as the final messenger of Allawh.

Kaffârah: Literally means "penance, atonement, expiation". In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act. For further details, refer to the chapter on kaffârah.

Khula': Divorce at the instance of the wife who must pay a compensation. For further details, refer to the chapter on khula'.

Kuffâr: Plural of kâfir.

Li'ân: Sworn allegation of adultery committed by either husband or wife. For further details, refer to the chapter on li'ân.

Madrasah: Literally means "a school". Also used to refer to a religious school.

Maghrib: Literally means "evening or sunset". Also refers to the time of sunset and the salât that is offered thereafter.

Mahr: Dower or bridal money.

Mahram: Refers to the person with whom marriage is not permissible and with whom strict purdah is not incumbent.

Mahrul mithl: The dower or bridal money that is equal to or similar than that which was given to a girl's paternal grandmothers. For further details, refer to the chapter on mahrul mithl.

Masâ'il: Plural of mas'ala.

Mas'ala: Literally means "an issue, problem or question". In Islamic jurisprudence, it refers to a rule or regulation.

Mustahab: Literally means "preferable or desirable". Refers to that act which was carried out by Rasûlullâh *sallallâhu 'alayhi wa sallam* or the Sahâbah occasionally. Carrying out these actions entails reward and leaving them out does not entail punishment.

Nafl: Optional.

Nadhr: A vow or solemn pledge.

Nifâs: Refers to the flowing of blood after child-birth.
Nikâh: Marriage.
Purdah: An Urdu word meaning "seclusion". It is an equivalent of the Arabic word "hijâb". Refers to the seclusion of women from strangers. There are different stages of purdah, the highest of which is that the woman should not come out of her home except for a valid Islamic reason.
Qadâ': Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed out due to some reason or the other.
Qadiani: A heretical sect which regards Mirza Ghulam Ahmad Qadiani as a prophet of Allawh. Qadianis are regarded as disbelievers.
Qiblah: The direction in which one faces when offering salât.
Qurbâni: Literally means "sacrifice". In Islam it refers to the sacrificing of animals solely for the pleasure of Allawh Ta'âlâ on the day of 'îd ul-ad'hâ and the two days following it.
Rahmah: Mercy.
Ramadân: The ninth month of the Islamic calendar which is regarded as the most sacred month.
Salâm: Literally means "peace".
Sharî'ah: The Islamic Law.
Shaytân: Satan or the devil.
Shî'ah: A heretical sect found primarily in Iran.
Sunnat-e-
Mu'akkadah: Refers to those actions which Rasûlullâh *sallallâhu 'alayhi wa sallam* carried out continuously. It is a sin to leave out such a sunnah without any valid excuse.
Sunni: Refers to those who belong to the Ahlus Sunnah wal Jamâ'ah. This term is generally used as an opposite to Shî'ah.
Surmah: Antimony. A black powdery substance that is applied to the eyes. It is sunnah to apply surmah.
Talâq: Divorce.
Talâq-e-
kinâyah: A divorce that is issued in vague terms without clearly uttering the words of talâq.
Talâq-e-sarîh: A divorce that is issued in clear terms without leaving any vagueness or doubt.
Talâqul bâ'in: A divorce which causes the annulment of the marriage. If a person wishes to retain his wife to whom he had issued a talâqul bâ'in, he will have to remarry her, i.e. their nikâh will have to be re-performed.
Talâqul
mughallazah: A divorce which not only causes the annulment of the marriage, but if the couple wish to remarry, the woman will have to marry another person first, when he divorces her or passes away, only then can she remarry her first husband.
Talâqur raj'î: A revocable divorce.
For further details with regard to all the above forms of talâq, refer to the relevant chapters.
'Ulamâ: Plural of 'âlim.
'Ummah: Literally means "community or nation". Here it refers to the Muslim community and nation.
Wâjib: Literally means "obligatory". In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a wajib without any valid reason makes one a fâsiq and entails punishment.
Wali: In the context of marriage or divorce, it refers to the legal guardian of a minor.
Walîmah: Refers to the feast that is organized after a marriage. It usually takes place after the bride and bride groom have spent a night together.
Wudû': Literally means "purity or cleanliness". In Islamic terminology it refers to the act of washing oneself before offering salât.
Zihâr: Likening one's wife to one's mother. It is a form of divorce. For further details, refer to the chapter on zihâr.

BOOK IIXXX

THE METHOD OF BRINGING-UP CHILDREN

Breast-feeding

1. When a child is born, it is *wâjib* on the mother to breast-feed the child. However, if the father is rich and a wet nurse can be obtained, there is no sin on the mother if she does not breast-feed the child.
2. It is not permissible to breast-feed someone else's child without the permission of the husband. However, if the child is extremely hungry and there is a fear that if it is not fed it will die, then in such a case she can feed the child without seeking the permission of her husband.
3. The maximum period of breast-feeding is two years. It is *harâm* to feed a child beyond two years.
4. If the child has commenced eating solids and because of this the woman stopped breast-feeding the child before the expiry of two years, there is no harm in this.
5. When a child drinks the milk of another woman, that woman becomes the mother of this child. The husband of that woman becomes this child's father. The children of this woman are regarded as foster brothers and foster sisters of this child and *nikâh* between them is now *harâm*. All the relations that become *harâm* through lineage (blood relations) become *harâm* through this foster relationship as well. According to the majority of the *'ulamâ*, this rule will only apply if the child drinks the milk within the age of two years. If a child drinks the milk of another woman after the age of two, this will not be considered. This woman will not be regarded as the child's mother nor will her children be regarded as the child's brothers and sisters. Therefore, if they happen to marry, their *nikâh* will be valid. However, Imâm Abû Hanîfah *rahmatullâhi 'alayh* says that even if a child drinks the milk of another woman within two and a half years, the *nikâh* will still not be valid. But if the child drinks the milk after the age of two and a half, there is no way that it will be considered. In this case, **all** the *'ulamâ* agree that the *nikâh* will be valid.
6. The moment the milk goes down the throat of the child, all relations which we had mentioned above will become *harâm* for that child. This is irrespective of whether very little milk went down or a lot of milk went down its throat.
7. If the child did not drink the milk directly from the woman's breast, and instead, she emitted some of her milk and fed it to the child, even then all those relations will become *harâm* for that child. Similarly, if some milk is poured into the child's nose, all those relations mentioned will become *harâm*. But if some milk is poured into the ears, it will not be considered.
8. If the milk of a woman is mixed with water, medicine or any other substance and given to a child, we will have to check whether the milk is more, the other substance is more, or both are equal. If the milk is more than or equal to the other substance, then the woman to whom the milk belongs will become the child's mother and all relations will become *harâm* for that child. But if the water, medicine, etc. is more than the milk; it will not be considered and the woman will not be regarded as the child's mother.
9. The milk of a woman was mixed with cow's or goat's milk and the child drank this milk. Check which is more. If the woman's milk is equal to or more than the other milk, all relations will become *harâm* for that child and this child will be regarded as the offspring of the woman to whom the milk belongs. But if the cow's or goat's milk is more, it will not be considered and it will be regarded as if the child did not even drink the woman's milk.
10. If a virgin girl happens to get milk and a child happens to drink it, all relations will become *harâm* for this child.
11. The milk of a dead woman was taken out and given to a child to drink. Even then, all relations will become *harâm* for this child.

12. Two children drank milk from the same cow or goat. In doing so, no relations become *ḥarâm*, nor are they regarded as brother and sister.
13. A young man drank the milk of his wife. She does not become *ḥarâm* on him, however, he has committed a major sin because it is *ḥarâm* to drink breast-milk after the age of two.
14. There is a boy and a girl. Both of them drank the milk of the same woman. Now, they cannot marry each other irrespective of whether they were fed the milk at the same time or one was fed now and the other was fed after several years. The same rule will apply in both cases.
15. A girl drank the milk of Bâqir's (name of a person used as an example) wife. This girl cannot marry Bâqir, his father, his grandfather nor other ascendants. Furthermore, she cannot even marry Bâqir's children. In fact, she cannot marry the children of Bâqir which are from his other wife.
16. Abbas drank the milk of Khadîjah. Khadîjah's husband, Qâdir, had another wife by the name of Zaynab whom he had already divorced. In such a case, even Zaynab cannot marry Abbas. This is because Abbas is regarded as a child of Zaynab's husband and we know that *nikâh* with the husband's children is not permissible. Similarly, if Abbas divorces his wife, then this wife of his cannot marry Qâdir because he is now regarded as her father-in-law. Furthermore, Abbas cannot marry Qâdir's sister because she is regarded as his paternal aunt, and he, her nephew. This is irrespective of whether she is Qâdir's blood sister or his foster sister. The same rule will apply in both cases. However, Qâdir can marry ‘Abbâs's sister.
17. ‘Abbâs has a sister by the name of Sâjidah. Sâjidah drank the milk of a particular woman, but ‘Abbâs did not drink. In such a case, ‘Abbâs can marry this woman.
18. ‘Abbâs's son drank the milk of Zâhidah. It will be permissible for ‘Abbâs to marry Zâhidah.
19. Qâdir and Dhâkir are two brothers. Dhâkir has a foster sister. This sister can marry Qâdir but not Dhâkir. Understand all this very well because *masâ'il* of this nature are difficult to understand. We have therefore not gone into details. Whenever the need arises, consult a learned, intelligent *‘âlim*.
20. A man proposed to or married a particular woman. Thereafter, a woman came and said that she had breast-fed both of them. Apart from this woman, no one else claims or bears testimony that she had in fact breast-fed this couple. In such a case, any foster relationship between this couple cannot be established merely on the allegation of this one woman. The *nikâh* of the couple will be valid. However, if two reliable and pious men or one reliable, pious man and two women bear testimony that this woman had in fact breast-fed this couple, only then will their foster relationship be established. Their *nikâh* will now be *ḥarâm*. Without such a testimony, their foster relationship will not be established.
However, if only one man, only one woman or several women only bear testimony to this fact and one feels in one's heart that these people are speaking the truth, then in such a case they should not marry each other because there is no benefit in falling into unnecessary doubt. But if the *nikâh* is already performed, it will be valid.
21. It is not permissible to add a woman's milk into any medicine. If this is done, it will be *ḥarâm* and it is not permissible to consume it or apply it. Similarly, it is not permissible to apply breast-milk in the eyes or ears as a form of medication. In short, it is not permissible to take any benefit from the milk of humans or to use it for one's personal purposes.
then both the husband and wife have to go to a *Shar'î* judge. The judge will ask both of them to take an oath. First, the husband will take the following oath: "I make Allawh my witness and say that I am speaking the truth with regard to the act for which I have accused her." He should take this oath four times. The fifth time he must say: "If I am lying, may Allawh's curse descend upon me."
When the husband completes this, the wife must say the following four times: "I make Allawh my witness and say that he is lying with regard to the act for which he is accusing me of." The fifth time she must say: "If he is truthful in this accusation, may the wrath of Allawh descend upon me."
Once both of them take this oath, the judge will separate them and one *ṭalâqul bâ'in* will take place. The child will not be attributed to this husband, but will be given in the care of the mother. In the *Sharî‘ah*, this oath and counter-oath is known as *li'ân*.

Legitimate Offspring

1. When a married woman gives birth to a child, that child will be attributed to her husband. It is not permissible to say that this child is not her husband's and that it is someone else's merely on a doubt or suspicion. It is also not permissible to refer to such a child as being illegitimate. In an Islamic state, such a slanderer will be whipped.
2. The minimum period of pregnancy is six months and the maximum period is two years. In other words, a baby remains in the womb of a woman for a minimum period of six months. It cannot be born before this period. The maximum period it can remain in the womb is two years and not more than this.
3. The basic principle of the *Sharî‘ah* is that as far as is possible, a child will **not** be regarded as being illegitimate. When there is no option left, only then will the ruling be given that it is illegitimate and only then will we say that the woman has committed a sin.
4. A person issued a *ṭalâqur raj'î* to his wife. Thereafter, she gave birth to a child within a period of two years. This child belongs to this husband. It is not permissible to regard this child as being illegitimate. According to the *Sharî‘ah*, this child's lineage is in order. Even if this child is born **one day** before the expiry of two years, the same rule will apply. It will be regarded as if she had fallen pregnant before the divorce could be issued to her, that the child remained in her womb for up to two years and that after delivering the child her *‘iddah* has come to an end and she has now come out of the *nikâh* with this man.
If this woman has already admitted that her *‘iddah* has come to an end before she could give birth, then there will be no alternative but to say that this child is illegitimate. In fact, if such a woman gives birth to a child **after** two years and she has not admitted that her *‘iddah* has come to an end as yet, even then this child will be that husband's irrespective of how long it takes to deliver this child. In this case, it will be understood that they had engaged in sexual intercourse while she was still in her *‘iddah* and that he had now revoked his divorce. Therefore, the child that is born will be his, this woman will still remain his wife, and the *nikâh* will not be annulled. If it is not the husband's child, he must say so and once he rejects this child, the laws pertaining to *li'ân* will apply.
5. If a *ṭalâqul bâ'in* was issued, the rule is that the child will be the husband's if it is born within two years. If it is born after two years, it will be an illegitimate child. However, if the child is born after two years and the husband still claims that it is his child, it will not be illegitimate. In such a case it will be understood that they had unwittingly engaged in sexual intercourse while she was still in her *‘iddah* and she fell pregnant thereafter.
6. An immature girl who is close to maturity was given a divorce. After the divorce, she gave birth to a child after a full nine months. This child is illegitimate. If it is born within nine months, it will be attributed to the husband. However, this girl will have to admit that she is pregnant while she is still in her *‘iddah*, i.e within three months she will have to admit that she is pregnant so that the child will not be regarded as illegitimate. If the child is born within two years, it will be the husband's child, i.e. it will be legitimate.
7. A woman's husband passed away. If she gives birth to a child within two years from the time that he passed away, this child will **not** be illegitimate. Instead, it will be attributed to the husband. However, if the woman had already admitted to the expiry of her *‘iddah* then there will be no option but to regard it as illegitimate. If it is born after two years, it will still be illegitimate.
Note: We learn from these rules that the habit of accusing a woman of adultery when she gives birth to a child a few months beyond nine months after the death of her husband is a major sin.
8. If a child is born before six months after the *nikâh*, it is illegitimate. If it is born on the completion of six months or thereafter, it is legitimate and it is a sin to have any doubts with regard to its legitimacy. However, if the husband rejects the child and says that it is not his, then the rules of *li'ân* will apply.
9. The *nikâh* has been performed, but according to custom, the bride did not leave her parents' home as yet. In the meantime, she gives birth to a child and the husband does not reject it by saying that it is not his. This child will be regarded as the husband's and will not be regarded as illegitimate. It is not permissible for others to regard it as illegitimate. If it is not the husband's, he should reject it and upon rejecting it, the laws of *li'ân* will apply.
10. The husband is gone overseas for quite some time. Several years have passed and he has not come home. In the meantime, his wife gives birth to a child and the husband claims that it is his. Even in such a case, the *Sharî‘ah* will **not** regard this child as illegitimate and it will be attributed to the husband. However, if the husband rejects it after receiving this news, the laws of *li'ân* will apply.

The Custody of Children

1. The husband and wife have been separated, divorce has taken place and they have a small baby. The mother of the child has the right of custody over the child. The father cannot take this child away. However, the father will have to pay for all the expenses that will be borne in order to bring up the child. If the mother does not take the child, and instead, gives it to the father, he will have to take it. The mother cannot be forced to keep the child.
2. If there is no mother or she refuses to take the child, the maternal grandmother and then the maternal great grandmother have the right of custody. Thereafter, the paternal grandmother or great grandmother will have the right of custody. If they are not present, the blood sisters of the child have the right of custody. If they are not present, then the stepsisters. However, as regards stepsisters, those who are from the same mother will be given preference over those who are from the same father. Thereafter, the child's maternal aunts and then the paternal aunts.
3. If the mother marries a person who is not a *maḥram* relative of the child, i.e. this relative is such that *nikâh* with him is not *ḥarâm* forever, then the mother forfeits the right of custody over the child. However, if the woman marries a *maḥram* relative of this child, and this relative is such that *nikâh* with him is not valid (for the child), e.g. she marries the child's paternal uncle or any other similar relative, then the mother's right of custody remains. In the absence of the mother, if any other woman such as the child's sister, maternal aunt, etc. marries a *ghayr maḥram* man (i.e. a *ghayr maḥram* man to the child), the same rule will also apply. That is, the right of custody over the child no longer remains with this woman.
4. The right of custody over the child had been forfeited on account of the woman marrying a *ghayr maḥram* (of the child). Thereafter, this man divorced her or he passed away. The right of custody will return to this woman and the child will be handed over to her.
5. If, from among the relatives of the child, no woman can be found in order to take custody of the child, the father will be the most eligible for custody. Thereafter, the paternal grandfather will be the most eligible, and thereafter the same order that we had mentioned in the chapter on the *walî* (or guardian) at the time of *nikâh*, will be followed. However, if the relative is a *ghayr maḥram* and there is some fear over the safety of the child in the future, then in such a case the child will be given to someone who is reliable and trustworthy.
6. The right of custody over the child remains as long as the child does not reach the age of seven. Once the child reaches the age of seven, the father can take the child forcefully if he wishes to do so. The right of custody over a girl remains until she reaches nine years of age. Once she turns nine, the father can take her and the mother does not have the right to prevent her from going.

understanding that had prevailed prior to your argument will no longer be the same. Irrespective of how many excuses and pardons you may put forward, the love and clean-heartedness that had prevailed will no longer be found. Later, when any incident takes place, the mind will always go back to that argument and the husband will always think that this is the same woman who had said such-and-such thing on that day. Therefore, you should always think and ponder before saying anything or doing anything when dealing with your husband. In doing this, you will not only gain the pleasure of Allawh and His Rasûl *ṣallallâhu 'alayhi wa sallam*, but you yourself will be happy in this world and in the hereafter.

The Method of Bringing up Children

It should be borne in mind that the bringing up of children in the proper manner is of prime importance. This is because whatever good or bad habits they learn in their childhood, they do not leave them for the rest of their lives. From the time of infancy till they reach maturity, the following matters should be strictly adhered to:

1. Ensure that the child drinks the milk of a pious, religious woman. Milk has a great effect in the life of a person.
2. It is the habit of women to frighten their children by mentioning the police or other frightening persons or objects. This is an evil habit. Children become weak-hearted because of this.
3. Set aside specific times for making him drink his milk or feeding him so that he may remain healthy.
4. Keep him clean, neat and tidy because one remains healthy in this way.
5. Do not beautify and adorn the child excessively.
6. If the child is a boy, do not lengthen the hair on his head.
7. If it is a girl, do not make her wear any jewellery as long as she does not reach the age where she has to observe *purdah*. This is because this will pose a danger to her life. The other reason is that it is not a good habit to create a love for jewellery in a girl's mind when she is still so young.
8. Have the habit of handing over the responsibility of distributing food, clothing, money, etc. that is to be given to poor people to your children. Similarly, give them the task of distributing food, sweets, etc. to their brothers, sisters and other children. This is so that they will inculcate the practice of generosity. However, you should remember that you must only ask them to distribute those things that belong to you. It is not permissible for anyone to ask them to distribute those items or things that belong to them from the *Shar'î* point of view.
9. You should mention the harms of over-eating to them. However, do not mention anyone by name. Instead, tell them that the one who eats too much is regarded as an ox (or any other similar example).
10. If it is a boy, incline him towards wearing white clothes and create a dislike in his heart for colourful and gaudy clothing by telling him that such clothes are worn by women and that he is a man. You should always teach him in this way.
11. If it is a girl, do not give her the habit of worrying too much about plaiting and parting her hair or wearing very stylish clothing.
12. When a child persists or insists on having something, do not fulfil all his wishes or else he will become spoilt.
13. Prevent the child from talking very loudly or shouting. Especially if it is a girl and she speaks in this loud shouting manner, you should scold her and reprimand her. If you do not do this, this habit will remain when she grows up.
14. Safeguard your child from speaking or mixing with children who have evil habits, who are not interested in their learning, who are in the habit of wearing stylish clothes or eating extravagant dishes.
15. Always inculcate a hatred for the following actions in your child, i.e. teach him to hate the following acts:

(a) becoming angry,
(b) speaking lies,
(c) envying someone,
(d) stealing,
(e) carrying tales,
(f) defending whatever he does or says,
(g) to unnecessarily "make up" stories,
(h) speaking excessively without any benefit,
(i) laughing unnecessarily or laughing excessively,
(j) cheating or deluding someone,
(k) not thinking about or not differentiating between good and bad.

If any of these acts or traits are found in him, stop him immediately and warn him.

16. If he breaks something or begins to hit someone, punish him accordingly so that he does not repeat such acts. Loving the child, consoling him or allowing him to commit such acts always causes the child to become "lost" or spoilt.
17. Do not allow the child to sleep very early.
18. The habit of waking up early should be inculcated in the child.
19. When the child reaches the age of seven, inculcate the habit of offering ṣalât.

20. Once he reaches the age wherein he can go to *madrasah*, first teach him to recite the Quran.
21. As far as is possible, make him learn under a religious-minded teacher.
22. Don't ever allow him to absent himself from going to *madrasah*.
23. Set aside certain times in which you narrate stories of the pious to him.
24. Do not allow the child to look at books that contain love stories, stories that are contrary to the *Sharî'ah*, stories that are obscene or that have no benefit, love poems, etc.
25. Give them books that cover the different aspects of the *Dîn*, and books that cover the necessary aspects of this world.
26. Once the child returns from the *madrasah*, permit him to play around in order to occupy him and so that he does not become dull-headed. However, the games must be such that there is no sin in playing them and at the same time there is no fear of physical injury.
27. Do not give the child any money to purchase fireworks, musical instruments or any other similar unnecessary items which amount to wasting of money.
28. The habit of watching games, matches, etc. should **not** be inculcated in the child.
29. Always teach your children some sort of hobby or trade which will help them at the time of need or necessity whereby they can support their families.
30. Teach girls to write to the extent that they are able to write necessary letters and also work out the expenses of the house.
31. The habit of doing their own work should be inculcated in the children so that they do not become dependent and lazy. You should order them to lay out their own beds at night and to get up early in the morning and neaten their beds again. They should keep their clothes neatly. Clothes that become undone or torn should be stitched by themselves. Clothes that are clean or dirty should be kept in a place where there is no fear of moths.
32. Emphasize on the girls to check the jewellery that they are wearing before they go to sleep and once they wake up the following morning.
33. You should order the girls to watch attentively at the cooking, sewing, threading, dying, and all the other work that is carried out at home so that they will also learn these things.
34. When the child does something good, praise him, kiss him, reward him so that he will feel happy. When he commits an evil act, call him aside in privacy and make him understand that he has committed an evil act and that others will think bad of him, and that whoever else comes to know of it will also think bad of him. You should warn him against committing such an act again and explain to him that good children do not do such things. If he repeats that act, punish him appropriately.
35. It is the duty of the mother to create respect for the father in the child's heart.
36. Do not allow the child to do anything secretly. This is irrespective of whether it is some game, food or any other act. If he does anything secretly, you should immediately understand that he regards it to be evil. If the act is in fact evil, teach him to abstain from it. If it is a good act, such as eating or drinking, then tell him to eat and drink in the presence of others.
37. Set aside some strenuous work for the children which will keep them healthy, energetic and which will not allow laziness to overtake them. If it is a boy, he should do gymnastics, weightlifting or walking for a few kilometres. As for girls, it is necessary for them to work with the grinding stone and spinning wheel. The benefit of doing these things is that they will not regard such work to be below their dignity.
38. When walking, teach them not to walk very swiftly, nor should they raise their gazes when walking.
39. Inculcate the habit of humility in them. Their manner of speaking, walking, conversing, etc. should be such that they do not become boastful. They should be taught humility to such an extent that they should not even sit with their classmates and boast about their clothes, house, family, books, pens, ink, exercise books, etc.
40. Occasionally you should give them some money so that they may purchase whatever they wish. However, inculcate the habit in them that they should not conceal whatever they buy.
41. Teach them the etiquette and manners of eating, sitting and standing in gatherings. We will now enumerate a few of these etiquette:

<u>The etiquette of eating</u>

1. Eat with the right hand.
2. Read *Bismillâh* in the beginning.
3. Eat the food that is in front of you.
4. Do not commence eating before others.
5. Do not ogle or stare at the food.
6. Do not look at those who are eating.
7. Do not eat very quickly.
8. Chew the food well.
9. Do not take another morsel as long as the morsel that is in your mouth is not chewed and swallowed.
10. Do not allow the gravy and other liquids to drip onto the clothes.
11. The fingers should not be allowed to become too messy.

<u>The etiquette of gatherings</u>

1. Whoever you meet, meet with respect and speak kindly.
2. Do not spit in gatherings nor clean your nose. But if there is a need to do so, excuse yourself and go to another place.
3. If you have to yawn or sneeze, cover your mouth with your hands and try to muffle the sound.
4. Do not face your back towards anyone.
5. Do not face your feet towards anyone.
6. Do not sit by placing your hand under your chin.
7. Do not crack your fingers.
8. Do not look in the direction of anyone repeatedly and unnecessarily.
9. Remain seated with respect.
10. Do not speak excessively.
11. Do not take oaths over trivial matters.
12. As far as possible, do not commence with any conversation. When the other person speaks, listen attentively so that his spirits are not dampened. However, if it is a sinful conversation, do not listen. Either stop him, or leave that place.
13. As long as a person does not complete whatever he wishes to say, do not interrupt him.
14. If someone comes and wishes to sit in the gathering and there is no place, make way for that person and sit closely so that he may be able to get some place.
15. When you meet someone or bid them farewell, say *As-salâmu 'alaykum*, and when replying to someone's *salaam*, say *Wa 'alaykumus salâm*. Do not utter other forms of greeting.

(b) Meet their friends and relatives in a friendly way and also assist them wherever possible.
(c) If you have the finances, fulfil their unpaid debts and the permissible bequests that they have made.
(d) When they pass away, abstain from crying and wailing aloud or else their souls will be troubled.

6. According to the *Sharî'ah*, the rights of the paternal and maternal grandparents are similar to those of the parents and they should be regarded as such.

7. Similarly, the rights of the maternal and paternal uncles and aunts are similar to those of the parents. This has been deduced from certain 'Ahâdîth. (Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The maternal aunt has the status of one's mother." - Tirmidhî)

BOOK XXIX

DIVORCE

1. If a husband who is mature, not a lunatic nor a mad person divorces his wife, the divorce will come into effect. As for the husband who is not mature, who is not in his senses, or is mad, by his divorcing his wife, the divorce will not come into effect.
2. A sleeping person uttered the following words: "You are divorced" or he said: "I divorce my wife." On uttering these words, divorce does not come into effect.
3. A person compelled another person to divorce his wife. He beat him and threatened him that if he does not divorce his wife, he will kill him. Because of this compulsion, the person divorced his wife. Even then divorce will take place.
4. A person was under the influence of alcohol or any other intoxicant and divorced his wife. When he came to his senses, he regretted this action of his. Even then divorce will take place. Similarly, *ṭalâq* given in anger also causes divorce to take place.
5. Apart from the husband, no one has the right to divorce a woman. However, if the husband orders someone to divorce his (the husband's) wife, this person can divorce her.

Divorcing a Person

1. Only the man has the right to divorce. Once the man divorces his wife, the divorce comes into effect. The woman has no choice in this irrespective of whether she accepts the divorce or not. In all cases, the divorce comes into effect. The wife cannot divorce her husband.
2. The man has the right of issuing three *ṭalâqs* only, and not more. If he issues four or five *ṭalâqs* even then only three will be considered.
3. Once the man utters: "I divorce my wife", and utters these words in such a tone that he himself can hear these words, divorce comes into effect. This is irrespective of whether he uttered them in private or in public, and whether his wife heard him uttering these words or not. In all cases, divorce takes place.
4. Divorce is of three types:

The First Type: Is that the *nikâh* is completely annulled and it is not permissible to live with the man without renewing the *nikâh*. If the woman wishes to stay with this man again, and the man also agrees to keep her, they will have to have their *nikâh* performed again. Such a *ṭalâq* is known as *ṭalâqul bâ'in*.

The Second Type: Is that if the husband and wife wish to remarry, then after completing the *'iddah* for the first divorce, she will have to marry another person. When he divorces her, she will have to complete the *'iddah* for this second divorce. Only then will it be permissible for her to remarry her first husband. Such a *ṭalâq* is known as *ṭalâqul mughallaẓah*.

The Third Type: Is that the *nikâh* has not broken as yet. If the husband divorces his wife by uttering the words of divorce one or two times and thereafter regrets his action, it will not be necessary to renew this *nikâh*. He can live with this wife without performing another *nikâh* and it will be permissible for them to live as a normal couple. However, if the man divorced her and maintained this divorce of his, i.e. he did not regret his action nor did he decide to continue living with his wife, then the moment the *'iddah* of *ṭalâq* expires, the *nikâh* will break and the woman will be separated from her husband. As long as the *'iddah* does not expire, the man has the choice of either keeping his wife or not keeping her. Such a *ṭalâq* is known as *ṭalâqur raj'î*. It should be borne in mind that if the husband issues three *ṭalâqs*, he will not have the choice of keeping his wife.

5. There are two ways in pronouncing or issuing the *ṭalâq*.

The First Way: Is that the husband clearly utters: "I divorce you" or "I divorce my wife." In other words, he issues the divorce in such clear words that there is no possibility of taking any other meaning from these words. Such a divorce is known as *ṭalâq-e-ṣarîḥ*.

The Second Way: Is that the husband does not utter the words of divorce clearly. Instead, he speaks in very vague terms from which divorce could be deduced and from which some other meaning could also be taken, e.g. the person says: "I have distanced you from me." From this, it could be deduced that he said: "I divorce you" or "I have not divorced you, but I will not keep you with me. Remain with your parents. I will not even bother about you."

Alternatively, he could have said: "I will have no contact with you." "I have no need for you." "You have been separated from me." "I have separated you from me." "I have separated you from my house, go away." "Get out." "Go far from here." "Go away to your parents." "Go away to your house." "I will not accommodate you any longer."

Uttering any of the above words or other words similar to these, in which there is the possibility of several meanings is known as *ṭalâq-e-kinâyah*.

6. If the divorce is issued in clear terms, divorce will take place the moment the words are uttered. This is irrespective of whether one had the intention of divorcing his wife or not, or whether he issued the divorce jokingly. When a divorce is issued in clear terms, the third type of divorce will take place. That is, the husband has the choice of keeping or divorcing his wife until just before the expiry of her *'iddah*. By uttering the divorce once, only one divorce will come into effect - not two nor three. However, if he utters the divorce three times, or says: "I give you three *ṭalâqs*", three *ṭalâqs* will take place.
7. A person issued one divorce. As long as the wife is in her *'iddah*, he has the right to issue her a second or a third divorce. If he issues a second or third divorce, it will be valid and come into effect.
8. A person says: "I will divorce you." Divorce will not take place. Similarly, if he says: "If you carry out a particular action, I will divorce you." Divorce will not take place irrespective of whether she carries out the action or not. However, if the person says: "If you carry out a particular action, you are divorced", then once she carries out the action, divorce will take place.
9. A person uttered the divorce and at the same time said: *"'Inshâ' Allawh"*. Divorce will not take place. Similarly, if he says: "If Allawh wills, I divorce you" divorce will not take place. However, if the person uttered the divorce, waited for a while and thereafter said *"'Inshâ' Allawh"*; divorce takes place.
10. A person called his wife and addressed her as a "divorcee". Divorce will take place even if he says this jokingly.
11. A person says: "When you go to Lucknow (or any other place which he mentions), you are divorced." As long as she does not go to Lucknow, divorce will not take place. Once she goes there, divorce will take place.
12. The person did not clearly state the words of divorce. Instead, he issued the divorce in vague words and terms. If at the time of uttering these words, he had the intention of issuing divorce, divorce will take place. In such a case, the first type of divorce will take place, i.e. *ṭalâqul bâ'in*. Now it will not be permissible for him to keep his wife without renewing the *nikâh*. If the person did not utter these words with the intention of *ṭalâq* and instead had some other meaning in mind, *ṭalâq* will not take place. However, if it is learnt through some evidence or indication that he had in fact intended divorcing her and that he is lying, then in such a case the woman should not live with him and she should regard it as if she has been divorced. For example, the wife comes angrily to her husband and says: "I cannot live with you any more. Divorce me!" And the husband replies: "Okay, I leave you." In such a case, the woman must consider this to be a divorce.
13. A person says: "I divorce you, I divorce you, I divorce you." Three divorces will take place. Alternatively, he divorces her three times, but in very vague terms. Even then, three divorces will take place. However, if the person had only intended one divorce but had uttered it three times in order to emphasize his point, only one divorce will take place. However, the woman does not know his intention. She should therefore regard it as three divorces.

Divorce prior to the bride's departure from her parent's home

Before the bride could even go to her husband's home, he divorced her. Alternatively, she went to her husband's home but they did not meet in privacy or seclusion which could be considered to be valid in the *Sharî'ah*. This privacy or seclusion was explained in the chapter on *mahr*. Before they could meet in privacy and seclusion, the husband divorced her. In such circumstances, *ṭalâqul bâ'in* will take place irrespective of whether the divorce was uttered in clear words or in vague terms. When such a woman is divorced, *ṭalâqul bâ'in* will take place and she does not have to complete any *'iddah*. Immediately after being divorced, she can marry another person. Furthermore, after issuing one divorce to such a woman, the man does not have the right or choice of giving a second or third divorce. If he does so, it will not apply. However, if in the first time, he says: "I give you two divorces, or, three divorces", two or three divorces will take place. If he says: "I divorce you, divorce you, divorce you", even then one divorce will take place with regard to such a woman.

Divorce after the bride's departure from her parent's home

After the bride's departure from her parents' home, the bride and bridegroom met in privacy and also engaged in sexual intercourse. Thereafter, if the husband issues one or two divorces in clear terms, *ṭalâqur raj'î* will take place. If he utters the divorce in vague terms, *ṭalâqul bâ'in* will take place. In *ṭalâqur raj'î* he will have the choice of going back to his wife, while in *ṭalâqul bâ'in* he will not have the choice. However, if he did not issue three divorces, they can re-marry within her *'iddah* (if both of them wish to remarry) and after the expiry of the *'iddah* as well. But if she wishes to marry **another** person, she can do so only **after** the expiry of her *'iddah*. But it should be borne in mind that the *'iddah* is necessary in all forms of divorce. As long as the *'iddah* has not expired, a second or third divorce can also be issued.

The bride and bride groom met in privacy and there was nothing to stop them from engaging in sexual intercourse (i.e. nothing from the *Sharî'ah* point of view, or from a physical aspect). Despite this, they did not engage in sexual intercourse. In such a case, if the husband divorces his wife, *ṭalâqul bâ'in* will take place irrespective of whether the divorce is uttered in clear terms or in vague terms. The *'iddah* will also be *wâjib* on the woman, he will not have the right of taking her back, and she cannot marry another person without completing her *'iddah*. However, she can marry the husband who divorced her within the *'iddah* or even after the expiry of the *'iddah*. The only condition is that three divorces must not be issued.

Issuing Three Ṭalâqs

1. If a man issues three divorces to his wife, she becomes completely *ḥarâm* for him. Even if they renew their *nikâh*, it will be *ḥarâm* for this woman to live with him. This *nikâh* will not be valid irrespective of whether the three divorces were issued in clear terms or in vague terms. If a woman who has been issued three divorces wishes to live with her first husband and wishes to remarry him, there is only **one** way in doing this. That is, she will have to marry another person, engage in sexual intercourse with him, and when he dies or divorces her, she must complete her *'iddah*. Upon completing her *'iddah*, she can remarry her first husband. Without marrying a second person, she **cannot** remarry her first husband. If she marries a second person, but he passed away before he could engage in sexual intercourse with her or divorced her before engaging in sexual intercourse with her, then this will not be considered. She can **only** marry her first husband when her second husband has intercourse with her. Without this intercourse, she cannot remarry her first husband. Understand this well.
2. There are different ways in issuing three divorces. One is that the person issues them at one time, e.g. he says: "I give you three divorces" or "I divorce you, I divorce you, I divorce you." The second way of issuing three divorces is to issue them over a period of time, e.g. he issues one today, another one tomorrow, and the third one the day after tomorrow. Alternatively, he issues one divorce this month, another the following month, and a third divorce in the following month. However, all these are issued within her *'iddah*. The same rule will apply to all the different forms of issuing the *ṭalâq*. The right or choice to keep one's wife only remains when a person issues one or two divorces in clear terms and not three. Once he issues three, he has no choice or right to keep his wife.
3. A person issued a *ṭalâqur raj'î* to his wife. Thereafter he decided to keep his wife. After a few years he became angry over some matter and therefore issued another *ṭalâqur raj'î* (in which he has the right of keeping his wife). When his anger subsided, he decided to keep his wife and did not let her go. These divorces that he issued will be counted as two divorces. If, at some time or the other, he issues one more divorce, it will total three divorces. Once this occurs, the rules that have been mentioned in *mas'ala* number one will apply over here as well. That is, she cannot remarry this husband of hers unless she marries another person first.

Similarly, if a person issues a *ṭalâqul bâ'in* (in which he does not have the right to keep his wife), the marriage will be annulled. Thereafter, he regretted his action and both of them decided to remarry. After some time, he became angry with her again and issued a *ṭalâqul bâ'in*. After his anger subsided, he remarried her. He thus issued two divorces. If he issues one more divorce, the rule mentioned in *mas'ala* number one will apply. That is, he cannot remarry her unless she marries another person first.

4. If the woman marries another person on the condition that he would divorce her after engaging in sexual intercourse with her, this person is not bound to fulfil this condition. He can divorce her if he wishes or keep her if he wishes. Furthermore, he can divorce her whenever he wishes - he is not bound by any time limit. It should be borne in mind that it is a major sin and *ḥarâm* to marry on such a condition or promise. One is cursed by Allawh Ta'âlâ. However, despite this, the *nikâh* will be valid. If such a *nikâh* takes place, the second husband has intercourse with her, and thereafter passes away or divorces her, it will be permissible for her to remarry her first husband.

Conditional Divorce

1. Prior to marrying a woman, a person said: "If I marry you, you are divorced." If the person happens to marry this woman, one *ṭalâqul bâ'in* will take place the moment the *nikâh* is performed. Now, he cannot keep her without remarrying her. If he said: "If I marry you, you are divorced two times", two *ṭalâqul bâ'in* will take place. If he issued three divorces, three will take place and it will be *ṭalâqul mughallaẓah*.
2. A person made the condition of divorce prior to marriage. The moment the *nikâh* was performed, divorce took place. He then remarried the same woman. By remarrying her, another divorce will not take place. However, if the person made the condition in the following way: "Each time that I marry you, you are divorced", then each time that he marries her, divorce will take place. Now, there is **no way** in which he can keep this woman. Even if she marries another person, separates from him, and thereafter remarries the first person, divorce will still take place.
3. A person says: "Whichever woman I marry, she is divorced." Based on this, whichever woman he marries, divorce will take place. However, once divorce takes place between him and a woman and he decides to re-marry her, divorce will not take place this second time.
4. A person addressed a woman whom he had not married as yet saying: "If you carry out a certain action, you are divorced." Such a condition is not considered. If he marries her and she carries out that action, divorce will not take place. This is because there is no way a person can divorce a woman who he has not even married except by saying: "If I marry you, you are divorced." Divorce cannot take place in any other way if the woman is not married to him as yet.
5. If a person addresses his wife saying: "If you carry out a certain action, you are divorced." "If you come near me, you are divorced." "If you enter this house you are divorced." Alternately, he threatened to divorce her on some other condition. In all these cases, if she carries out that action, divorce will take place. As long as she does not carry out that action, divorce will not take place. In all these cases, *ṭalâqur raj'î* will take place, in which the husband has the right to keep his wife without having to renew the *nikâh*. However, if the person spoke in vague terms, *ṭalâqul bâ'in* will take place. For example, he said: "If you carry out a certain action, there will be no relation between me and you." Once she carries out the action, *ṭalâqul bâ'in* will take place. This is on the condition that when the man uttered these words, he intended divorcing her.
6. If he says: "If you carry out a particular action, you are divorced two times, or three times", divorce will take place according to the number that he specified.
7. A person said to his wife: "If you enter this house, you are divorced." She entered the house and divorce took place. However, within her *'iddah*, he decided to keep her or he remarried her. Now if she enters the house, divorce will not take place. However, if he said: "Each time that you enter this house, you are divorced" or "Whenever you enter the house, then each time you are divorced", then in such a case if she enters the house within her *'iddah* or after remarrying her, a second divorce will take place. Thereafter, within her *'iddah* or after remarrying her, she entered the house for a third time. A third divorce will take place. After this third divorce, it is not permissible for him to remarry her. However, if she marries another person, after separating from him, remarries her first husband, and then enters the house, divorce will not take place.
8. A person said to his wife: "If you carry out a certain action, you are divorced." Before she could carry out that action, he divorced her and separated from her. After some time he remarried the same woman. After marrying her she carried out that action which he had warned her against during their previous marriage. In carrying out this action, divorce will take place. However, if the woman carried out that action after her first divorce and after completing her *'iddah*, but before remarrying him, then by carrying out that action after remarrying him, divorce will not take place. But if she carries out that action after the divorce but within her *'iddah*, a second divorce will take place.

9. A person said to his wife: "If you experience *ḥayḍ*, you are divorced." Thereafter she saw some blood. Upon seeing the blood, we will not pass judgement of divorce. Instead, when she bleeds for three days and three nights, only then will we say that divorce has taken place from the time that her bleeding had commenced. But if the person said: "If you experience one *ḥayḍ*, you are divorced", divorce will take place on the completion of her *ḥayḍ*.
10. A person said to his wife: "If you fast, you are divorced." The moment she commences her fast, divorce will take place. However, if he says: "If you keep one fast or if you fast for the whole day, you are divorced", then divorce will only take place on the completion of the fast. If she breaks her fast, divorce will not take place.
11. The wife decided to go out of the house. The husband said: "Don't go now." She did not pay any heed to him. Upon this, the husband said: "If you go outside, you are divorced." The ruling in such a case is that if she goes outside at that very time, divorce will take place. But if she goes outside later, divorce will not take place. This is because, when the husband stopped her from going outside, he meant that she should not go now, and does not mean that she must not go outside for the rest of her life.
12. A person said: "The **day** on which I marry you, you are divorced." Thereafter, he married her at night. Even then, divorce will take place. This is because in our normal conversation this means **when** I marry you, you are divorced.

Divorce issued by the Sick

1. While a person was sick, he divorced his wife. Prior to the expiry of her *'iddah*, he passed away. This wife of his is entitled to receive her share of inheritance from the wealth of her husband. This is irrespective of whether he issued one divorce, two or three divorces. And irrespective of whether he issued *ṭalâqur raj'î* or *ṭalâqul bâ'in* - she is still entitled to receive her share of the inheritance. If the husband dies after the completion of her *'iddah*, she will not receive any inheritance. Similarly, if the husband does not die from this illness, but recovers and then falls ill again, even then she will not receive any inheritance. This is irrespective of whether she had completed her *'iddah* or not.
2. The woman asked for a divorce and the husband complied to her request. Even then, the woman is **not** entitled to receive any inheritance irrespective of whether the husband dies within her *'iddah* or after it. However, if he issues a *ṭalâqur raj'î* and passes away within her *'iddah*, she will be entitled to receive her share of the inheritance.
3. During his illness, the man said to his wife: "If you go outside, you are divorced a *ṭalâqul bâ'in*." Thereafter the woman went outside and *ṭalâqul bâ'in* took place. In such a case she will not receive any share of the inheritance because she is the one who caused this *ṭalâqul bâ'in* to take place.
The husband (while ill) says: "If you eat any food, you are divorced a *ṭalâqul bâ'in*" or "If you offer your ṣalât, you are divorced a *ṭalâqul bâ'in*." In such a case, if the husband passes away within her *'iddah*, she will receive her share of inheritance. This is because this divorce did not take place through her choice. Eating food and offering ṣalât are necessary obligations, how can she leave them out?
If the husband issues a *ṭalâqur raj'î* and he passes away within her *'iddah*, she will receive her share even in the first example. In short, if she receives a *ṭalâqur raj'î*, she will receive her share in all circumstances as long as the husband passes away within her *'iddah*.
4. A normal, healthy person said to his wife: "When you go out of the house, you are divorced a *ṭalâqul bâ'in*." She did not leave the house immediately, but went outside when he fell ill. Due to this sickness, he passed away within her *'iddah*. Even then, she will not receive any share of the inheritance.
5. A normal, healthy person said to his wife: "When your father comes from overseas, you are divorced a *ṭalâqul bâ'in*." At the time when her father arrived, her husband was ill and passed away in that very illness. She will not receive any share of the inheritance. But if he said the same thing while he was sick, and passed away within her *'iddah*, she is entitled to receive her share of the inheritance.

Revoking a Ṭalâqur Raj'î

1. When the husband issues one or two divorces that are *raj'î*, he has the choice or right to revoke such a divorce **before** the expiry of the wife's *'iddah*. In such a case, there is no need to renew the *nikâh*. The woman has no choice in this matter - he can revoke the divorce irrespective of whether she agrees or not. But if he issues three divorces, he has no choice of revoking the divorce as explained previously.
2. The method of revoking the divorce is as follows: (1) he could inform her in clear terms: "I am going to maintain you as my wife and I will not let you go." (2) he could tell her: "I am taking you back into my *nikâh*". (3) he could inform someone else without informing his wife that he has decided to keep his wife and revoked the divorce. (4) he does not say anything verbally, instead he has sexual intercourse with her, kisses her, fondles her, touches her with the passions of youth. In all these cases, she becomes his wife once again and there is no need to renew the *nikâh*.
3. When a person decides to revoke the divorce and keep his wife, it is preferable to have a few people as witnesses so that if any differences or problems occur at a later stage, none can deny any claims or make any allegations. If no witnesses are brought, the revocation will still be valid. The object, which was to keep his wife, will be accomplished.
4. If the *'iddah* of the wife has expired and then the husband decides to revoke the divorce, it will not be possible. Now, if the wife agrees and is happy to go back to her husband, the *nikâh* will have to be renewed. He cannot keep her without remarrying her. Even if he keeps her, it will not be permissible for the wife to live with him.
5. The *'iddah* of *ṭalâq* for the woman who experiences the monthly menstrual periods is three *ḥayḍ* periods. When she completes three *ḥayḍ* periods, her *'iddah* expires. At the end of her third *ḥayḍ* period, if she stops bleeding on the completion of the tenth day, then from that very moment her *'iddah* will expire and the right of revoking the divorce, which the husband possessed, will be forfeited. This is irrespective of whether the woman has already had a bath or not. However, at the end of her third *ḥayḍ* period, if she stopped bleeding before 10 days, then as long as she does not have a bath or as long as no ṣalât becomes *wâjib* on her, the husband will have the right of revoking the divorce and she will become his wife once again. But if she has a bath once the bleeding stops or she did not have a bath, but one ṣalât time passed and she did not offer her ṣalât in that time (i.e. *qaḍâ'* of one ṣalât became *wâjib* on her), then in both cases the right of the husband will be forfeited. Now he cannot keep her without remarrying her.
6. If a person divorces a woman with whom he has not engaged in sexual intercourse as yet, even though he may have met her in private or seclusion, then by divorcing her once, he does not have the right of revoking this divorce. This is because the divorce that she gets in this case is actually a *ṭalâqul bâ'in*, as has been mentioned previously. Understand this well.
7. The couple met in privacy but the man confesses that he did not engage in sexual intercourse with her. If he divorces her after this confession of his, he does not have the right to revoke his divorce.
8. When a woman receives one or two *ṭalâqs* that are *raj'î* (revocable), i.e. in which the husband has the right of revoking his divorce, it is preferable for such a woman to beautify herself and adorn herself with beautiful clothes; perhaps her husband will be attracted towards her and thereby revoke his divorce. But if she knows that he has no intention of revoking the divorce, it will be preferable that when he enters the house he should cough, clear his throat etc. so that if her body is exposed, she could cover it quickly and his sight does not fall on her private parts. Once her *'iddah* expires, she should go and live elsewhere.
9. If the person has not revoked his divorce as yet, it is not permissible for him to take his wife on any journey nor is it permissible for her to go with him.
10. A woman has received one or two *ṭalâqul bâ'in*, i.e. a divorce that is irrevocable. The rule with regard to her is that if she wishes to marry another person, she should do so **after** the expiry of her *'iddah*. It is not permissible for her to marry another person within her *'iddah*. But if she wishes to marry the same person (i.e. her husband who has divorced her), she can marry him within the *'iddah* as well.

'Îlâ' or Taking an oath on not going to one's wife

1. A person takes an oath and says: "I swear by Allawh that I will not engage in sexual intercourse", "I swear by Allawh that I will never have sex with you", "I take an oath that I will not have sex with you." Alternately, he takes an oath that is similar in meaning to the above-mentioned oaths. The rule with regard to this is that if he does not engage in sexual intercourse with her, *ṭalâqul bâ'in* will take place on the expiry of four months. Without remarrying, they cannot live as husband

and wife. But if the husband breaks his oath within four months and has sexual intercourse with his wife, divorce will not take place. However, he will have to pay the *kaffârah* for breaking his oath. In the *Sharî'ah*, such an oath is called *'îlâ'* (which literally means "oath").
2. A person did not take an oath of not having sex with his wife forever, instead he took an oath that he will not engage in sexual intercourse for a period of four months and said: "I swear by Allawh that I will not have sex with you for four months." Even by specifying such a period, *'îlâ'* will be considered and the same rule will apply, i.e. if he does not engage in sexual intercourse with her within four months, *ṭalâqul bâ'in* will take place. If he engages in sexual intercourse within four months, he will have to pay *kaffârah*. The rules relating to *kaffârah* will be explained in a later chapter - *'Inshâ' Allawh*.
3. If a person takes an oath of not having sex with his wife for a period of **less** than four months, *'îlâ'* will not be considered. Even if the oath is taken for just one day less than four months, *'îlâ'* will not be considered. However, if he takes an oath for a specified period (less than four months) and then breaks this oath by engaging in sexual intercourse before the expiry of the specified period, he will have to pay *kaffârah* for breaking the oath. If he does not engage in sexual intercourse, divorce will not take place and his oath will be fulfilled.
4. A person had taken an oath of four months and did not break it. On the expiry of four months, divorce took place. After the divorce, he re-married the very same woman. After the *nikâh*, if they do not engage in sexual intercourse for a period of four months, there will be no harm in this and no divorce will take place.
A person had taken an oath forever by saying: "I take an oath that I will not have sex with you" or "I swear by Allawh that I will never have sex with you". He did not break this oath of his, on the expiry of four months, divorce took place, thereafter he remarried her and after the marriage they did not engage in sexual intercourse for four months. A second divorce will now take place. If he remarries the same woman for a third time, the same rule will apply over here as well. That is, if they do not engage in sexual intercourse for a period of four months after remarrying for this third time, a third divorce will take place. Now he will not be able to remarry her without her first marrying another person. However, had they engaged in sexual intercourse after the second or third *nikâh*, the oath would have broken and no divorce would have taken place. However, he would have had to pay the *kaffârah* for breaking his oath.
5. Furthermore, if three divorces took place in the three *nikâhs*, thereafter the woman married another person, after being divorced from him and completing her *'iddah* she remarried her first husband, and **again** he did not engage in sexual intercourse with her. Now, divorce will not take place irrespective of how long he abstains from having intercourse with her. However, if and when he engages in sexual intercourse with her, he will have to pay the *kaffârah* for breaking his oath because he had taken the oath that he will **never** engage in sexual intercourse and now he has broken this oath.
6. If a person issues a *ṭalâqul bâ'in* to his wife and thereafter takes an oath that he will not have sex with her, it will not be *'îlâ'*. Now if he remarries her and does not engage in sexual intercourse, divorce will not take place. However, if he engages in sexual intercourse, he will have to pay *kaffârah* for breaking his oath. But if the person issues a *ṭalâqur raj'î* and within the *'iddah* he takes an oath that he will not have sex with his wife, it will be *'îlâ'*. Now if he revokes his divorce and does not engage in sexual intercourse, divorce will take place after four months. But if he has sex with her, he will have to pay *kaffârah* for breaking his oath.
7. A person did not take an oath on Allawh. Instead, he said: "If I have sex with you, you are divorced." This will still be considered to be *'îlâ'*. If he has sex with her, a *ṭalâqur raj'î* will take place and in such a case, he will **not** have to pay the *kaffârah* for breaking his oath. If he does not engage in sexual intercourse, a *ṭalâqul bâ'in* will take place after four months.
The person says: "If I have sex with you, one *ḥajj*, one fast, R1 in charity, one *qurbâni*, etc. will become incumbent upon me." In all these cases, *'îlâ'* will be considered. If he engages in sexual intercourse, he will have to fulfil whatever oath he had taken and it will not be necessary to pay any *kaffârah*. If he does not engage in sexual intercourse, divorce will take place after four months.

Khula' or Divorce at the instance of the wife

1. If it is not possible to bring about any conciliation between husband and wife and the husband even refuses to divorce her, it is permissible for the wife to give some money or her *mahr* to her husband and tell him to let her go in exchange for that money. Alternatively, she could ask him to let her go in exchange for the *mahr* that he is still owing her. In answer to her request, the husband says: "I let you go." In saying so, one *ṭalâqul bâ'in* takes place. The man does not have the right to keep her back or to revoke his divorce.
However, if the husband did not answer to her request in that very place and instead he stood up and began walking or, he did not get up but the wife stood up and began walking about, and only then did the husband say: "Okay, I let you go", in such a case this is not considered. The request and the reply to it have to be uttered in one place. Separating from one's husband in such a manner is referred to *khula'* in the *Sharî'ah*.
2. The man says: "I grant you *khula*'" and the woman replies: "I accept." *Khula'* takes place. But if the woman did not reply at that very place - instead, she stood up or did not even accept his *khula'*, it will not be considered. However, if the wife remained seated in her place and the man stood up after having said this, and the woman accepts the *khula'* after he stood up, even then *khula'* takes place.
3. The man says: "I grant you *khula*'" and the woman accepts. There was no mention of any money or any other monetary compensation on the part of the husband or the wife. Even then, whatever the man was owing to his wife or whatever the wife was owing to her husband will be forgiven. If the man still had a balance of the *mahr* to pay, it will be forgiven. If the woman has already received the total amount due to her, she does not have to return anything to the man. Despite all this, the man will have to feed, clothe and provide shelter to her until the end of her *'iddah*. However, if the woman had said that she will not even take advantage of these benefits during her *'iddah*, then they will also be forgiven.
4. When granting *khula'*, mention of monetary compensation was also made, e.g. the man says: "I grant you *khula'* in exchange for R100." The woman accepted this. *Khula'* will be valid and it will be *wâjib* on the woman to pay the R100. She will have to pay this R100 irrespective of whether she has received her *mahr* in full or not. If she had not received her *mahr* as yet, she will not receive it now because it is considered to be forgiven due to her acceptance of the *khula'*.
5. If the conflict between husband and wife has been caused by the husband, it will be *ḥarâm* and a major sin for him to grant *khula'* in exchange for money or in lieu of the *mahr* that he is still owing. If he happens to take any money, it is *ḥarâm* upon him to utilise it. But if it is the wife's fault alone, he should not take any compensation in excess of the *mahr* that he had given. Instead, he should grant *khula'* in exchange for the *mahr* alone, and not more than that. If he takes more than the *mahr*, it will not be a good thing. At the same time, there is no sin in taking more.
6. The woman was not happy about *khula'*. The man forced her and compelled her to make *khula'*. In other words, he beat her and threatened her into making *khula'*. In such a case, divorce will take place but it will not be *wâjib* on the woman to give any monetary compensation. If the man had an outstanding amount of *mahr* to pay, this will also **not** be forgiven (he will have to pay it to her).
7. All the above rules will apply only when the word *khula'* was mentioned or the following was said: (1) "Leave my life in exchange for R100, R1000, etc.", (2) "Leave me in exchange for my mahr."
If the above-mentioned was not said and instead, the word divorce was used, e.g. she says: "Divorce me in exchange for R100", this will not be *khula'*. If the man grants a divorce in exchange for that money, one *ṭalâqul bâ'in* will take place. In such a case, no rights or debts will be forgiven - neither those that the man has to fulfil nor those that the woman has to fulfil. If the man had not paid the *mahr* as yet, it will not be forgiven and the woman can claim it. Furthermore, the man will take the R100 from the woman.
8. The man says: "I am divorcing you in exchange for R100." This will be dependent on the acceptance of the woman. If she does not accept, divorce will not take place. If she accepts, one *ṭalâqul bâ'in* will take place. However, if she accepts **after** having changed her place, divorce will not take place.
9. The woman says: "Divorce me!" The man replies: "Forgive me from paying your *mahr* and all the other debts that I owe you, only then will I divorce you." Upon this, the woman replied: "Okay I forgive you." Thereafter, the man did not divorce her. In such a case, nothing will be forgiven and he will still have to pay her all the money that he owes. If he divorces her in that very place, he will be absolved from paying her anything.
10. The woman says: "Give me three divorces in exchange for R300." In reply to this, the man gives her only one divorce. In such a case, he will receive only R100. If he gives her two, he will receive R200. If he gives all three divorces, the woman will have to give R300. In all these cases, the divorces that will take place will be *ṭalâqul bâ'in*, because the divorce is in exchange for some money.

11. An immature boy and a lunatic cannot make *khula'* with his wife.

Zihâr or Likening the wife to one's mother

1. A person says to his wife: "You are equal to my mother.","To me, you are equal to my mother", "According to me, you are equal to my mother", "According to me, now you are similar to my mother or like my mother". In all the above cases, look at the intention of the person and what did he mean by these words. If he meant that she is similar or equal to his mother in respect and piety or that she is absolutely old just like his mother, equal in age to her, etc. then there will be nothing wrong in saying all these things and no rule will be enforced. Similarly, if he did not intend anything at the time of uttering these words or did not mean what he said but merely blurted these words out, even then no rule will be enforced.

However, if the person intended divorce when he uttered these words or intended separating his wife, then one *ṭalâqul bâ'in* will take place.

The person did not intend divorcing her nor separating her, but merely intended to inform her that: "Although you are my wife and although I am not breaking up this *nikâh*, I will not have sex with you. I am making sex with you *ḥarâm* upon myself, you can merely eat, clothe yourself and live with me - that is all." In short, he did not intend divorcing her but merely made sex with her *ḥarâm* upon himself. In the *Sharî'ah*, this is called *ẓihâr*.

The rule with regard to *ẓihâr* is that this woman will remain in his *nikâh*. However, as long as the man does not pay *kaffârah*, he cannot engage in sexual intercourse with her, he cannot touch her with the passions of youth, he cannot fondle her nor kiss her, etc. All this will be *ḥarâm*. As long as he does not pay the *kaffârah*, that woman will remain *ḥarâm* upon him irrespective of how many years pass. Once he pays the *kaffârah*, they can now live as husband and wife without having to renew the *nikâh*. The *kaffârah* for *ẓihâr* is given in the same manner that the *kaffârah* for not fasting is given.

2. If the person engages in sexual intercourse before giving the *kaffârah*, he will be committing a major sin. He must repent to Allawh Ta'âlâ, seek His forgiveness and make a firm resolution that he will not engage in sexual intercourse again without having given the *kaffârah*. As for the woman, she should ensure that as long as he does not pay the *kaffârah*, she should not allow him to approach her.

3. If a person equals or likens his wife to his sister, daughter, aunt or any other woman with whom *nikâh* is *ḥarâm* forever, the same rule will apply.

4. A person says: "To me, you are equal to a pig." If his intention was that of divorce or separating her, divorce will take place. If he intended *ẓihâr*, i.e. he did not mean to divorce her but actually intended to make sexual intercourse with her *ḥarâm* upon himself, then in such a case no rule will apply. Similarly, no rule will apply if he had no intention at all.

5. If the person does not engage in sexual intercourse for four months or more after pronouncing the *ẓihâr* and has not paid the *kaffârah* as yet, divorce will not take place, i.e. it will not be *'îlâ'*.

6. As long as the *kaffârah* is not fulfilled, it is **not** *ḥarâm* to look at the wife or to converse with her. However, it is not permissible to look at her private parts.

7. A person did not pronounce the *ẓihâr* forever. Instead, he specified a certain period of time, e.g. he says: "To me, you are equal to my mother for four months or for one year." In such a case, *ẓihâr* will be considered for the period that he specified. If he wishes to engage in sexual intercourse within this specified period, he will have to pay *kaffârah*. If he engages in sexual intercourse after the specified period, he does not have to pay anything and his wife will be *ḥalâl* for him.

8. Just as in divorce, if a person says *'Inshâ' Allawh* immediately after pronouncing the *ẓihâr*, it will not be considered and no rule will apply.

9. An immature boy or a lunatic cannot pronounce the *ẓihâr*. If they pronounce it, it will not be considered. Similarly, if a person pronounces the *ẓihâr* to a woman who is not his wife, it will not be considered. It will still be permissible for him to marry such a woman.

10. If the *ẓihâr* is pronounced several times, e.g. a person says: "To me, you are equal to my mother" and he says this two or three times, then each time that the *ẓihâr* is pronounced, a separate *kaffârah* will have to be paid. However, if the person repeated the *ẓihâr* merely to emphasize it and did not intend pronouncing several *ẓihârs*, he will only have to pay one *kaffârah*.

11. If a person has more than one wife and pronounces the *ẓihâr* to more than one wife, he will have to pay a separate *kaffârah* for each wife.

12. When pronouncing the *ẓihâr*, a person did not use the words: "equal", "similar", "like". Instead, he said: "You are my mother" or "You are my sister". This will not be *ẓihâr* and his wife will **not** become *ḥarâm* on him. However, to say so is a sin. Similarly, it is not good to address one's wife by shouting: "My sister! Do such and such work for me!" Despite this being a sin and an evil habit, it is not *ẓihâr*.

13. A person says: "If I keep you, it's like keeping my mother", "If I have sex with you, it's as though I am having sex with my mother". *Ẓihâr* is not considered.

14. A person says: "You are *ḥarâm* upon me just as my mother is *ḥarâm* upon me." If he intended divorce, it will take place. If he intended *ẓihâr* or did not intend anything, *ẓihâr* will take place. Sexual intercourse with her will be permissible **after** fulfilling the *kaffârah*.

Kaffârah

1. The *kaffârah* for *ẓihâr* is the same as that which was mentioned for fasting. There is no difference between the two. We have mentioned these *masâ'il* in detail in Part Three of *Bahishti Zewar*. Please refer to them. A few necessary matters which were not mentioned previously will be mentioned here.

2. If the man has the strength, he should fast consecutively for 60 days. He should not miss any fasts in-between. As long as he does not complete these fasts, he should abstain from engaging in sexual intercourse with his wife. If he engages in sexual intercourse with that wife (i.e. the wife on whom he had pronounced *ẓihâr*), he will have to re-commence keeping the 60 fasts. This is irrespective of whether he engages in sexual intercourse with her at night, during the day, intentionally or forgetfully. The same rule will apply in all cases.

3. If a person commences fasting on the first day of a particular month (Islamic month), he should continuously fast until the end of two months. This is irrespective of whether the months are of 30 days each, whereby he completes the 60 days, or whether they are less than 30 days each. In both cases, the *kaffârah* will be fulfilled. However, if he did not commence fasting at the beginning of the month, he will have to fast for a full 60 days.

4. If the person was fulfilling the *kaffârah* by fasting and forgetfully engages in sexual intercourse with his wife prior to completing his *kaffârah*, he will have to repeat his *kaffârah*.

5. If a person does not have the strength to fast, he should feed 60 poor persons with two meals. Alternatively, he could give them dry groceries. If he engages in sexual intercourse before he can complete feeding all the poor persons, he will be committing a sin. However, he does not have to repeat this *kaffârah*.

The different methods of feeding poor persons that have been mentioned in Part Three are applicable over here as well.

6. A person had to fulfil two *kaffârahs* for two *ẓihârs*. He gave approximately 4 kilos of wheat to each of the 60 poor persons under the misunderstanding that he is actually giving each person 2 kilos for each *kaffârah*. Even then, only one *kaffârah* will be fulfilled and the other will still be outstanding. However, if the person had to fulfil two *kaffârahs*; one for *ẓihâr*, and the other for fasting; then both his *kaffârahs* will be valid even if he fulfils them together.

Li'ân - Allegation of Adultery

When the husband accuses his wife of adultery or rejects a particular child as being his own child, then both the husband and wife have to go to a *Shar'î* judge. The judge will ask both of them to take an oath. First, the husband will take the following oath: "I make Allawh my witness and say that I am speaking the truth with regard to the act for which I have accused her." He should take this oath four times. The fifth time he must say: "If I am lying, may Allawh's curse descend upon me."

When the husband completes this, the wife must say the following four times: "I make Allawh my witness and say that he is lying with regard to the act for which he is accusing me of." The fifth time she must say: "If he is truthful in this accusation, may the wrath of Allawh descend upon me."

Once both of them take this oath, the judge will separate them and one *ṭalâqul bâ'in* will take place. The child will not be attributed to this husband, but will be given in the care of the mother. In the *Sharî'ah*, this oath and counter-oath is known as *li'ân*.

Disappearance of the Husband

When a woman's husband disappears or goes missing and it is not known whether he is alive or dead, then such a woman cannot enter into a second marriage. Instead, she should remain waiting in the hope that her husband will return. When she remains waiting until such a time that her husband must have reached 90 years of age, we will give the ruling that he must have passed away by now. Based on this, if a woman is still young and she wishes to remarry, she must wait

until her husband's age must have reached 90, thereafter she must complete her *'iddah*, and then she can enter into a second marriage. However, the condition for this is that the ruling that her first husband must have passed away by now will have to be passed by a *Shar'î* judge.

'IDDAH

'Iddah after Talâq

1. When the husband divorces his wife or their *nikâh* is annulled through *khula', zihâr, 'îlâ'* or any other way, or the husband passes away - then in all these cases the woman has to remain in a house for a certain period of time. As long as this period does not expire, she cannot go to any other place nor can she marry another person. Once this period expires, she can do whatever she wishes. This period of waiting is known as *'iddah*.
2. When the husband divorces his wife, she will have to live in that very house where she received the divorce until the end of three *hayd* periods. She must not leave that house during the day nor at night. Nor can she make *nikâh* with anyone else. Once she completes three *hayd* periods, her *'iddah* will be complete and she can now go wherever she wishes. This rule will apply irrespective of whether the man issued one divorce, two or three divorces. And irrespective of whether he issued a *talâqul bâ'in* or a *talâqur raj'î*. The same rule will apply in all cases.
3. If a young girl who has not commenced experiencing *hayd*, or an old woman whose *hayd* has terminated is divorced, then their *'iddah* will be three months. They must observe the *'iddah* for three months and thereafter they can do whatever they wish.
4. A young girl who has not commenced experiencing *hayd* as yet was divorced. She therefore commenced her *'iddah* on the basis that it will be three months. However, after a month or two she began experiencing *hayd*. Her *'iddah* will now be calculated from the time that her *hayd* commences. She will therefore have to remain in *'iddah* until the completion of three *hayd* periods. Her *'iddah* will not be complete until the completion of three *hayd* periods.
5. If a woman is pregnant and her husband divorces her, she will have to remain in that house until she delivers her child. This is her *'iddah*. When she delivers her child, her *'iddah* will expire. Even if she delivers her child a few days after being divorced, her *'iddah* will expire.
6. If a woman is divorced while she is in her *hayd*, this *hayd* will not be considered. Her *'iddah* will only be complete on the expiry of three additional *hayd* periods **after** the *hayd* that she is presently experiencing.
7. The *'iddah* for divorce is only compulsory on the woman who is divorced **after** her husband had engaged in sexual intercourse with her or, they did not engage in sexual intercourse but they met in privacy and solitude and thereafter her husband divorces her. This is irrespective of whether they met in such a way that the total *mahr* becomes *wâjib* or in such a way that the total *mahr* does not become *wâjib*. In both cases, she will have to observe the *'iddah*.
If they did not meet in privacy and solitude and the person divorces her; she does not have to observe the *'iddah*.
8. A person mistakenly engaged in sexual intercourse with another woman thinking her to be his wife. Thereafter it became known that she was not his wife. This woman will also have to observe the *'iddah*. As long as she does not complete her *'iddah*, she cannot even engage in sexual intercourse with her actual husband nor can she permit him to do so. If they engage in sexual intercourse, both of them will be sinning. The *'iddah* of such a woman is the same as that mentioned above. If the woman falls pregnant (due to the intercourse with that man), she will have to observe the *'iddah* until she delivers the child. This child will **not** be illegitimate. His lineage will be correct - he will be attributed to the person who had engaged in sexual intercourse with this woman.
9. A person married a woman illegally, e.g. he marries a woman and later he learns that her husband is alive and that he (i.e. her husband) had not divorced her. Alternatively, this person and this woman come to know that they had drank the milk of the same woman when they were infants. The rule in this regard is that if the man had engaged in sexual intercourse with her, and after learning the truth, they were separated, she will still have to observe the *'iddah*. From the moment the man repents and chooses to separate this wife, her *'iddah* will commence. If they did not engage in sexual intercourse, *'iddah* will not be *wâjib*. In fact, if they had met in privacy and solitude, even then the *'iddah* will not be *wajib*. *'Iddah* will only be *wâjib* when they engage in sexual intercourse.
10. Feeding and clothing the woman while she is observing her *'iddah* is *wâjib* on the very person who divorced her. This will be explained in detail in a later chapter - *'Inshâ' Allawh*.
11. A person issued a *talâqul bâ'in* or three divorces to his wife. Thereafter, while she was in her *'iddah*, he mistakenly engaged in sexual intercourse with her. Because of this, one additional *'iddah* becomes *wâjib* on her. She will have to observe the *'iddah* for an additional three *hayd* periods. On the completion of these three additional *hayd* periods, both her *'iddahs* will be completed.
12. A person issued a *talâqul bâ'in* and he is also living in the house in which the woman is observing her *'iddah*. She will have to observe strict *purdah* with him.

'Iddah after Death of the Husband

1. A woman's husband passed away. She must now observe the *'iddah* for four months and ten days. She must live in the house in which she was staying at the time of her husband's death. It is not permissible for her to go out of that house. However, if a woman is very poor and does not have the resources to lead a normal life, and she takes up a job of cooking for someone or takes up some other similar job, it will be permissible for her to leave her house. However, she will **have** to spend the night in her home.
This *'iddah* is applicable irrespective of whether sexual intercourse had taken place or not, whether they had met in privacy or not, and whether she experiences *hayd* or not. The same rule will apply in all cases. That is, she will have to observe the *'iddah* for four months and ten days.
However, if the woman was pregnant at the time of her husband's death, her *'iddah* will be complete the moment she gives birth to the child. There is no need to calculate according to the number of months. Even if she delivers the child a few hours after her husband's death, her *'iddah* will be complete.
2. The woman who is observing her *'iddah* can live in any part of the house. The custom of setting aside a specific place and setting aside a specific bed for mourning, and remaining there in mourning and refusing to come out of that place is all nonsense and meaningless. Customs of this sort should be given up.
3. The husband was an immature child. At the time when he passed away, his wife was pregnant. Even in this case her *'iddah* will be until she delivers the baby. However, this child is illegitimate. It will not be attributed to the husband.
4. If the husband passed away on the first day of the lunar calendar and his wife was not pregnant, her *'iddah* will be four months and ten days. If he did not pass away on the first day, she must calculate each month as 30 days and after the completion of four months and 10 days her *'iddah* will be complete.
The same rule applies to the *'iddah* after divorce. That is, if the woman does not experience *hayd* nor is she pregnant, and her husband divorces her on the first day of the lunar calendar, she must calculate three months according to the lunar calendar. This is irrespective of whether the months are of 29 days or 30 days. If she was not divorced on the first day, she must calculate 30 days for each month until she completes three months.
5. A person's *nikâh* was performed in an unlawful manner, e.g. the marriage was performed without any witnesses. Alternatively, a woman married her brother-in-law while her sister was still married to him. Thereafter, the husband passed away. Such a woman whose *nikâh* was not valid must not observe the *'iddah* of four months and 10 days. Instead, she must observe the *'iddah* of three *hayd* periods after her husband's death. If she does not experience any *hayd*, she must observe the *'iddah* for three months. If she is pregnant, then until she delivers the child.
6. While a person was ill, he issued a *talâqul bâ'in* to his wife. Before she could complete the *'iddah* of *talâq*, her husband passed away. In such a case we will have to see which of the two *'iddahs* (*'iddah* after *talâq* or *'iddah* after death) will take longer to complete. She will have to observe the *'iddah* that will take longer to complete.
If the husband issued a *talâqur raj'î* and he passed away prior to his wife completing her *'iddah*, it will be necessary on such a woman to observe the *'iddah* for death. (i.e. four months and 10 days).
7. A woman's husband passed away but she did not receive the news of his death. She only received the news after four months and 10 days. In such a case her *'iddah* will be complete. It is not necessary to observe the *'iddah* from the time one receives the news. Similarly, if the husband divorces his wife and she does not know of this until after some time. When she is informed of this the *'iddah* which she would have had to observe had already expired. Her *'iddah* is also complete and there is no need to observe the *'iddah* now.

8. A woman had left her house for some work or to visit her neighbour. While she was away, her husband passed away. She should immediately return from that place and remain in the house in which she had been living all along (with her husband).
9. When a woman is observing the *'iddah* after the death of her husband, she is not entitled to receive any food, clothing, etc. She must spend her own money for this purpose.
10. In certain places there is a custom of observing the *'iddah* for a full year after the death of the husband. This is absolutely *ḥarâm*.

Mourning for the Dead

1. When a woman has been issued with a *ṭalâqur raj'î*, her *'iddah* is that she cannot leave her home until the expiry of the period of *'iddah* nor can she marry anyone in this period. It is permissible for her to beautify and adorn herself.

As for the woman who has been issued three *ṭalâqs*, one *ṭalâqul bâ'in*, or her *nikâh* has broken in some other way - the ruling in all these cases is that such a woman cannot leave her home until the expiry of her *'iddah*, she cannot marry anyone in this period nor can she beautify or adorn herself. All these things are *ḥarâm* upon her. Abstaining from this self-beautification and remaining in a dishevelled and unkempt manner is known as mourning.

2. As long as the *'iddah* is not completed, it is *ḥarâm* to carry out the following acts:

(a) to apply perfume
(b) to scent clothing
(c) to wear jewellery and ornaments
(d) to wear or suspend flowers (eg. from the hair)
(e) to apply *surmah* (antimony)
(f) to redden the mouth by eating betel leaves
(g) to rub tooth powder (with the intention of colouring the teeth)
(h) to apply oil to the head
(i) to comb the hair
(j) to apply henna
(k) to wear beautiful clothes
(l) to wear silk, dyed or colourful clothes.

However, if the clothes are not colourful, it will be permissible to wear them irrespective of what colour they may be. The condition is that they must not be clothes that are used to beautify oneself.

3. If a woman who is in mourning experiences a headache and therefore feels it necessary to apply oil on her head, she may do so as long as the oil is free of any fragrance. It is also permissible to apply *surmah* if it is applied as a medication. However, this *surmah* will have to be applied at night and removed the following morning. It is also permissible to massage the head or to have a bath. When necessary, it is also permissible to comb the hair, e.g. after massaging the head or in order to remove some lice that may have fallen onto the head. However, she should not allow her hair to hang down over her face or forehead in a stylish way nor should she use a very fine comb which causes the hair to become smooth and glossy. Instead, she should use a comb with large teeth so that no beauty may become apparent.
4. Mourning the death of the husband is only *wâjib* on a woman who is mature and not on an immature girl. All the above restrictions and prohibitions are permissible for an immature girl. However, she is still prohibited from leaving the home or entering into another marriage.
5. Mourning is not *wâjib* on a woman who had entered into an invalid marriage, whose *nikâh* was not performed in the proper manner and was therefore separated from her husband or her husband passed away.
6. It is not permissible for a woman to mourn the death of anyone apart from her husband's death. However, if her husband does not stop her, it will be permissible to mourn the death of one of her close relatives for up to three days and not more. It is absolutely *ḥarâm* to mourn for more than three days. If her husband prevents her from mourning even for three days, she cannot do so for these three days as well.

Feeding and Clothing the Wife

1. It is *wâjib* on the man to provide his wife with food and clothing. Irrespective of how rich the wife may be, the responsibility of feeding, clothing and providing shelter to the wife rests entirely on the shoulders of the husband.
2. If the *nikâh* has been performed but she has not gone to live with her husband as yet, she can still claim for the food and clothing. However, if the husband wished to take her to his house and she did not go or was not sent by her parents, then as long as she does not go, she will not be entitled to ask for any food or clothing.
3. The wife is so young that she is incapable of engaging in sexual intercourse. Despite this, if the husband takes her to his house so that she may be able to fulfil the domestic tasks or to merely please himself, then in such a case it will be *wâjib* on him to provide her with food and clothing. If he does not keep her and instead sends her to her parent's home, it will not be *wâjib* on him. If the husband is young and immature and the wife is mature, she will be entitled to receive food and clothing.
4. The man did not give the *mahr* that is normally given in the beginning. The woman therefore refuses to go and live with him. She will have to be provided with food and clothing. But if she refuses to go to his house without any valid reason, she will not be entitled to receive any food or clothing. Once she goes to him, she will be entitled to receive the *mahr*.
5. For as long as she stays at her parent's home with the permission of her husband, she can ask her husband to provide her with food and clothing.
6. A woman falls ill. While she is ill, she is still entitled to receive food and clothing from her husband. This is irrespective of whether she falls ill at his house or at her parent's house. However, if the husband asks her to come and live with him while she is ill and she refuses to go, she will not be entitled to receive any food or clothing from him.

While she is ill, she will only receive the expenses for her food and clothing. It is not *wâjib* on the man to provide her with medication or to pay the doctor for his treatment. She has to pay for it herself. If the man provides this, it will be out of his good will.

7. A woman went on *ḥajj*. During this period it is not *wâjib* on the man to give her any food or clothing expenses. But if the husband accompanies her as well, he will have to provide her with food and clothing as well. However, it will only be *wâjib* on him to provide the food and clothing that used to normally cost him at home. Any extra expenses in this regard will have to be borne by her. Providing for the costs of transportation is also not the responsibility of the husband.
8. In providing food and clothing, the financial position of both will have to be considered. If both are rich, she will receive the food and clothing which rich people are accustomed to. If both of them are poor, she will receive that of poor people. If the husband is poor while the wife is from a rich family or vice versa, she will receive food and clothing that is of an average quality and price. In other words, it will be such that it is cheaper than the food and clothing of rich people, but more expensive than the food and clothing of poor people.
9. If the wife is so sick that she cannot undertake all the domestic duties, or she is from an upper-class family and cannot do the menial tasks of the home such as cooking, cleaning, etc. and regards them as being below her dignity, then she will have to be provided with food that has been prepared and cooked by someone else.

If she is not sick nor is she from an upper class family, it will be *wâjib* on her to fulfil all the domestic duties with her own hands. All domestic tasks will **have** to be fulfilled by her. The responsibility of the man is merely to provide her with a stove, a grindstone, groceries, firewood, pots, pans, utensils, etc. for eating and drinking. She must do the cooking and eat the cooked food.

10. It is the man's responsibility to provide her with oil, a comb, oil cakes, soap, and water for performing *wuḍû'* and taking a bath. It is not the man's responsibility to provide her with *surmah*, scent, etc. It is not the responsibility of the man to pay the washerman for washing the clothes. She must wash and wear her clothes herself. If the man gets the clothes washed or pays someone to do so, it will be out of his own good will.
11. If a mid-wife is called, her expenses will be borne by the one who called her. If the man called her, he will have to pay her; and if the woman called her, she will have to pay her. If the mid-wife comes on her own, the man will have to bear her expenses.
12. If the man gave his wife the expenses for her food and clothing for the entire year or for any other period before hand, he cannot take anything back from there.

Providing a Shelter for the Wife

1. It is *wâjib* on the man to provide a shelter for his wife. This place must be such that no other relative of the husband lives there. It must be free from any relative of the husband whereby the husband and wife can live without any formalities. However, if the wife does not mind living with others, it will be permissible for him to keep her in the same house with other relatives of his.
2. The responsibility of the husband will be fulfilled if the wife is provided with a separate room within the house where she can keep all her belongings and personal effects, where she can stay, and where she has the lock and key for it whereby no one else can enter and only she has possession over it. The wife cannot lay claim to more than this nor can she ask for an entirely separate house.
3. Just as the wife has the right to ask for a separate house where none of her husband's relatives are living and over which she has complete control, in the same way, the man also has the right to prevent or stop her relatives from coming to the house in which she is living. He can stop anyone irrespective of whether it be her mother, her father, her brother, or anyone else from among her relatives.
4. The wife can go to visit her parents once a week. She can go to visit all her other relatives once a year. She cannot demand more than this. Similarly, her parents can visit her once a week. The husband has the right to prevent them from coming more often. All her other relatives can visit her once in the year and not more than this. The husband has the right to prevent them from visiting her more often. He can exercise this right over her parents and other relatives as well. It should be borne in mind that relatives in this context refer to those relatives with whom marriage is *ḥarâm* forever. As for other relatives who do not fall within this category (such as cousins), they will be regarded as absolute strangers.
5. If the wife's father is ill and there is no one to take care of him, the wife should go and see to his needs whenever the need arises, even if it means going daily. Even if her father is a *kâfir*, the same rule will apply. In fact, if her husband stops her from going, she should still go. However, if she goes despite her husband stopping her from going, then she does not have the right to claim food and clothing from her husband.
6. The wife should not go to the house of strangers. If there is a wedding or other function and her husband permits her to go, even then it is not permissible for her to go. If the husband grants her permission, he will also be committing a sin. In fact, it is not even permissible to go to such gatherings with one's *maḥram* relatives as well.
7. The woman who has been issued with a divorce also has the right to receive food, clothing and shelter until the end of her *'iddah*. However, the woman whose husband has passed away does not have the right to claim for food, clothing and shelter. Obviously, she will receive a share of the inheritance.
8. If the *nikâh* is broken due to some reason caused by the wife, she will not be entitled to receive any food or clothing while she is in her *'iddah*. She will be entitled to receive a shelter only. Examples of *nikâh* being broken because of the wife:
(a) she engages in sexual intercourse with her step-son or merely touches him with the passions of youth, and the husband therefore divorces her.
(b) she becomes a *kâfir* and turns away from Islam.
However, if the wife decides to leave on her own and not take advantage of the right to receive shelter, she may leave and thereby forfeit this right.

Legitimate Offspring

1. When a married woman gives birth to a child, that child will be attributed to her husband. It is not permissible to say that this child is not her husband's and that it is someone else's merely on a doubt or suspicion. It is also not permissible to refer to such a child as being illegitimate. In an Islamic state, such a slanderer will be whipped.
2. The minimum period of pregnancy is six months and the maximum period is two years. In other words, a baby remains in the womb of a woman for a minimum period of six months. It cannot be born before this period. The maximum period it can remain in the womb is two years and not more than this.
3. The basic principle of the *Sharî'ah* is that as far as is possible, a child will **not** be regarded as being illegitimate. When there is no option left, only then will the ruling be given that it is illegitimate and only then will we say that the woman has committed a sin.
4. A person issued a *ṭalâqur raj'î* to his wife. Thereafter, she gave birth to a child within a period of two years. This child belongs to this husband. It is not permissible to regard this child as being illegitimate. According to the *Sharî'ah*, this child's lineage is in order. Even if this child is born **one day** before the expiry of two years, the same rule will apply. It will be regarded as if she had fallen pregnant before the divorce could be issued to her, that the child remained in her womb for up to two years and that after delivering the child her *'iddah* has come to an end and she has now come out of the *nikâh* with this man.
If this woman has already admitted that her *'iddah* has come to an end before she could give birth, then there will be no alternative but to say that this child is illegitimate. In fact, if such a woman gives birth to a child **after** two years and she has not admitted that her *'iddah* has come to an end as yet, even then this child will be that husband's irrespective of how long it takes to deliver this child. In this case, it will be understood that they had engaged in sexual intercourse while she was still in her *'iddah* and that he had now revoked his divorce. Therefore, the child that is born will be his, this woman will still remain his wife, and the *nikâh* will not be annulled. If it is not the husband's child, he must say so and once he rejects this child, the laws pertaining to *li'ân* will apply.
5. If a *ṭalâqul bâ'in* was issued, the rule is that the child will be the husband's if it is born within two years. If it is born after two years, it will be an illegitimate child. However, if the child is born after two years and the husband still claims that it is his child, it will not be illegitimate. In such a case it will be understood that they had unwittingly engaged in sexual intercourse while she was still in her *'iddah* and she fell pregnant thereafter.
6. An immature girl who is close to maturity was given a divorce. After the divorce, she gave birth to a child after a full nine months. This child is illegitimate. If it is born within nine months, it will be attributed to the husband. However, this girl will have to admit that she is pregnant while she is still in her *'iddah*, i.e within three months she will have to admit that she is pregnant so that the child will not be regarded as illegitimate. If the child is born within two years, it will be the husband's child, i.e. it will be legitimate.
7. A woman's husband passed away. If she gives birth to a child within two years from the time that he passed away, this child will **not** be illegitimate. Instead, it will be attributed to the husband. However, if the woman had already admitted to the expiry of her *'iddah* then there will be no option but to regard it as illegitimate. If it is born after two years, it will still be illegitimate.
Note: We learn from these rules that the habit of accusing a woman of adultery when she gives birth to a child a few months beyond nine months after the death of her husband is a major sin.
8. If a child is born before six months after the *nikâh*, it is illegitimate. If it is born on the completion of six months or thereafter, it is legitimate and it is a sin to have any doubts with regard to its legitimacy. However, if the husband rejects the child and says that it is not his, then the rules of *li'ân* will apply.
9. The *nikâh* has been performed, but according to custom, the bride did not leave her parents' home as yet. In the meantime, she gives birth to a child and the husband does not reject it by saying that it is not his. This child will be regarded as the husband's and will not be regarded as illegitimate. It is not permissible for others to regard it as illegitimate. If it is not the husband's, he should reject it and upon rejecting it, the laws of *li'ân* will apply.
10. The husband is gone overseas for quite some time. Several years have passed and he has not come home. In the meantime, his wife gives birth to a child and the husband claims that it is his. Even in such a case, the *Sharî'ah* will **not** regard this child as illegitimate and it will be attributed to the husband. However, if the husband rejects it after receiving this news, the laws of *li'ân* will apply.

The Custody of Children

1. The husband and wife have been separated, divorce has taken place and they have a small baby. The mother of the child has the right of custody over the child. The father cannot take this child away. However, the father will have to pay for all the expenses that will be borne in order to bring up the child. If the mother does not take the child, and instead, gives it to the father, he will have to take it. The mother cannot be forced to keep the child.

2. If there is no mother or she refuses to take the child, the maternal grandmother and then the maternal great grandmother have the right of custody. Thereafter, the paternal grandmother or great grandmother will have the right of custody. If they are not present, the blood sisters of the child have the right of custody. If they are not present, then the stepsisters. However, as regards stepsisters, those who are from the same mother will be given preference over those who are from the same father. Thereafter, the child's maternal aunts and then the paternal aunts.

3. If the mother marries a person who is not a *mahram* relative of the child, i.e. this relative is such that *nikâh* with him is not *harâm* forever, then the mother forfeits the right of custody over the child. However, if the woman marries a *mahram* relative of this child, and this relative is such that *nikâh* with him is not valid (for the child), e.g. she marries the child's paternal uncle or any other similar relative, then the mother's right of custody remains. In the absence of the mother, if any other woman such as the child's sister, maternal aunt, etc. marries a *ghayr mahram* man (i.e. a *ghayr mahram* man to the child), the same rule will also apply. That is, the right of custody over the child no longer remains with this woman.

4. The right of custody over the child had been forfeited on account of the woman marrying a *ghayr mahram* (of the child). Thereafter, this man divorced her or he passed away. The right of custody will return to this woman and the child will be handed over to her.

5. If, from among the relatives of the child, no woman can be found in order to take custody of the child, the father will be the most eligible for custody. Thereafter, the paternal grandfather will be the most eligible, and thereafter the same order that we had mentioned in the chapter on the *walî* (or guardian) at the time of *nikâh*, will be followed. However, if the relative is a *ghayr mahram* and there is some fear over the safety of the child in the future, then in such a case the child will be given to someone who is reliable and trustworthy.

6. The right of custody over the child remains as long as the child does not reach the age of seven. Once the child reaches the age of seven, the father can take the child forcefully if he wishes to do so. The right of custody over a girl remains until she reaches nine years of age. Once she turns nine, the father can take her and the mother does not have the right to prevent her from going.

The Rights of the Husband

Allawh Ta'âlâ has given great rights to the husband and has attached a lot of virtue to him. Pleasing the husband and keeping him happy is a great act of *'ibâdah* and displeasing him or keeping him unhappy is a major sin.

1. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The woman who offers her five times salât, fasts in the month of *Ramadân*, protects her honour and respect, and obeys her husband has the choice of entering *jannah* from whichever door she wishes to enter from." This means that from the eight doors of *jannah* she can enter through whichever door she wishes without even having to knock on that door.

2. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The woman who passes away in such a state that her husband is pleased with her will enter *jannah*."

3. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Were I to command anyone to prostrate to anyone other than Allawh, I would have commanded the woman to prostrate to her husband. If the husband orders his wife to carry the boulders of one mountain to the next mountain, and the boulders of the next mountain to a third mountain, she will have to do this."

4. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "When the husband calls his wife, she should go immediately to him even if she is busy at her stove." In other words, no matter how important a task she may be busy with, she should leave it and go to him.

5. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "When a man calls his wife to engage in sexual intercourse with him and she does not go and because of this he sleeps away angrily, the angels continue cursing this woman till the morning."

6. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "When a woman troubles or displeases her husband in this world, the *hûr* of *jannah* that has been set aside for him says: "May Allawh curse you! Do not trouble him. He is your guest for a few days. Soon he will leave you and come to me."

7. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "There are three types of people whose salât is not accepted, nor is any other good act of theirs accepted. One is a slave who runs away from his master. The second is a woman whose husband is displeased with her. The third is a person who is in a state of intoxication."

8. A person asked: "Who is the best woman?" Rasûlullâh *sallallâhu 'alayhi wa sallam* replied: "The best woman is one who pleases her husband when he looks at her, when he asks her to do something she obeys him, and she does not do anything that may displease him with regard to his wealth and honour."

One of the rights of the husband is that the wife should not keep any optional fasts nor offer any optional salât in his presence without his permission. Among the rights of the husband is that she should not remain in an untidy, dishevelled state. Instead, she should always remain clean and beautiful for her husband. In fact, if she remains untidy and dishevelled despite her husband ordering her to remain clean, he has the right of beating her (lightly) in order that she may obey him. Another right of the husband is that she should not leave the house without his permission irrespective of whether it be the house of a friend, relative or anyone else.

The Method of Living with one's Husband

It should be understood well that the intimacy and contact between husband and wife is such that they will have to live together for the rest of their lives. If they love each other and are compatible to each other, then there is no greater bounty than this. And if, Allawh forbid, there is conflict between the two, then there is no greater calamity than this. Therefore, as far as is possible, live with his heart in your hands and carry out your duties through the mere indication of his eyes. If he orders you to tie your hands and remain standing the entire night, then the prosperity of this world and the hereafter is in this that you bear this minor difficulty of this world and thereby attain the prosperity and success of the hereafter. Never do anything that is contrary to his mood. If he regards the day as night, you should also do the same.

Due to a lack of understanding and not thinking about the consequences, some wives utter things which cause doubts and distractions to enter the heart of the husband. At times they blurt out things on the wrong occasions, while on other occasions they blurt out taunts and insults. Out of anger they utter hostile statements which he abhors. When his attention turns away from her because of all this, she goes about crying and weeping. You should understand this well that once doubts and misgivings enter the heart of the husband and you reconcile after a few days, even then the love and mutual understanding that had prevailed prior to your argument will no longer be the same. Irrespective of how many excuses and pardons you may put forward, the love and clean-heartedness that had prevailed will no longer be found. Later, when any incident takes place, the mind will always go back to that argument and the husband will always think that this is the same woman who had said such-and-such thing on that day. Therefore, you should always think and ponder before saying anything or doing anything when dealing with your husband. In doing this, you will not only gain the pleasure of Allawh and His Rasûl *sallallâhu 'alayhi wa sallam*, but you yourself will be happy in this world and in the hereafter.

It is not necessary to teach an intelligent wife anything. She is able to differentiate between good and evil on her own. Despite this, we will enumerate a few basic and necessary matters. Once you understand them, you will be able to understand other issues as well.

1. Do not ask for an allowance that is beyond the financial position of your husband. Whatever you receive, appreciate it and consider this house as your own home and continue with life even if it is on simple food.

2. If at any time you happen to fancy some jewellery or clothing, and your husband does not have any money on him, do not ask him nor be grieved for not being able to obtain it. In fact, you should not even mention it. You should think for yourself that if you ask for it, he will think that you have no concern for him in the sense that you are asking him at such a time when he is unable to afford to buy you such an item. In fact, even if your husband is rich, then as far as possible you should not ask him to buy anything for you. However, if he himself offers to buy you something or asks you if you want anything, then there will be no harm in asking him. It should be remembered that by asking, one's status is lowered in the eyes of people and one is also disgraced.

3. Do not be persistent and stubborn in a particular matter. Even if it is against you or contrary to you, let it go this time and at some later stage you could reconcile him to your view in an appropriate manner.
4. If you experience any difficulties at your husband's home, never mention it. Always display happiness so that he does not experience any sorrow or grief and in so doing, his attention will always be directed towards you.
5. Whenever he brings anything for you, always express your pleasure at receiving it irrespective of whether it is to your fancy or not. Don't say that this is not good and that you do not like it. If you do this, he will feel grieved and will not like to bring anything for you in future. If you praise him and accept it happily, he will become more generous and present you with more gifts in future.
6. Don't come angrily and show ingratitude to the husband. Nor should you say that you have not really experienced any joy in this dead and lifeless house and that you have spent your entire life in difficulties and problems. Nor should you say that your parents have destroyed your future by immersing you in such problems and throwing you into such a fire. By uttering such words, one's heart becomes filled with hatred.
7. It is mentioned in a Hadîth that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "I saw numerous women in hell." Someone asked him: "O Rasûlullâh! Why will many women go into hell?" He replied: "They curse others a lot and they always show ingratitude to their husbands."
Ponder over this and think how serious it is to be ungrateful. To curse someone, to say: "May Allawh's wrath descend on so-and-so person", "May Allawh curse that person", "A certain person's face is accursed", "A certain person's face is full of curses", etc. - are all extremely evil words.
8. If the husband is angry over a particular matter, do not say something that will increase his anger. Whenever you wish to speak, check his mood first. If you find that he is in a jovial mood, laugh and joke with him. But if he is not in such a mood, do not engage in such conversation. Speak to him according to his mood.
9. If he is angry with you over something and abstains from talking with you, do not turn away and abstain from talking with him. Instead, smile at him, ask him for his pardon and forgiveness, touch him, shake his hands - in short, do whatever you can to win him over. Even if it is his fault and not yours, you should not turn away from him. Shake his hands and regard asking him for his pardon to be a source of pride and honour.
10. Remember, that the peace and harmony between husband and wife is not based on mere empty love. Apart from love, it is also necessary to respect the husband. It is a major error to consider your husband equal to you. Don't ever ask your husband to do anything for you. If he comes to massage your hands or head out of love, do not let him do it. Think for a moment that if your father comes and does this to you will you allow it? So how can you let your husband do this when his status is higher than your father's. In your actions, your conversations, and in every aspect of your relationship with him always be mindful of your manners and etiquette. If it is your fault and despite this you turn away angrily from him and refuse to speak to him, then this is a sign of great stupidity and immaturity. Actions of this sort cause one to become heart-broken.
11. When he returns from abroad or a distant journey, ask him about his state, his health, whether he encountered any difficulties or not. Massage his hands and feet, perhaps he is tired, perhaps he is hungry, make the arrangements of preparing a meal for him. If it is hot, put on the fan and cool him down. In short, do everything that will give him peace and comfort. Don't ever start talking about money and how much he brought for you or what he brought for you, or where his wallet is, etc. Whatever money he gives you, accept it. Do not tell him that he earns so much and that he has given you so little money or that he spent a lot of his money. Nor should you ask him as to what he did with all his money and where he spent it. If you coincidentally happen to ask him such questions when he is in a good mood, there will be no harm in this.
12. If your husband's parents are alive and he gives all his money to them and does not give anything to you, do not feel hurt about this. In fact, if he gives you any money, intelligence demands that you do not accept it. Instead, tell him to give it to his parents so that they do not have any evil thoughts about you and do not say that you have taken their son under your control.
13. As long as your in-laws are alive, regard serving them and obeying them to be your duty and honour. Don't think about living separately from your mother-in-law and sister-in-law because this is the root of all problems between yourself and your mother-in-law and sister-in-law. You should think for yourself that his parents brought him up and in this old age of their's they got him married so that they may receive some rest and comfort. On the contrary, the moment the daughter-in-law came into the house she is already thinking of asking her husband to leave his mother and father immediately. Once his mother learns that the daughter-in-law is instigating her son to leave the house, numerous problems and squabbles ensue.
14. Live in the household in an amicable manner. From the very beginning you must be mindful of your manners and character. Be kind to the young and respect the elderly.
15. Do not leave your work to be carried out by others. Do not leave your things lying around thinking that others will pick them up for you.
16. Do not think it below your dignity to do the work that your mother-in-law or sister-in-law is engaged in. You should take up that work without them having to tell you. If you do this, love for you will be created in their hearts.
17. When two persons are engaged in a secret conversation, separate yourself from there and do not lend an ear to what they are saying. In addition to this, do not unnecessarily think that they are speaking about you.
18. You should also bear this in mind that you should never live dejectedly or in an oblivious manner in your in-laws' house. Although you may not feel at ease on account of it being a new house to you or the people being new to you, you should try and make yourself understand and get used to the place instead of sitting down and crying - you have just come to a new place and you are already speaking of going!
19. You should always be careful when engaging in any conversation. Do not speak too much that those around you begin to dislike it. Nor should you speak so little that you do not even speak further than welcoming someone. This is also not good and regarded as a sign of pride.
20. If you see or experience anything at your in-laws' house which you dislike, do not go and mention it at your parent's house. It is an extremely evil habit to go and mention everything that takes place at your in-laws' house to your mother. It is also extremely detestable for mothers to "dig out" every little thing from their daughters. It is mainly due to these evil habits that quarrels, squabbles and bickering start between the two families. Apart from this, there is no other benefit in it.
21. Keep and set all the items that belong to your husband in a neat and orderly manner. Keep the room clean and do not let it get dirty. The bed should not be dirty and untidy. Remove all creases and wrinkles from it. If the pillow is dirty, change its cover. If there isn't a cover, sew one. If you do all these things **after** he tells you, what good is there in that? Elegance and beauty demands that you should put everything in order without his having to tell you to do so.
22. Whatever is kept with you, keep it safely. If they are clothes, fold them neatly; do not dump them nor throw them around. Instead, keep them in a suitable place according to your convenience. Do not take any "short-cuts" in doing your work nor give it to others to carry it out for you.
23. Never concoct any lies. In doing so, you will lose your respect and esteem. As a result of this, whatever truth you may speak will not be believed or relied upon.
24. If your husband scolds or rebukes you out of anger, control yourself and do not answer him. No matter what he says, remain silent. Once his anger subsides, he himself will regret his actions and will become extremely pleased with you. 'Inshâ' Allawh, he will not get angry with you again. However, if you do not keep quiet and display any defiance, then the entire incident will have disastrous consequences.
25. Do not accuse your husband on minor doubts or false allegations by saying that he jokes and laughs with a particular woman a lot, that he frequents a particular place and you don't know what he is up to over there. If the husband is innocent, think for yourself how upset he will be on hearing these accusations. And if what you are accusing him of is true, by your becoming angry, complaining or forcing him (to admit) is only going to harm you. If you want to distant his heart away from you, you can do so to your detriment. By your saying all these things, do you really think that he will give up his evil habits? If you want him to give up these illicit relationships, do it with tact and wisdom. Speak to him in privacy, make him understand, and explain to him the evils of such relationships. If he does not give up these relationships despite you explaining to him, despite you making him ashamed of himself in privacy; then exercise patience. Do not go about mentioning this to people and thereby causing him to be disgraced. Nor should you announce this everywhere, nor try to overpower him. In doing this, he

will become more stubborn, more persistent, and become more involved in such relationships. If you become angry, begin mentioning it to people and try to disgrace him, the level of relationship that prevailed will drop even further. He might even stop speaking with you. You will end up in a sorrowful state.
Remember this very well, that Allawh Ta'âlâ has endowed men with valour and bravery. They cannot be overpowered by forcing them to do something or trying to subdue them. The best way of overpowering them is to flatter them and obey them. Becoming angry at them and trying to influence them is a big mistake and a sign of immaturity. Although you may not understand the evil consequences of this now, once there is an outbreak of dissension and quarrelling, the evil consequences of this will definitely appear at some time or the other.
In Lucknow, there is a woman whose husband is extremely immoral. He spends all his time in the company of a prostitute and never ever goes home to his wife. The audacity of this prostitute is that she used to send orders to his wife, that she must cook so-and-so meal today and send it for her. This poor wife does not take any offence to this. She cooks whatever the prostitute orders and sends it out to her, she never ever complains or thinks twice about sending this food. Now, you see for yourself, how all the people around her must be praising her, let alone the reward that she will receive from Allawh Ta'âlâ. The day Allawh Ta'âlâ guides this husband of hers and he gives up this illicit relationship, he will definitely return to his wife and become her slave.

The Method of Bringing up Children

It should be borne in mind that the bringing up of children in the proper manner is of prime importance. This is because whatever good or bad habits they learn in their childhood, they do not leave them for the rest of their lives. From the time of infancy till they reach maturity, the following matters should be strictly adhered to:

1. Ensure that the child drinks the milk of a pious, religious woman. Milk has a great effect in the life of a person.
2. It is the habit of women to frighten their children by mentioning the police or other frightening persons or objects. This is an evil habit. Children become weak-hearted because of this.
3. Set aside specific times for making him drink his milk or feeding him so that he may remain healthy.
4. Keep him clean, neat and tidy because one remains healthy in this way.
5. Do not beautify and adorn the child excessively.
6. If the child is a boy, do not lengthen the hair on his head.
7. If it is a girl, do not make her wear any jewellery as long as she does not reach the age where she has to observe *purdah*. This is because this will pose a danger to her life. The other reason is that it is not a good habit to create a love for jewellery in a girl's mind when she is still so young.
8. Have the habit of handing over the responsibility of distributing food, clothing, money, etc. that is to be given to poor people to your children. Similarly, give them the task of distributing food, sweets, etc. to their brothers, sisters and other children. This is so that they will inculcate the practice of generosity. However, you should remember that you must only ask them to distribute those things that belong to you. It is not permissible for anyone to ask them to distribute those items or things that belong to them from the *Shar'î* point of view.
9. You should mention the harms of over-eating to them. However, do not mention anyone by name. Instead, tell them that the one who eats too much is regarded as an ox (or any other similar example).
10. If it is a boy, incline him towards wearing white clothes and create a dislike in his heart for colourful and gaudy clothing by telling him that such clothes are worn by women and that he is a man. You should always teach him in this way.
11. If it is a girl, do not give her the habit of worrying too much about plaiting and parting her hair or wearing very stylish clothing.
12. When a child persists or insists on having something, do not fulfil all his wishes or else he will become spoilt.
13. Prevent the child from talking very loudly or shouting. Especially if it is a girl and she speaks in this loud shouting manner, you should scold her and reprimand her. If you do not do this, this habit will remain when she grows up.
14. Safeguard your child from speaking or mixing with children who have evil habits, who are not interested in their learning, who are in the habit of wearing stylish clothes or eating extravagant dishes.
15. Always inculcate a hatred for the following actions in your child, i.e. teach him to hate the following acts:

(a) becoming angry,
(b) speaking lies,
(c) envying someone,
(d) stealing,
(e) carrying tales,
(f) defending whatever he does or says,
(g) to unnecessarily "make up" stories,
(h) speaking excessively without any benefit,
(i) laughing unnecessarily or laughing excessively,
(j) cheating or deluding someone,
(k) not thinking about or not differentiating between good and bad.

If any of these acts or traits are found in him, stop him immediately and warn him.

16. If he breaks something or begins to hit someone, punish him accordingly so that he does not repeat such acts. Loving the child, consoling him or allowing him to commit such acts always causes the child to become "lost" or spoilt.
17. Do not allow the child to sleep very early.
18. The habit of waking up early should be inculcated in the child.
19. When the child reaches the age of seven, inculcate the habit of offering salât.
20. Once he reaches the age wherein he can go to *madrasah*, first teach him to recite the Quran.
21. As far as is possible, make him learn under a religious-minded teacher.
22. Don't ever allow him to absent himself from going to *madrasah*.
23. Set aside certain times in which you narrate stories of the pious to him.
24. Do not allow the child to look at books that contain love stories, stories that are contrary to the *Sharî'ah*, stories that are obscene or that have no benefit, love poems, etc.
25. Give them books that cover the different aspects of the *Dîn*, and books that cover the necessary aspects of this world.
26. Once the child returns from the *madrasah*, permit him to play around in order to occupy him and so that he does not become dull-headed. However, the games must be such that there is no sin in playing them and at the same time there is no fear of physical injury.
27. Do not give the child any money to purchase fireworks, musical instruments or any other similar unnecessary items which amount to wasting of money.
28. The habit of watching games, matches, etc. should **not** be inculcated in the child.
29. Always teach your children some sort of hobby or trade which will help them at the time of need or necessity whereby they can support their families.
30. Teach girls to write to the extent that they are able to write necessary letters and also work out the expenses of the house.
31. The habit of doing their own work should be inculcated in the children so that they do not become dependent and lazy. You should order them to lay out their own beds at night and to get up early in the morning and neaten their beds again. They should keep their clothes neatly. Clothes that become undone or torn should be stitched by themselves. Clothes that are clean or dirty should be kept in a place where there is no fear of moths.

32. Emphasize on the girls to check the jewellery that they are wearing before they go to sleep and once they wake up the following morning.
33. You should order the girls to watch attentively at the cooking, sewing, threading, dying, and all the other work that is carried out at home so that they will also learn these things.
34. When the child does something good, praise him, kiss him, reward him so that he will feel happy. When he commits an evil act, call him aside in privacy and make him understand that he has committed an evil act and that others will think bad of him, and that whoever else comes to know of it will also think bad of him. You should warn him against committing such an act again and explain to him that good children do not do such things. If he repeats that act, punish him appropriately.
35. It is the duty of the mother to create respect for the father in the child's heart.
36. Do not allow the child to do anything secretly. This is irrespective of whether it is some game, food or any other act. If he does anything secretly, you should immediately understand that he regards it to be evil. If the act is in fact evil, teach him to abstain from it. If it is a good act, such as eating or drinking, then tell him to eat and drink in the presence of others.
37. Set aside some strenuous work for the children which will keep them healthy, energetic and which will not allow laziness to overtake them. If it is a boy, he should do gymnastics, weightlifting or walking for a few kilometres. As for girls, it is necessary for them to work with the grinding stone and spinning wheel. The benefit of doing these things is that they will not regard such work to be below their dignity.
38. When walking, teach them not to walk very swiftly, nor should they raise their gazes when walking.
39. Inculcate the habit of humility in them. Their manner of speaking, walking, conversing, etc. should be such that they do not become boastful. They should be taught humility to such an extent that they should not even sit with their classmates and boast about their clothes, house, family, books, pens, ink, exercise books, etc.
40. Occasionally you should give them some money so that they may purchase whatever they wish. However, inculcate the habit in them that they should not conceal whatever they buy.
41. Teach them the etiquette and manners of eating, sitting and standing in gatherings. We will now enumerate a few of these etiquette:

The etiquette of eating

1. Eat with the right hand.
2. Read *Bismillâh* in the beginning.
3. Eat the food that is in front of you.
4. Do not commence eating before others.
5. Do not ogle or stare at the food.
6. Do not look at those who are eating.
7. Do not eat very quickly.
8. Chew the food well.
9. Do not take another morsel as long as the morsel that is in your mouth is not chewed and swallowed.
10. Do not allow the gravy and other liquids to drip onto the clothes.
11. The fingers should not be allowed to become too messy.

The etiquette of gatherings

1. Whoever you meet, meet with respect and speak kindly.
2. Do not spit in gatherings nor clean your nose. But if there is a need to do so, excuse yourself and go to another place.
3. If you have to yawn or sneeze, cover your mouth with your hands and try to muffle the sound.
4. Do not face your back towards anyone.
5. Do not face your feet towards anyone.
6. Do not sit by placing your hand under your chin.
7. Do not crack your fingers.
8. Do not look in the direction of anyone repeatedly and unnecessarily.
9. Remain seated with respect.
10. Do not speak excessively.
11. Do not take oaths over trivial matters.
12. As far as possible, do not commence with any conversation. When the other person speaks, listen attentively so that his spirits are not dampened. However, if it is a sinful conversation, do not listen. Either stop him, or leave that place.
13. As long as a person does not complete whatever he wishes to say, do not interrupt him.
14. If someone comes and wishes to sit in the gathering and there is no place, make way for that person and sit closely so that he may be able to get some place.
15. When you meet someone or bid them farewell, say *As-salâmu 'alaykum*, and when replying to someone's *salaam*, say *Wa 'alaykumus salâm*. Do not utter other forms of greeting.

HUQÛQ - RIGHTS

The Rights of Parents

1. You should not cause them any harm even if they commit any excesses.
2. Respect and honour them in your speech and dealings with them.
3. Obey them in permissible acts.
4. If they are in need of money, assist them even if they are *kâfirs*.
5. The following rights are due to parents after their death:

(a) Continue making *du'âs* of forgiveness and mercy for them. Continue sending rewards to them in the form of optional acts of worship and charity on their behalf.
(b) Meet their friends and relatives in a friendly way and also assist them wherever possible.
(c) If you have the finances, fulfil their unpaid debts and the permissible bequests that they have made.
(d) When they pass away, abstain from crying and wailing aloud or else their souls will be troubled.

6. According to the *Sharî'ah*, the rights of the paternal and maternal grandparents are similar to those of the parents and they should be regarded as such.
7. Similarly, the rights of the maternal and paternal uncles and aunts are similar to those of the parents. This has been deduced from certain 'Ahâdîth. (Rasûlullâh *s*allallâhu *'alayhi wa sallam* said: "The maternal aunt has the status of one's mother." - Tirmidhî)

The wet-nurse

Meet her with respect. If she is in need of money and you are able to help her, then help her.

The Step-mother

Since she is an associate of your father, and we have been commanded to be kind and friendly to our parents' associates, the step-mother, therefore, also has certain rights over you as mentioned previously.

The elder brother

In the light of the Hadith, the elder brother is similar to one's father. From this we can deduce that the younger brother is similar to one's children. Based on this, they will have rights similar to those of parents and children. The elder sister and the younger sister should also be treated in the same manner.

Relatives

If any of your blood relatives is in need and is unable to earn, help him out with his expenses according to your financial position. Go and meet them occasionally. Do not cut-off relations with them. In fact, even if they cause you harm, it will be best for you to exercise patience.

The In-laws

In the Quran, Allawh Ta'âlâ has mentioned the in-laws together with one's lineage. We learn from this that the father-in-law, mother-in-law, wife's brother, sister's husband, son-in-law, daughter-in-law, the previous children of the wife, the previous children of the husband - all of these have certain rights. Therefore, you have to be more considerate to them as opposed to others.

SUPPLEMENT TO BAHISHTI ZEWAR

The Virtues and Rights of Marriage

1. It is mentioned in a Hadîth that this world has been created to be utilised and that of all the things that are utilised in this world, there is nothing better than a pious woman. In other words, if a person is fortunate enough to get a pious wife, it will be a great blessing. It is also a mercy from Allawh Ta'âlâ that she is actually a comfort for the husband and a means for his success in this world and in the hereafter. A person enjoys comfort from such a woman for his worldly needs and she also assists him in fulfilling his religious duties.

2. It is mentioned in a Hadîth that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Marriage is **my** way and **my** *sunnah*." "The one who does not act upon my *sunnah* is not of me." That is, there is no relationship between him and me. This is actually a warning and a threat to the one who does not practice on the *sunnah* and a mention of Rasûlullâh's *sallallâhu 'alayhi wa sallam* anger on such a person. It is therefore necessary to be extremely cautious in this regard. Furthermore, how can a Muslim bear to have Rasûlullâh *sallallâhu 'alayhi wa sallam* displeased with him for even a moment. May Allawh Ta'âlâ grant us death **before** that day comes when a Muslim is able to bear the displeasure of Allawh and His Rasûl *sallallâhu 'alayhi wa sallam*.

It is mentioned in a Hadîth that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Marry so that I can be proud (of your numbers) on the day of judgement over the other nations." In other words, Rasûlullâh *sallallâhu 'alayhi wa sallam* likes his *'ummah* to be in large numbers and more than the other nations. If this happens, his *'ummah* will be carrying out more good deeds, and in so doing he will receive more rewards and gain closer proximity to Allawh Ta'âlâ. This is because whoever from his *'ummah* does good deeds, does so through his teachings. Therefore, the more people who act on his teachings, the more reward he will receive for conveying those teachings. We also learn from this that whenever and however possible, we should undertake to carry out those tasks and actions that will take us closer to Allawh Ta'âlâ, and that we should not display any laziness in this regard.

It is mentioned in a Hadîth that on the day of judgement the people will be standing in 120 lines. Out of these, 40 lines of people will be from the other nations while 80 lines of people will be from the *'ummah* of Rasûlullâh *sallallâhu 'alayhi wa sallam*. Glory be to Allawh! How beloved Rasûlullâh *sallallâhu 'alayhi wa sallam* is to Him.

The one who is able to (fulfil the rights of a wife) should marry. As for the one who does not have sufficient wealth (to fulfil the rights of a wife), he should fast. That is, he should fast so that there will be a decrease in his desires. Fasting is actually a means of curbing his desires. If a person does not have a very dire need for women, and instead has an average need, and he is able to pay for her basic necessities, then *nikâh* is *sunnat-e-mu'akkadah* for such a person. As for the person who has a very urgent need, *nikâh* will be *farḍ* upon him. This is because there is a fear that he will commit adultery and thereby get the sin of committing a *ḥarâm* act. If a person has a very urgent need but is financially incapable of maintaining a wife, then such a person must fast abundantly. Later, when he has sufficient funds to maintain a wife, he must get married.

3. It is mentioned in a Hadith that children are the flowers of *jannah*. This means that the amount of joy and happiness one will experience on seeing the flowers of paradise, that same amount of joy and happiness is experienced when he looks at his children. And we know fully well that children can only be obtained through marriage.

4. It is mentioned in a Hadîth that when the status of a person is increased in *jannah*, he asks out of wonder: "How did I receive all this?" (That is, "How did I receive such a high status when I hadn't carried out so many good deeds to deserve such a status?") It will be said to this person that this high status is on account of your children asking for forgiveness on your behalf. In other words, your children had asked for forgiveness on your behalf. In return for that, you have been accorded this status.

5. It is mentioned that the child who is born out of a miscarriage (i.e. it is born before the due date) will "fight"(wrangle) with its Creator when its parents are entered into *jahannam*. In other words, this child will go to extremes in interceding on behalf of its parents and will ask Allawh Ta'âlâ to remove its parents from *jahannam*. Through His bounty, Allawh Ta'ala will accept the intercession of this child and He will be soft and lenient towards it. It will be said to this child: "O *siqṭ* (which means, miscarried foetus) who is quarrelling with its Lord! Enter your parents into *jannah*." So this child will draw its parents out of *jahannam* with its navel cord and enter both of them into *jannah*. We learn from this, that children of this sort, who are actually a by-product of marriage, will also be of help in the hereafter.

6. It is mentioned in a Hadith that when the husband and wife look at each other (with love), Allawh Ta'âlâ looks at both of them with mercy.

7. It is mentioned in a Hadith that Allawh Ta'âlâ has taken it upon Himself (i.e. out of His mercy, He as taken the responsibility) of helping the person who gets married in order to attain purity from that which Allawh has made *ḥarâm*. In other words, the person who marries in order to save himself from adultery with the intention of obeying Allawh Ta'âlâ, Allawh will help and assist him in his expenses and other affairs.

8. It is mentioned in a Hadîth that two rak'ats of salât performed by a married person is better than 82 rak'ats performed by an unmarried person. In another Hadith, 70 rak'ats have been mentioned instead of 82 rak'ats. It is possible that this means that 70 rak'ats are written in favour of the person who fulfils the necessary rights of his wife and family, and that 82 rak'ats are in favour of the person who apart from fulfilling their necessary rights, serves them more with his life, wealth and good habits.

9. It is mentioned in a Hadîth that it is a major sin for a person to be neglectful with regard to those whom he is responsible for (and to have shortcomings in fulfilling their needs).

10. It is mentioned in a Hadîth that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "I have not left behind any test and tribulation on men more harmful than women." In other words, of all the things that are harmful for men, women are the most harmful. This is because, out of his love for a woman, a man loses all his senses, so much so that he does not even take the commands and orders of Allawh Ta'âlâ into consideration. Therefore, a person must not fall in love with a woman in such a way that he has to act contrary to the *Sharî'ah*. For example, her demands for her food and clothing are more than what the husband can afford. In such circumstances, never accept any bribes in order to supplement your present income. Instead, give her from the *ḥalâl* earnings which Allawh Ta'âlâ has blessed you with. You should continue teaching your womenfolk and inculcate respect and good manners in them. Do not allow them to become impudent and disrespectful. The intellect of women is deficient, it is therefore incumbent to take special measures in reforming them.

11. It is mentioned in a Hadîth that you should not propose to a girl when your fellow Muslim brother has already proposed to her until he gets married or gives up this proposal. In other words, when a person has sent a proposal to a particular family and there is a likelihood of their replying in the affirmative, another person should not send a proposal to that same family. However, if they reject this first person, or he himself changes his mind, or they are not too happy with him and are still hesitant in giving a reply, it will be permissible for another person to send a proposal for the same girl.

The same rule applies to the transactions of buying and selling. That is, if a person is busy buying or selling something, then as long as they do not separate or abandon the transaction, another person should not enter into their transaction and should not offer a price above or below that which has been already offered when there is an indication that they are about to come to an agreement. Understand this well, and know that a *kâfir* is also included in this rule.

12. It is mentioned in a Hadith that a woman is either married because of her *Dîn*, her wealth or her beauty. Choose the one with *Dîn*, may your hands become dusty. In other words, a man may prefer a woman who is religiously inclined. While another may prefer one who is wealthy. While yet another may prefer one who is beautiful. However, Rasûlullâh *sallallâhu 'alayhi wa sallam* says that one should choose a religiously inclined woman and that it is preferable to marry such a woman. However, if the circumstances are such that a woman is very pious but at the same time she is so ugly that one's nature does not find her acceptable and there is a fear that if he marries such a woman there will be no mutual understanding between them, and that he will be neglectful in fulfilling her rights, then in such a case he should not marry such a woman. "May your hands become dusty" is an Arabic mode of expression which is used on different occasions. In this context, it is meant to create a yearning and a desire for a pious woman.
13. It is mentioned in a Hadîth that the best wife is one whose *mahr* is very simple. That is, it is very easy for the man to fulfil her *mahr*. These days, there is the habit of specifying a very high *mahr*. People should abstain from this.
14. It is mentioned in a Hadîth that you should look for a good place for your sperms because a woman gives birth to children that resemble her brothers and sisters. In other words, marry a woman who comes from a pious and noble family because the children generally resemble the maternal relations. Although the father also has some influence over the child's resemblance, we learn from this Hadîth that the mother's influence is greater. If the wife is from a disreputable and irreligious family, the children who will be born will be similar to that family. But if this is not so, then the children who will be born will be pious and religious.
15. It is mentioned in a Hadîth that the greatest right that a woman has to fulfil is to her husband, and that the greatest right that he has to fulfil is to his mother. In other words, after the rights of Allawh and His Rasûl *sallallâhu 'alayhi wa sallam* the woman has a very great right to fulfil to her husband, so much so that the husband's rights supersede the rights of her parents. As for the man, after the rights of Allawh and His Rasûl *sallallâhu 'alayhi wa sallam*, the greatest right that he has to fulfil is to his mother. We learn from this that the right of the mother supersedes that of the father.
16. It is mentioned in a Hadîth that if anyone of you wishes to engage in sexual intercourse with his wife, he should recite the following *du'â*:
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The virtue of this *du'â* is that if a child is conceived through this intercourse, *shaytân* will not be able to harm this child in any way.
17. There is a lengthy Hadîth in which Rasûlullâh *sallallâhu 'alayhi wa sallam* addressed 'Abdur Rahmân bin 'Auf *radiyallâhu 'anhu* asking him to have a *walîmah* even if it is with one sheep. In other words, even if you possess very little, you should spend. It is preferable to have the *walîmah* after engaging in sexual intercourse with one's bride. However, many *'ulamâ* have permitted it immediately after the *nikâh* as well. It is *mustahab* to have a *walîmah*.

The Detestation of Divorce

1. It is mentioned in a Hadîth that of all the permissible actions, divorce is the most detestable in the sight of Allawh Ta'âlâ. The meaning of this is that divorce has been permitted at times of necessity. However, when there is no need, it is extremely detestable. The reason for this is that the purpose of marriage is to foster mutual understanding, mutual love, and comfort for the husband and wife. Divorce wipes out all these factors, shows ingratitude to the favours of Allawh Ta'âlâ, the husband and wife become distressed, and it results in mutual enmity. Based on this, it also results in enmity towards the wife, her family and her relatives. As far as possible, one should **never ever** intend to divorce one's wife. In all their dealings, the husband and wife should try and accommodate each other and live with love for each other. However, if there is no way that they can live together, there will be no harm in divorce. Understand this well.
2. It is mentioned in a Hadîth: "Marry and do not divorce (unnecessarily) because Allawh Ta'âlâ does not love those men who go around 'tasting' and those women who go around 'tasting'." In other words, Allawh Ta'âlâ does not like divorce to take place unnecessarily thereby resulting in the man entering into a second marriage and the woman entering into a second marriage. However, if there is a dire need, there will be no harm in this.
3. It is mentioned in a Hadîth that women should not be divorced except on account of immorality. This is because Allawh Ta'âlâ does not love a man who goes around 'tasting' and a woman who goes around 'tasting'. We learn from this that if there is any shortcoming in her purity and chastity, it will be permissible to divorce her. If there is any other similar reason, there will be no harm in divorcing.
4. It is mentioned in a Hadith that you should marry but do not divorce because by divorcing, the *('arsh)* throne of Allawh Ta'âlâ begins to tremble.
5. It is mentioned in a Hadîth that *shaytân* places his throne on water and then sends out his armies in order to delude and distract people. From among all these armies of his, the closest to *shaytân* in rank and status is the one who was the most successful in spreading the most amount of mischief. From among these, one of them will come to *shaytân* and inform him: "I have caused so and so mischief". *Shaytân* will reply: "You have done nothing." (i.e. you have not really caused much mischief). From among them, another one comes and says: "I went to a particular person and did not leave him until I caused a separation between him and his wife." Upon hearing this, *shaytân* brings him close to him, embraces him and says: "You have indeed done a great job." In other words, *shaytân's* happiness is when husband and wife are separated. Therefore, as far as possible Muslims should not make *shaytân* happy.
6. It is mentioned in a Hadîth that the fragrance of *jannah* is *harâm* upon a woman who asks for a divorce without any real need. That is, she is committing a major sin. However, if she dies with *'Imân*, she will eventually be entered into *jannah* after being punished for all her evil actions.
7. It is mentioned in a Hadîth that the *muntazi'ât* and the *mukhtali'ât* are actually *munâfiqât*. The *muntazi'ât* are women who tear themselves away from the control of their husbands by committing actions which cause the husbands to be displeased with them and thereby divorce them. As for the *mukhtali'ât*, they are women who ask for *khula'* without any real need. The meaning of *munafiqât* is that this trait is normally found in the hypocrites who expose a particular fact when in their hearts they conceal something else. Outwardly, *nikâh* is supposed to be forever, and here she is asking for separation! Such a woman is a sinner although she is not regarded as a *kâfir*.

A Few Masâ'il related to Divorce

1. When it becomes necessary to issue a divorce, there are three ways in doing so: (a) the most preferable method, (b) a good method, (c) a *bid'ah* and *harâm* method.

The most preferable method: is that the husband issues **one** divorce to his wife while she is pure, i.e. not experiencing *hayd* or *nifâs*. A further condition is that he must **not** have engaged in sexual intercourse with her in this entire period of her purity. He must not issue any other divorce till the end of the expiry of her *'iddah*. The moment her *'iddah* expires, the *nikâh* will come to an end and there is no need to issue any further divorce. This is because divorce has only been permitted at the time of extreme need. Accordingly, there is no need to issue several divorces.

The good method: is that the husband issues three divorces over a span of three periods of her purity. In addition to this, he should not engage in sexual intercourse with her during these three periods.

The *bid'ah* and *harâm* method: is that which is contrary to the above two methods, e.g. he issues three divorces in one sitting, he issues a divorce while his wife is in her *hayd*, he issues a divorce in her period of purity but he had already engaged in sexual intercourse with her in that very period of purity. In all these cases, although divorce will take place, he will be committing a sin for adopting such methods.

Understand all this very well. All the above situations (i.e. all the three methods) apply when sexual intercourse with the wife has taken place or they have at least met in privacy and solitude (the details of which have been mentioned in the relevant chapters). If they did not engage in sexual intercourse or did not meet in privacy and solitude, the rules are mentioned in the next *mas'ala*.

2. Once *nikâh* has been performed with a woman but they did not engage in sexual intercourse as yet, it is permissible to divorce such a wife irrespective of whether she is in her *hayd* or not. However, he should issue only one divorce.

GLOSSARY

Explanation of Islamic Terms

'Âlim: One who has attained a considerable amount of Islamic knowledge. He could also be referred to as an Islamic scholar.

Barakah: Literally means "blessings". It refers to the experiencing of abundance in things which are apparently insignificant or little, both in value and amount.

Bid'ah: Literally means "innovation". In Islam it refers to introducing new things into religion which have no basis in the Quran or Sunnah, and in addition to this, to regard these new things as acts of ‘ibâdah. A bid'ah is a major sin in Islam.
Du‘â ul-maghfirah: Supplicating to Allawh Ta'âlâ and asking Him for His forgiveness.
’Îlâ’: Annulment of a marriage after the husband's sworn testimony to have refrained from sexual intercourse with his wife for a period of at least four months. For further details, refer to the chapter on ’îlâ’.
Farḍ: Literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fard act is a major sin. Rejecting a fard act amounts to kufr.
Fatwâ: A formal legal opinion or verdict in Islamic law.
Ghayr maḥram: Refers to all those persons with whom marriage is permissible. Based on this, it is incumbent to observe purdah with all ghayr maḥrams.
Ghîbah: Slander or backbiting.
Ḥayḍ: Monthly periods or menstruation experienced by a woman.
Ḥajj: Literally means "pilgrimage". In Islam it refers to the annual pilgrimage to Makkah.
Ḥalâl: That which is lawful or permissible in Islam.
Ḥarâm: That which is unlawful or prohibited in Islam.
Ḥûr: Refers to the large-eyed women of jannah, promised to the believers.
‘Ibâdah: Literally means "worship". In Islam it refers to all those acts of worship which one renders to Allawh Ta'âlâ.
‘Iddah: A period of waiting during which a woman may not remarry after being widowed or divorced. For further details, refer to the chapter on ‘iddah.
Iḥrâm: Two pieces of unstitched cloth donned by the person performing ḥajj or ‘umrah.
Jahannam: Hell.
Jamâ'ah: A group, party, community.
Jannah: Paradise.
Kâfir: Literally means "a disbeliever". In Islam it refers to one who rejects Allawh and does not believe in Muḥammad *ṣallallâhu ‘alayhi wa sallam* as the final messenger of Allawh.
Kaffârah: Literally means "penance, atonement, expiation". In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act. For further details, refer to the chapter on kaffârah.
Khula': Divorce at the instance of the wife who must pay a compensation. For further details, refer to the chapter on khula'.
Kuffâr: Plural of kâfir.
Li'ân: Sworn allegation of adultery committed by either husband or wife. For further details, refer to the chapter on li'ân.
Madrasah: Literally means "a school". Also used to refer to a religious school.
Maghrib: Literally means "evening or sunset". Also refers to the time of sunset and the salât that is offered thereafter.
Mahr: Dower or bridal money.
Maḥram: Refers to the person with whom marriage is not permissible and with whom strict purdah is not incumbent.
Mahrul mithl: The dower or bridal money that is equal to or similar than that which was given to a girl's paternal grandmothers. For further details, refer to the chapter on mahrul mithl.
Masâ'il: Plural of mas'ala.
Mas'ala: Literally means "an issue, problem or question". In Islamic jurisprudence, it refers to a rule or regulation.
Mustaḥab: Literally means "preferable or desirable". Refers to that act which was carried out by Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* or the Saḥâbah occasionally. Carrying out these actions entails reward and leaving them out does not entail punishment.
Nafl: Optional.
Nadhr: A vow or solemn pledge.
Nifâs: Refers to the flowing of blood after child-birth.
Nikâh: Marriage.
Purdah: An Urdu word meaning "seclusion". It is an equivalent of the Arabic word "ḥijâb". Refers to the seclusion of women from strangers. There are different stages of purdah, the highest of which is that the woman should not come out of her home except for a valid Islamic reason.
Qaḍâ’: Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed out due to some reason or the other.
Qadiani: A heretical sect which regards Mirza Ghulam Ahmad Qadiani as a prophet of Allawh. Qadianis are regarded as disbelievers.
Qiblah: The direction in which one faces when offering salât.
Qurbâni: Literally means "sacrifice". In Islam it refers to the sacrificing of animals solely for the pleasure of Allawh Ta'âlâ on the day of ‘îd ul-aḍ'ḥâ and the two days following it.
Raḥmah: Mercy.
Ramaḍân: The ninth month of the Islamic calendar which is regarded as the most sacred month.
Salâm: Literally means "peace".
Sharî‘ah: The Islamic Law.
Shayṭân: Satan or the devil.
Shî‘ah: A heretical sect found primarily in Iran.
Sunnat-e-
Mu'akkadah: Refers to those actions which Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* carried out continuously. It is a sin to leave out such a sunnah without any valid excuse.
Sunni: Refers to those who belong to the Ahlus Sunnah wal Jamâ'ah. This term is generally used as an opposite to Shî‘ah.
Surmah: Antimony. A black powdery substance that is applied to the eyes. It is sunnah to apply surmah.
Ṭalâq: Divorce.
Ṭalâq-e-
kinâyah: A divorce that is issued in vague terms without clearly uttering the words of ṭalâq.
Ṭalâq-e-ṣarîh: A divorce that is issued in clear terms without leaving any vagueness or doubt.
Ṭalâqul bâ'in: A divorce which causes the annulment of the marriage. If a person wishes to retain his wife to whom he had issued a ṭalâqul bâ'in, he will have to remarry her, i.e. their nikâh will have to be re-performed.
Ṭalâqul
Mughallazah: A divorce which not only causes the annulment of the marriage, but if the couple wish to remarry, the woman will have to marry another person first, when he divorces her or passes away, only then can she remarry her first husband.
Ṭalâqur raj'î: A revocable divorce.

For further details with regard to all the above forms of talâq, refer to the relevant chapters.
'Ulamâ: Plural of 'âlim.
'Ummah: Literally means "community or nation". Here it refers to the Muslim community and nation.
Wâjib: Literally means "obligatory". In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a wajib without any valid reason makes one a fâsiq and entails punishment.
Wali: In the context of marriage or divorce, it refers to the legal guardian of a minor.
Walîmah: Refers to the feast that is organized after a marriage. It usually takes place after the bride and bride groom have spent a night together.
Wudû': Literally means "purity or cleanliness". In Islamic terminology it refers to the act of washing oneself before offering salât.
Zihâr: Likening one's wife to one's mother. It is a form of divorce. For further details, refer to the chapter on zihâr.

BOOK XXX
DEATH
1. When a person is about to die, make him lie down flat on his back. Place his feet towards the *qiblah* and raise his head so that his face could be towards the *qiblah*. Sit near him and recite the *kalimah* aloud so that by listening to you he will also commence reading. Do not order him to read the *kalimah* because this is a very difficult time and we do not know what he will utter.
2. The moment he recites the *kalimah* once, keep quiet and do not try to make him read it again and again until he passes away. Because the purpose of this is that the last words that are uttered by him are that of the *kalimah*. It is therefore not necessary that the *kalimah* be continuously recited until he passes away. However, if he starts talking of any worldly matter after having recited the *kalimah*, commence reciting the *kalimah* again. Once he recites it, keep quiet.
3. Once the breathing begins to stop, he starts taking quick breaths, the limbs get loose and he is unable to stand, the nose gets crooked and the temples begin to cave in, one should know that death has approached. At that time, the *kalimah* should be recited in a loud voice.
4. By reciting *Surah Yaaseen*, the severity of death decreases. This *Surah* should be recited by sitting near his head or anywhere else near him. If one cannot recite it oneself, one should ask someone else to recite it.
5. At that time, do not speak anything that will turn his attention towards the world because this is the time of leaving the world and presenting oneself in front of Allawh Ta'ala. Do such things and talk of such things that his heart turns away from the world and directs itself towards Allawh Ta'ala. In this lies full benefit for the dead person. To bring his family and children in front of him, or anyone else for whom he had a lot of love, or to talk of such things towards which his heart turns or whose love enters his heart is extremely detestable at such a time. If a person passes away with love for the world in his heart, then, Allawh forbid, it is a terrible death.
6. If at the time of death, he uttered some words of *kufr*, do not worry about it and do not announce it. Instead, think that due to the difficulty of death his mind is not normal and this therefore occurred. When one is not in one's senses, everything is forgiven. Continue making *dua* to Allawh Ta'ala for his salvation.
7. Once the person dies, straighten all his limbs. Close his mouth in the following way: take a cloth and tie it in such a way that it goes from below his chin and around both sides of his head. Thereafter, tie a knot so that his mouth does not open. Close his eyes and thereafter tie the toes of both his feet together so that his legs do not move about. Cover him with a sheet and thereafter, as far as possible, hasten towards his *ghusl* and *kafan*.
8. At the time of closing his mouth, recite the following *dua*:
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Translation: "In the name of Allawh and on the creed, religion and faith of Rasulullah."
9. After he passes away, some incense should be burnt near him. A person upon whom *ghusl* is *fard* or a woman in her *haid* or *nifaas* should not sit near the dead person.
10. After a person dies, it is not be permissible to recite the Quran near him as long as he has not been given the *ghusl*.
Ghusl of the Deceased
1. Once all the preparations for the grave and *kafan* are complete and the deceased is about to be given a bath, a wooden bed or platform should be brought and incense sticks or any other type of perfume should be burnt around that wooden bed. After the incense is burnt for an odd number of times around the bed, lay the deceased person onto it and remove his clothing. Cover the area between his navel and knees with a piece of cloth so that this portion of his body remains covered.
2. If the place where he is being bathed is such that the water will flow away, then this will be good. If not, dig a hole under the wooden bed so that all the water will collect at that spot. If a hole was not dug and the water spread throughout the house, even then there is no sin in this. The object is that one should not have difficulty in walking about, and no one should slip and fall.
3. The method of bathing the deceased is as follows: First wash the private parts of the deceased. However, do not touch the private parts with your hands nor look at them. Instead, wrap your hands with a cloth and wash his private parts by inserting your hands under the cloth that was originally placed over the area between his navel and knees.
Thereafter, make *wudu* for him. However, do not gargle his mouth, do not pour water into his nose nor wash his hands upto his wrists. Instead, wash his face first, thereafter his hands upto his elbows, make *masah* of his head and then wash both his feet. It is also permissible to wet some cotton wool and cleanse his teeth, ear lobes, and nostrils. If the deceased was in a state of impurity or a woman was in her *haid* or *nifaas*, it will be obligatory to wash these parts in the way mentioned.
The nostrils, ears and mouth should be sealed with cotton wool so that water does not go inside at the time of *wudu* or *ghusl*. After making *wudu* for him, apply some soap or any other cleaning agent to his head and cleanse it. Thereafter, make the deceased lie on his left side and wash him with water that has been made hot with berry leaves (or any other cleansing agent). This water should be poured three times from head to toe until it reaches his left side. Thereafter, make him lie on his right side and pour water in the same way three times. Use such an amount of water that will reach his right side.
Having done this, make him sit up while leaning him back slightly and rub his stomach gently. If any stool or urine comes out, wipe it and wash it off. The expulsion of urine or stool will not affect his *wudu* and *ghusl* in any way and there is no need to repeat this. Thereafter, make him lie on his left side again and pour camphor water three times from head to toe. Thereafter, wipe his body with a cloth or towel and make him wear his *kafan*.
4. If there is no water that has been made hot with berry leaves, ordinary warm water will suffice. He should be washed three times in the same way mentioned above. Very hot water should not be used to bathe the deceased.
This method of bathing the deceased is the *sunnah* method. If someone does not bathe the deceased three times in this way but washes his entire body once only; even then the *fard* will be fulfilled.
5. Once the deceased is placed on the *kafan*, apply perfume to the head. If the deceased is a male, apply perfume to his beard as well. Thereafter, apply camphor to the forehead, nose, both palms, both knees, and both the feet. Some people apply perfume to the *kafan*, and even place a piece of cotton wool that has been immersed into perfume into the ears. All this is based on ignorance. Do not do anything beyond what the *Shariah* has mentioned.
6. Do not comb the hair, clip the nails nor cut the hair from anywhere. Leave all these things as they are.
7. If a man passes away and there are no men to give him *ghusl*, it is not permissible for any woman except his wife to give him *ghusl*. It will not be permissible even if the other woman is his *mahram*. If even his wife is not present, *tayammum* should be made for him. However, his body should not be touched with the bare hands. Instead, wear a glove and then make *tayammum*.

8. If the husband dies, it is permissible for the wife to give him *ghusl* and make him wear the *kafan*. But if the wife dies, it is not permissible for the husband to touch her with his bare hands (nor is it permissible for him to give her *ghusl*). However, it is permissible for him to look at her and touch her while she is covered.
9. A woman who is in her *haid* or *nifaas* should not give *ghusl* to the deceased. To do so is *makruh* and not permissible.
10. It is preferable for the closest relative to give the *ghusl*. If she cannot give *ghusl*, any other religious minded woman could do so.
11. If the person who is giving *ghusl* notices some blemish on the deceased, he should not mention it to anyone. If, Allawh forbid, the deceased's face became distorted or blackened at the time of death, the person giving *ghusl* should not even mention this to anyone nor should he announce it. All this is not permissible. However, if the deceased used to commit sins openly, e.g. if she was a dancer, a musician or a prostitute, then it will be permissible to mention these things. This is so that others will abstain from such things and repent to Allawh Ta'ala.
12. If a person drowns and dies in the sea, it is *fard* to give him a *ghusl* once he is taken out of the water,. Drowning in the water will not suffice for his *ghusl*. This is because giving *ghusl* to the deceased is *fard* on those who are alive and they did not take any part in his drowning. However, if at the time of taking him out, they make intention of *ghusl* and move him about in the water, the *ghusl* will be complete. Similarly, if any water falls onto the deceased or water reaches him in some other way, it will still be *fard* to give him *ghusl*.
13. If only a person's head is found somewhere, he will not be given *ghusl*. Instead, he will be buried just as he is. And if more than half of a person's body is found, it will be necessary to give him *ghusl* irrespective of whether he is found with his head or without. If it is not more than half but exactly half, then he will only be given *ghusl* if he is found with his head. If not, he will not be given *ghusl*. If less than half is found, *ghusl* will not be given irrespective of whether he is found with his head or not.
14. If a deceased is found somewhere and it is not known whether he is a Muslim or a *kaafir*, *ghusl* will be given to him and salaat will also be performed over him if he is found in *Dar ul-Islam*.
15. If the corpses of Muslims are found among the corpses of the *kuffaar* and they cannot be distinguished from each other, *ghusl* will be given to all of them. If they can be distinguished, the corpses of the Muslims will be separated and *ghusl* will be given to them. *Ghusl* will not be given to the corpses of the *kuffaar*.
16. If a close friend of a Muslim is a *kaafir* and he passes away, his corpse should be given to those who are of the same religion. If no one can be found or they refuse to accept his body, then due to necessity, it will be permissible for that Muslim to give him *ghusl*. However, this *ghusl* should not be given in the normal *sunnah* method. That is, he should not be given *wudu*, his head should not be washed thoroughly nor should camphor be applied to his body. Instead, he should be washed just as any other impure object is washed. By washing a *kaafir*, he does not become pure. So much so, that if someone offers salaat over him, that salaat will not be valid.
17. If rebels or highway robbers are killed, *ghusl* should not be given to the dead among them as long as they were killed in the actual battle.
18. If one who renounces Islam *(murtad)* is killed, *ghusl* should not be given to him. If the followers of that religion which he accepted ask for his body, it should **not** be given to them.
19. If a deceased person is given *tayammum* because of a lack of water and later water is found, *ghusl* should be given to him.

Kafan for the Deceased

1. It is *sunnah* to enshroud a woman with five pieces of cloth. That is, a shirt, loincloth, a head band, a sheet and a chest band. The loincloth should be from head to toe. The sheet should be slightly longer than that. The shirt should be from the neck till the feet. However, it should not have any side panels or sleeves. The head band should be 180cm x 90cm. The chest band should be as wide as the distance from the chest to the knees. It should be so long that it could be closed.
2. If anyone is not enshrouded in five cloths, but only three cloths, i.e. the loincloth, sheet, and head band, this is also permissible and this kafan will be sufficient. It is *makruh* and a sin to use less than three cloths. However, if there is a severe need or no other alternative, then to use less than three will also be permissible.
3. If the chest band extends from the chest till the navel, it will also be permissible. But it is preferable to have it till the thighs.
4. The kafan should be first smoked with some incense an odd number of times. Thereafter, the deceased should be enshrouded.
5. The method of enshrouding the deceased is as follows: firstly spread out the sheet, then the loin cloth above it, and thereafter, the shirt above it. Thereafter, lay the deceased on this and make her wear the shirt. The hair of the head should be parted and placed above the sheet on her chest. One part of the hair should be placed on the left hand side and the other on the right. Thereafter, place the head band over the head and hair. It should not be tied nor wrapped. Thereafter, wrap the loin cloth: first the left side and then the right side. Thereafter, tie the chest band. And then wrap the sheet: first the left side and then the right side. Thereafter, tie the kafan on the head side and feet side with a strip of cloth. Also tie another strip of cloth around the stomach so that the kafan does not get loose on the way.
6. If the chest band is tied after the head band but before wrapping the loincloth, this is also permissible. It will also be permissible if it is tied after all the cloths.
7. Once the kafan is completed, send the deceased away so that the men could offer the salaat and complete the burial.
8. It is also permissible for women to offer the *janaazah salaat*. However, since this does not happen, we will not mention the *mas'alas* concerning the salaat and the burial.
9. It is not permissible to place one's will or lineage of a saint in the kafan or the grave. Similarly, it is not permissible to write the *kalimah* or any *dua* on the kafan or the deceased's forehead with camphor or any pen. However, it is permissible to place the cover of the *Ka'bah* or the scarf (or any other clothing) of one's spiritual guide as a source of *barakah*.
10. A child that dies a few moments after birth or immediately after birth will also be given *ghusl* and kafan in the same way as mentioned above. *Janaazah salaat* will also be offered over him and he will also be buried in the normal way. This child should also be named.
11. A child that is stillborn, and there are no signs of life at the time of birth will also be given *ghusl* in the normal way. However, do not enshroud him in the normal kafan. Instead, wrap him in a piece of cloth and bury him. He should also be given a name.
12. If a woman aborts (miscarries) and the child is not formed as yet, i.e. it's hands, feet, face, nose, etc. have not formed as yet, it should not be given a bath nor a kafan. Instead, it should be wrapped in a piece of cloth and buried in a hole. If any of it's limbs are formed, the same rule will apply as that of a baby that is stillborn. That is, it should be named and given *ghusl*, but it should not be given the normal kafan nor should salaat be offered over it. Instead, it should be wrapped in a cloth and buried.
13. At the time of delivery, only the child's head appeared. At that time it was alive. Thereafter, it died. The same rule will apply as that of a baby that is still-born. However, if a major portion of the baby appeared and it passed away after that, it will be regarded as if it was born alive. If it was born from the head section, then upto the chest will be regarded as "a major portion". But if it is born the other way, then upto the navel.
14. If a young girl who is close to the age of puberty (but has not matured as yet) passes away, then the five pieces of cloth for the kafan which are *sunnah* for a mature woman will be *sunnah* for her kafan as well. If five pieces are not available, three pieces will suffice. In other words, the rules that apply to a mature woman will apply to a young immature girl as well. The difference is that these rules are emphasised for the mature woman while they are preferable for the young immature woman.
15. Five pieces of cloth are also preferable for the girl who is very young, i.e. not even close to maturity. Using two pieces will also be permissible, i.e. the loincloth and sheet.
16. If a boy passes away and you have to give him *ghusl* and kafan, then bathe him in the same way as mentioned above. The same method of kafan will also apply. The only difference is that the kafan for a woman consists of five pieces of cloth while the kafan for a man consists of three pieces: a sheet, a loincloth and a shirt.
17. If there are only two pieces of cloth for a man, i.e. a sheet and a loincloth, this will suffice. It is *makruh* to use less than two cloths. But if there is a necessity or there is no alternative, it will not be *makruh*.
18. The sheet which is placed over the *janaazah*, i.e. on the bed, is not included in the kafan. Kafan only consists of the pieces which we mentioned above.

19. The kafan and burial of a person should be done in that very city or town where he passes away. It is not good to move him to another place. However, there is no harm in moving him to a place which is only one or two kilometres away.
20. If a limb or half of the body of a person is found without the head, it is sufficient to wrap it up in a piece of cloth. If the head is also with half of the body, or more than half of the body is without the head, then the normal kafan should be given.
21. If a person's grave opens or his corpse is exhumed due to some reason, it is necessary to give him the normal kafan. This is on condition that the body has not disintegrated. If it has disintegrated, it will suffice to merely wrap it in a cloth (there is no need for the normal kafan).

The Janaazah Salaat

The janaazah salaat is in reality a *dua* unto Allawh Ta'ala for the deceased person.
1. All the conditions and prerequisites that have been mentioned for salaat will also apply for the janaazah salaat. However, there is one additional condition for the janaazah salaat. That is, one must have knowledge of the person's death. The person who is not informed of this will be excused and janaazah salaat will not be necessary on him.
2. There are two types of conditions for the validity of janaazah salaat: **the first type** is that which is connected to those offering the janaazah salaat. These conditions have been mentioned in the chapters dealing with all the other types of salaat. That is: purity, concealing one's private area, facing the *qiblah*, intention. However, "time" is not a pre-requisite for this salaat. Furthermore, if one feels that one will miss it, one can make *tayammum,* e.g. the janaazah has commenced and the person feels that if he makes *wudu* he will miss the salaat. In such a case he can make *tayammum*, as opposed to other salaats, because if one fears that the time is about to expire, it is not permissible for him to make *tayammum*.
3. These days, some people offer the janaazah salaat with their shoes on. For them it is necessary that the spot on which they are standing is pure, and that their shoes are also pure. If they remove their shoes and stand on them, then it is necessary that only the shoes be pure. If people are not mindful of this, their salaat will not be valid.

The second type of conditions are those that are connected to the deceased. There are six such conditions:

The First Condition: The deceased has to be a Muslim. Salaat over a *kaafir* or *murtad* is not valid. Even if a Muslim is an open sinner or a *bid'ati*, salaat over him will be valid. However, there is an exception for those who rebel against the ruler who is on truth or those who are highway robbers. This is on the condition that they are killed while fighting against the ruler. If they die after the fight or die a natural death, janaazah salaat will be offered over them.

Similarly, the person who kills his father or mother and he himself dies while being punished for this, salaat will not be offered over him. Salaat is not offered over these people as a way of punishment. Salaat over a person who commits suicide is valid.
4. If the father or mother of an immature child is a Muslim, this child will also be regarded as a Muslim. Salaat will be offered over him.
5. A *mayyit* or deceased person is he who is born alive and then dies. If a child is born dead, salaat over him is not valid.

The Second Condition: The body and *kafan* of the deceased must be pure from *najaasat-e-haqiqi* and *najaasat-e-hukmi*. However, if *najaasat-e-haqiqi* comes out from his body after giving him the *ghusl*, and his entire body becomes impure, there is no harm in this. The salaat will be valid.
6. Salaat is not valid over a deceased person if he is not pure from *najaasat-e-hukmi*, i.e. *ghusl* was not given to him, or in the case where *ghusl* was not possible he was not given *tayammum.* However, if it is not possible to purify him, e.g. he was buried without being given *ghusl* or *tayammum* and the grave has already been filled with sand, then it will be permissible to offer salaat over his grave. If salaat was offered over a person who was not given *ghusl* or *tayammum* and he was buried thereafter, and later it came to be known that *ghusl* was not given to him, then the salaat will have to be repeated over his grave. This is because the first salaat was not valid. Since it is not possible to give him *ghusl,* the (second) salaat will be valid.
7. If a Muslim is buried without salaat being offered over him, salaat will be offered over his grave as long as there is no possibility of his corpse disintegrating or decomposing. If one feels that his body has disintegrated, salaat should not be offered over his grave. The time that it takes for a body to disintegrate differs from place to place. It is therefore not possible to specify an exact time - this is the most correct opinion in this regard. However, there are those who have specified 3 days, 10 days and one month.
8. It is not necessary for the spot on which the deceased is placed to be pure. If the deceased is placed on a pure bed, or if the bed is impure, or if the deceased is placed on an impure piece of ground without being placed on a bed, then in all these cases there is difference of opinion. According to some ulama, it is a prerequisite for the spot on which the deceased is placed to be pure. If not, the salaat will not be valid. According to others, this is not a prerequisite. Salaat will therefore be valid.

The Third Condition: Those parts of the body which are *wajib* to be covered have to be covered. If the deceased is completely naked, salaat over him will not be permissible.

The Fourth Condition: The deceased has to be placed in front of those offering salaat over him. If he is placed behind them, salaat will not be valid.

The Fifth Condition: The deceased or the thing upon which he is placed, has to be placed on the ground. If salaat is being offered over the deceased while he is being carried by some people, or while he is placed on a vehicle or an animal, this salaat will not be valid.

The Sixth Condition: The deceased has to be present at that place. If he is not present, salaat will not be valid.

9. Two things are *fard* in the janaazah salaat: (i) To say *Allawhu Akbar* four times. Here, each *takbeer* takes the place of one rakaat. (ii) To stand and offer the janaazah salaat. Just as it is *fard* to stand up and offer the *fard* and *wajib salaats* if the person has no valid excuse, so is the case over here. The different valid excuses have already been mentioned in the chapters on salaat.
10. There is no *ruku, sajdah, qa'dah*, etc. in this salaat.
11. Three things are *sunnah* in the janaazah salaat: (i) To praise Allawh Ta'ala. (ii) To send salutations to Rasulullah sallAllawhu alayhi wa sallam. (iii) To make *dua* for the deceased. Jama'at is not a condition for janaazah salaat. Even if **one** person offers the janaazah salaat, this *fard* duty will be fulfilled. This is irrespective of whether the person offering the salaat is a male, a female, a mature person or an immature person.
12. However, there is a greater need for a jama'at because this is a *dua* for the deceased. For a few people to get together and ask Allawh Ta'ala for a certain thing has a special significance in attracting the mercy and acceptance of Allawh Ta'ala.
13. The *sunnah* and *mustahab* method of janaazah salaat is as follows: The deceased should be placed in the front and the *imam* should stand in line with his chest. Everyone should make the following intention:

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Translation: "I intend offering the janaazah salaat for the pleasure of Allawh Ta'ala and as a *dua* for the deceased."

After making this intention, he should raise both hands upto the ears just as he does for the *takbeer-e-tahreemah*. When doing this he should say *Allawhu Akbar* and thereafter tie his hands just as he does for any other salaat. He should then recite the *thanaa'*. Thereafter, he should say *Allawhu Akbar* again but he should not raise his hands. He should then recite the *durood*. It is preferable to recite the same *durood* that is recited in salaat. He should again say *Allawhu Akbar* without raising the hands. After this *takbeer*, he should make *dua* for the deceased. If the deceased is a mature male or female, the following *dua* should be made:

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Translation: "O Allawh! Forgive our living and dead, present and absent, big and small, men and women. O Allawh! Whoever among us is kept alive by You, keep him alive on Islam, and whoever You give death, let him die on Imaan."

In some Ahadeeth, this *dua* has also been mentioned:

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It is better if both these duas are recited. In fact, Allamah Shaami rahmatullahi alayh, in his book *Radd ul-Muhtaar*, has written both these *duas* as one. Apart from these two, other *duas* have also been related in the Ahadeeth. Our jurists have also related these *duas*. One could therefore choose whichever *dua* one wishes.

If the deceased is an immature boy, the following *dua* should be recited:
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Translation: "O Allawh! Make him a source of happiness for us. And make him a reward and a treasure for us. And make him an intercessor for us and one whose intercession is accepted."
If the deceased is an immature girl, the same *dua* should be recited with the following changes: in all three places, instead of reading
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this should be read
!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!
and instead of
!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!
this should be read.
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Once this *dua* has been recited, *Allawhu Akbar* should be said once more without raising the hands. After this *takbeer*, the *salaam* should be made just as it is made for any other salaat. There is no *at-tahiyyaat* nor any recitation of the Quran in this salaat.
14. The janaazah salaat is the same for the *imam* and *muqtadi*. The only difference is that the *imam* will make the *takbeers* and the *salaam* in a loud voice while the *muqtadi* will make them softly. The remainder of the things, i.e. the *thanaa', durood* and *dua*, will be made softly by the *muqtadi* as well as the *imam*.
15. It is *mustahab* to make three *saffs* for the janaazah salaat. So much so that if there are seven people, one of them will be made the *imam*, there will be three people in the first *saff*, two in the second *saff*, and one person in the last *saff*.
16. Janaazah salaat becomes invalid by the very things which make other salaats invalid. The only difference is that by laughing aloud, one's *wudu* will not break. And if a woman stands in line with a man, the salaat will not become invalid.
17. It is *makruh-e-tahrimi* to offer janaazah salaat in a musjid which has been built for the five daily salaats, the *jumu'ah salaat* or the *eid salaats*. This is irrespective of whether the janaazah is offered inside the musjid or the janaazah is placed outside whilst the people are standing inside the musjid. However, janaazah salaat will not be *makruh* in a musjid which has been built specifically for this purpose.
18. It is *makruh* to delay the janaazah salaat with the purpose of attracting a larger crowd.
19. It is not permissible to sit down or sit on any vehicle and offer janaazah salaat if there is no valid excuse.
20. If there are several janaazahs to be offered, it is better to offer each one individually. However, it is permissible to offer one janaazah salaat for all the janaazahs. In such a case, a *saff* for all the janaazahs should be made. A good method of doing this is that each janaazah should be placed next to the other in such a way that all their feet are on one side, and their heads the other side. This method is preferable because all their chests will be in line with the *imam*. And it is *sunnah* for the *imam* to stand in this way.
21. If the janaazahs are of different types, their *saff* should be arranged in this way: the janaazahs of all the men should be placed near the *imam*, thereafter the boys', thereafter the mature women's, and thereafter the girls'.
22. If a person joins the janaazah at such a time that a few *takbeers* were made prior to his arrival, he will be regarded as a *masbuq* for the *takbeers* which he missed. Upon reaching the janaazah salaat, he should not immediately join in as he normally does for other salaats. Instead, he should wait for the *takbeer* of the *imam*. When the *imam* makes the *takbeer*, he should also do so. This *takbeer* will be regarded as his *takbeer-e-tahreemah*. When the *imam* makes his *salaam*, this person should complete the *takbeers* which he missed. There is no need for him to recite anything.
If a person reaches at such a time that the *imam* has already made the fourth *takbeer*, then with regard to this fourth *takbeer*, he will not be regarded as a *masbuq*. He should immediately make the *takbeer* and join the salaat before the *imam* can make *salaam*. On the completion of the salaat, he should repeat all the *takbeers* which he missed.
23. If a person was present at the time of *takbeer-e-tahreemah* or for any of the other *takbeers* and was even ready to join the salaat, but did not join due to laziness or some other reason, then he should immediately make the *takbeer* and join the salaat. He should not wait for the next *takbeer* of the *imam*. He will not have to repeat the *takbeer* for which he was present (but did not make) as long as he makes it before the *imam* can make the next *takbeer*. He must complete this *takbeer* even though he did not make it simultaneously with the *imam*.
24. If the *masbuq* begins to complete the *takbeers* which he missed, and he fears that if he will recite the *dua* he will get delayed and the janaazah will be carried away from the front, then he should not recite the *dua*.
25. If a person becomes a *laahiq* for a janaazah salaat, the same rules as for the other salaats will apply to him.
26. The most worthy person for the *imamaat* of janaazah salaat is the ruler of the time even if there are more pious people than him who are present over there. If he is not present, then his deputy, i.e. the one who is appointed by him, will be the most worthy even if there are others who are more pious than him. If he is not present, then the judge of the city. If he is not present, then his deputy. In the presence of these people, it is not permissible to appoint anyone else as the *imam* without their permission. It is *wajib* to appoint these people as the *imam*. If any of these people are not present, the most worthy will be the *imam* of the area. This is on the condition that there isn't anyone more qualified than him from among the relatives of the deceased person. Or else, those relatives of the deceased who have the right to succeed him, have the right of becoming *imam*. Or that person whom they give permission to. If anyone who is not worthy of *imamaat*, makes *imamaat* without the permission of the relatives, then they have the right to repeat the salaat. So much so, that if the deceased is already buried, they could offer the salaat over the grave until such time that the body has not started to disintegrate or decompose.
27. If a person who is worthy of *imamaat*, makes *imamaat* without the permission of the relatives, then the relatives cannot repeat the salaat. Similarly, if the relative of the deceased performed the salaat in the absence of the ruler or his deputies, then the ruler does not have the right to repeat the salaat. In fact, even if the relatives offer the salaat in the presence of the ruler, the ruler does not have the choice to repeat the salaat. This is despite the relatives getting the sin of not appointing the ruler. Because to appoint the ruler is *wajib*, as mentioned previously.
In short, it is not permissible to offer one janaazah several times. This is only permissible for the relatives if the janaazah was offered without their permission by a person who is not eligible to do so.

The Burial

1. It is *fard-e-kifaayah* to bury the deceased just as it is *fard-e-kifaayah* to give him *ghusl* and offer salaat over him.
2. Once salaat is offered over the deceased, he should immediately be carried to the grave which has been dug up for him.
3. If the deceased is a small baby or slightly bigger, he should be carried by the hands, i.e. one person should carry him with both his hands and thereafter pass him over to the next person. In this way, he should be continuously carried from person to person. If the deceased is an elderly person, he should be placed and carried on a cot or something similar to it. It should be carried by four persons, one at each corner. This cot should be lifted and placed on the shoulders. However, it is *makruh* to carry it on the shoulders in such a way as one carries luggage on one's shoulders. Similarly, it is also *makruh* to take the deceased by placing him on an animal or vehicle without any valid excuse. If there is a valid reason, it will not be *makruh* to do so, e.g. the grave yard is very far.
4. The *mustahab* method of carrying the deceased is as follows: First lift the front right leg of the bier and place it on the right shoulder and walk for at least ten steps. Thereafter place the back right leg of the bier onto the right shoulder and walk for at least ten steps. Thereafter, place the front left leg of the bier onto the left shoulder and thereafter the left back leg onto the left shoulder, and walk for at least ten steps. In this way, one would have walked at least forty steps when all four corners are added.
5. It is *sunnah* to walk briskly when carrying the deceased. But it should not be so fast that the deceased begins to move about and is thereby unsettled.

6. It is *makruh* for those who accompany the janaazah to sit down before the janaazah can be placed onto the ground. However, there is no harm in sitting down if there is some necessity.
7. If those who have not been accompanying the janaazah are sitting somewhere, then upon seeing the janaazah they should not stand up.
8. It is *mustahab* for those who are accompanying the janaazah to walk behind the janaazah. However, there is no harm in walking ahead of the janaazah. This will become *makruh* if everyone begins walking in front of the janaazah. Similarly, it is *makruh* to move in front of the janaazah while in a vehicle.
9. It is *mustahab* for those accompanying the janaazah to go on foot. If they are in any vehicle, they should move behind the janaazah.
10. It is *makruh* for those accompanying the janaazah to make any *dua* or *zikr* in a loud voice.
11. The depth of the grave should be at least half the height of the person. It should not be more than his height. The length of the grave should be according to his height. The incised-grave is better than the trench-grave. However, if the ground is very soft and there is a fear of the grave collapsing, the incised-grave should not be dug.
12. If the incised-grave cannot be dug, it is also permissible to place the deceased in a box irrespective of whether the box is of wood, stone or steel. However, it is preferable to spread some sand in the bottom of the box.
13. Once the grave is ready, the deceased should be lowered into the grave from the direction of the *qiblah*. The method of this is that the deceased should be placed towards the *qiblah*, and those who are going to lower him should stand facing the *qiblah*. They should then lift the deceased and lower him into the grave.
14. It is not *sunnah* to have an odd number of people to place the deceased into the grave. Four people had lowered Rasulullah sallAllawhu alayhi wa sallam into his grave.
15. At the time of placing the deceased, it is *mustahab* to recite:
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16. After placing the deceased into the grave, it is *mustahab* to turn him with his right side facing the *qiblah*.
17. After placing the deceased into the grave, those strings which were used to tie both ends of the *kafan* should be loosened.
18. The deceased should then be covered with unbaked bricks or straw. It is *makruh* to cover him with baked bricks or strips of timber. However, if the ground is very soft and there is a fear of the grave collapsing, it will be permissible to place baked bricks or strips of timber, or even to place him into a box.
19. At the time of placing a woman in the grave, it is *mustahab* to cover the grave with a sheet. If there is a fear that the body of the deceased will get exposed, it will be *wajib* to cover the grave with a sheet.
20. Covering the grave with a sheet should not be done when placing a man in the grave. But if there is an excuse, e.g. it is raining or snowing or the sun's rays are very intense, then it will be permissible to do so.
21. Once the deceased has been placed in the grave, whatever soil that came out when digging that grave should be replaced into it. It is *makruh* to put too much of extra soil to the extent that it is more than one span in height. But if it is not too much, it will not be *makruh*.
22. It is *mustahab* to start from the head side when throwing sand over the grave. Each person should throw the soil with both his hands. The first time that he throws, he should read:
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the second time he should read:
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and the third time he should read:
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23. After the burial, it is *mustahab* to stand near the grave for a little while, make *dua* of forgiveness for the deceased, or to recite the Quran and send the rewards of this to the deceased.
24. After covering the grave with soil, it is *mustahab* to sprinkle a little water over it.
25. The deceased should not be buried in a house irrespective of whether he is big or small. This is because this is a speciality of the Prophets alayhimus salaam.
26. It is *makruh* to make a square grave. It is *mustahab* to have it in a mound, like the shape of a camel's back. It's height should be equal to one span or slightly higher.
27. It is *makruh-e-tahrimi* to have the grave very much higher than one span. It is *makruh* to plaster or cement the grave.
28. It is *haraam* to construct a dome over the grave for the purpose of decoration. If this is done in order to strengthen the grave, then it will be *makruh*. It is permissible to write something on the grave of the deceased as a means of remembrance. This is on the condition that there is some necessity, if not, it will not be permissible. But these days, since people have corrupted their beliefs and habits, then due to these harms even those things that are permissible become prohibited. Therefore, things of this sort will not be permissible in any way. Whatever needs or excuses they may offer are nothing but a delusion of their desires, and they themselves know this.

Rules Concerning the Martyr

Although the martyr is also a deceased person outwardly, all the rules related to a normal deceased person do not apply to him. Apart from this, there are many virtues of a martyr. It was therefore considered appropriate to outline the rules concerning him separately. Several types of martyrs have been mentioned in the Hadith. Some *ulama* have compiled entire books in which all the different types of martyrs are mentioned. But the martyr whose rules we wish to outline over here are specifically for that martyr who complies with the following conditions:
1. He has to be a Muslim. No type of martyrdom whatsoever can be established for those who are not Muslims.
2. He has to be mature and in his senses. If a person is killed while he is in a state of madness or not mature as yet, the rules which we are going to discuss later will not apply to him.
3. He has to be pure from *hadath-e-akbar*. If a person is killed while he is in a state of *hadath-e-akbar*, or a woman is killed while she is in her *haid* or *nifaas,* these rules of a martyr will not apply to them.
4. He has to be killed out of innocence. If a person is not killed out of innocence, instead he is killed because of a crime which he committed against the *Shariah*, or he was not killed but died a natural death, the rules of the martyr will not apply to him.
5. If he is killed by a Muslim or a *Zimmi*, then an additional condition is that he must be killed by an instrument that is used for killing. If a Muslim or *Zimmi* kills him by any other object such as a stone, the rules of a martyr will not apply to him. Steel is regarded as an object for killing even if it is not sharp. If a person is killed by the *kuffaar*, renegades, highway robbers, or he is found killed in the battle field, then this condition of being killed by an "instrument of killing" will not apply. So much so, that if they kill him with a stone, he will still be regarded as a martyr. In fact, even the prerequisite of them being the killers is not necessary. Even if they were the cause of his death, i.e. even if such conditions prevail which lead to his death, the rules of a martyr will apply to him. Examples which illustrate this are as follows:
(i) A *kaafir* trampled over a Muslim with his animal while this *kaafir* was riding the animal.
(ii) A Muslim was riding his animal when a *kaafir* gave chase to this animal. As a result of this, the Muslim fell off his animal and died.
(iii) A *kaafir* set fire to a Muslim's house or possessions as a result of which this Muslim got burnt and died.
6. As a punishment of that killing, no monetary compensation must be stipulated by the Shariah from the **beginning**. Instead, *qisaas* must be made *wajib*. If any monetary compensation has been stipulated, the rules of a martyr will not apply to that person who has been killed. This is even if he has been killed wrongfully. Examples which illustrate this are as follows:
(i) A Muslim kills another Muslim with an instrument that is not normally used for killing.

(ii) A Muslim kills another Muslim with an instrument of killing, but kills him mistakenly, e.g. he was pointing at an animal or some other target but the bullet hits some Muslim.
(iii) A person is found murdered in any place other than the battle field and his killer is not known.
Since monetary compensation becomes *wajib* in all these cases and *qisaas* does not become *wajib*, therefore the rules of a martyr will not apply over here. The condition of monetary compensation being stipulated from the very **beginning** has been attached because: if *qisaas* had been stipulated in the beginning and due to some reason it was forgiven and in place of it some monetary compensation was stipulated later, then in such a case the rules of a martyr will apply. Examples of this are as follows:
(a) A person was killed intentionally and wrongfully with an instrument of killing. However, a monetary compromise was made between the killer and the inheritors of the person killed. In such a case the rules of a martyr will apply because from the beginning *qisaas* was *wajib* and **not** any monetary compensation. This monetary compensation only became *wajib* after a compromise was reached.
(b) A father kills his son with a weapon. In such a case, *qisaas* became *wajib* from the beginning and not any monetary compensation. However, out of respect for the father, he was excused from *qisaas* and instead, a monetary compensation became *wajib*. The rules of a martyr will apply in this context.
7. After being injured, the person must not conduct any affair of this world which shows ease and comfort such as eating, drinking, sleeping, taking medication, buying and selling, etc. Nor should he live to the extent of one salaat time while he is conscious and in his senses. Nor should he be carried from the battle field while he is in a state of consciousness. However, if he is carried out of fear of being trampled upon by animals, there is no harm in this. If a person talks considerably after being injured, he will not be regarded as a martyr because to talk a lot is an attribute of those who are living. Similarly, if a person makes a bequest, he will be out of the category of a martyr if this bequest is connected to a worldly matter. But if this bequest is made for a *Deeni* matter, he will be regarded as a martyr.
If a person is martyred in the battle field and he does any of the above acts, he will be excluded from the category of a martyr. If not, he will not be excluded from this category. However, if he commits any of the above acts while the battle is still carrying on, he will be regarded as a martyr.
1. The martyr who fulfils all the above conditions will not be given *ghusl* nor will any blood be cleansed from his body. He will be buried as he is.
2. The second rule is that the clothes which he was wearing will not be removed from his body. However, if his clothes are less than the stipulated number for the *kafan*, more clothes could be added in order to complete the stipulated number. In the same way, if he is wearing more than the stipulated number, the extra pieces of clothing should be removed. If he is wearing clothing which is not good enough to serve as *kafan*, such as leather or fur, these should also be removed. But if he is not wearing anything else, these should not be removed.
3. His hat, shoes, weapons will have to be removed under all conditions.
4. All the other rules that are applicable to the normal deceased person, such as salaat, etc. will also apply to the martyr.
5. If any of the above conditions are not met with in a martyr, he will be given *ghusl* and will also be made to wear a new *kafan*.

General Rules of Janaazah

1. If one forgets to place the deceased towards the *qiblah* when burying him and only remembers this after burying him and filling the grave with sand, then it is not permissible to dig up the grave. However, if only the wooden strips have been placed and no soil has been thrown as yet, it will be permissible to remove the timber and place him towards the *qiblah*.
2. It is *makruh-e-tahrimi* for women to accompany the janaazah.
3. It is prohibited for wailing women and those women who give lectures to accompany the janaazah.
4. It is a *bid'ah* to give the *adhaan* while lowering the deceased into the grave.
5. If the *imam* makes more than four *takbeers* in the janaazah salaat, it is not permissible for the *muqtadis* of the *Hanafi mazhab* to follow him. Instead, they should remain standing silently. When the *imam* makes the *salaam*, they should also make *salaam*. However, if they do not hear the extra *takbeers* from the *imam*, but from the *mukabbir,* then the *muqtadis* should follow him and regard each *takbeer* as the *takbeer-e-tahreemah*. They should think that the four *takbeers* before this which the *mukabbir* had made were wrong and that the *imam* only made the *takbeer-e-tahreemah* now.
6. If a person passes away in a ship and the coast is so far away that there is a fear that the corpse will begin to decompose, then in such a case *ghusl* and *kafan* should be given to him and thereafter he should be lowered into the sea. But if the coast is not so far and there is hope of reaching land soon, the corpse should be left aside and upon reaching land, it should be buried in the ground.
7. If a person does not know the *dua* that is recited in the janaazah salaat, it is sufficient for him to recite the following *dua*:
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Recite *Surah Yaseen* at the time of death and make the person lie on his right hand side facing the *qiblah* if this will not cause any pain to him. If not, leave him as he is. It is also permissible to make him lie flat on his back with his feet pointing towards the *qiblah* and his head slightly elevated. The person sitting nearby should recite the *kalimah* in an audible voice. He should not ask the person to recite the *kalimah* because it is possible that he will refuse.

On passing away, take a broad strip of cloth or band and tie it from below his chin and above his head. Thereafter, close his eyes. Place the large toes of each foot together and tie them with a strip of cloth. Place his hands at his sides and not on his chest. Thereafter, inform the people of his death. Hasten towards his burial. First of all, make the arrangements for the grave and thereafter request for the following items for the *kafan*:

1. Two water-pots. (if there are utensils in the house, there is no need for this)
2. A can to pour the water.
3. A wooden bed or platform which is generally kept in the musjid.
4. *Lobaan* (a kind of incense).
5. Cotton wool.
6. Gilly flower (or any other fragrant flower).
7. Camphor.
8. Strips of timber or sticks for the grave, the length of which will be according to the measurements of the grave.
9. A mat made of palm leaves according to the measurements of the grave.
10. *Kafan*. The *kafan* should be made in the following manner: for men, take a stick that is equal in length of the deceased person. Make a mark on the stick in line with his shoulders. Place a piece of cotton in line with his chest and take it around his body until one end of the cotton goes round and meets the other end of the cotton. Cut off the cotton and keep that piece aside. Thereafter, take a cloth that is as wide as or more or less the same as the length of that piece of cotton. If the width of the material is less than the cotton, complete it by joining another piece of material. Take some sheeting and cut out a piece of cloth that is the same length as that of the stick. This is called the loincloth. Take another sheet that is the same width as the previous one and cut out another piece of cloth that is about a quarter metre longer than the loin cloth. This is called the *lifafah* or sheet. Take another piece of cloth that is as wide as the width of the deceased. Place one end of it on the mark on the stick till the end of the stick and cut double this length. Hold both the ends of this cloth together and cut out a circle at the opposite end which will be large enough for the head of the person to go through. This is known as the shirt. This is not used for a woman. Apart from this, there are two other pieces of cloth (for a woman), one is the chest band and the other, the head band. The chest band extends from below the arm-pits till the knees. It will be as wide as the piece of cotton that was originally used for measuring. The head band will be about one and three quarter metres in length and about three quarters of a metre in width. These are the *masnun* measurements for the *kafan*. There are certain things which are connected to the *kafan*. They are as follows:

(i) The *tahband* should be about 18 centimetres longer than the width of the body. For a large person, one and quarter metre in length will be sufficient. And for the width from the navel to the calf, about 80 centimetres will be sufficient. There has to be two pieces of this.

(ii) The gloves should be approximately 33 centimetres by 16 centimetres. There should be two of these as well.

(iii) The upper semi-circular covering of the bier of a woman who is big in body should be about three and half metres by two metres.

(iv) Preparations for the *kafan* and other items should be made together with the preparations for *ghusl*.

(v) We now feel it relevant to enumerate the *kafan* in the form of a table so that it will be easier to understand:

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Note: For the *kafan* of a man, approximately 10 metres of material is required. For the woman, together with the upper covering of the bier, approximately 21 metres is required. The *tahband* and gloves are not included in this. The *kafan* for a child should be calculated as explained previously.

The Method of Ghusl and Kafan

Add two handfuls of berry leaves in a water-pot and heat the water. Thereafter pour this water into two water-pots. Dig two holes on either side lengthwise where the deceased will be placed. (This will not be necessary if there is a drain through which all the water will flow away. The wooden platform could be placed near this drain.) Place the wooden platform in the direction where the two holes were dug and smoke it three times with incense. Thereafter, place the deceased onto this platform and remove his clothing. Place the *tahband* over his private area and remove his clothing from underneath the *tahband*.

Rub the stomach gently and cleanse his private parts with three to five lumps of sand irrespective of whether any impurities come out or not. Thereafter wash his private parts with water. However, you should wear gloves when doing this. It is not permissible to wash the private parts without wearing these. Take a piece of cotton wool, moisten it and cleanse his lips and teeth with it and thereafter throw it away. Repeat this three times. Do the same for the nose and ears. Thereafter, seal the mouth, nose and ears with cotton wool so that no water may go inside.

Thereafter wash the head and beard with soap. Make *wudu* for the deceased: wash the face, the hands upto the elbows, make *masah* of the head, and then wash the feet. Thereafter pour water over the entire body. Make him lie on his left-hand side and pour water over him. Do the same after making him lie on his right-hand side. Thereafter wear another pair of gloves and cleanse his body. Replace the *tahband* as well.

Thereafter neaten the bed and place the sheet *(lifafah)* over it. Spread the loin cloth over it and then spread the bottom section of the shirt onto the loin cloth and gather the remainder of the shirt and place it near the head-section. Thereafter, lift the deceased from the platform gently and place him onto the bed. Take the remaining portion of the shirt and pass it through the head and extend it till his feet. Remove the *tahband*. Apply camphor to his head, beard and those parts of his body which touch the ground when in *sajdah* (i.e. the forehead, nose, the palms, the knees and the forepart of the feet).

Thereafter take the left side of the loin cloth and wrap it onto the right side, and take the right side of the sheet and wrap it onto the left side. Do the same with the sheet. Take two strips of cloth and use each one to tie the head side and the feet side of the *kafan*. Use the chest band to wrap the chest of the woman. The head band has been mentioned in the table. An upper covering is placed on the bier of a woman. This has already been mentioned previously.

Note: There are certain items which people have regarded as necessary in the *kafan*. These are **not** included in the *masnun kafan*. It is not permissible to purchase these items from the money of the deceased. These items are:

(i) A *musAllawh* - about one and quarter metres by 80 centimetres.

(ii) A girdle - about one and half metres by 80 centimetres. This is used to lower the deceased into the grave.

(iii) A mat - two and half metres by one and half metres. This is normally placed onto the bed on which the deceased is placed.

(iv) A scarf - two metres by one and quarter metres. According to one's financial position, four to seven of these are given to the poor. This is specifically for women.

(v) A sheet which is generally placed over the *janaazah* of the man - three metres by two and quarter metres. It is used to cover the bed on which the deceased is carried. It is necessary to have such a sheet for a woman. However, it is not included in her *kafan*. It is therefore not necessary for this sheet to be the same colour as the *kafan*. Any cloth will suffice as a cover.

Note: If one feels there is a need for a *musAllawh*, then any cloth from the house could be used. It is not necessary to obtain it from the possessions of the deceased. Any relative could also purchase it with his own money.

1. If any of the items which will be required for the *ghusl* and *kafan* are found at home and they are clean and pure, there is no harm in utilising them.
2. The material of the *kafan* should be of the same quality that the deceased used to wear most of the time while he was alive. It is a waste of money to go into unnecessary expenses.
3. If a child is born with some indications of life and thereafter dies, it will be named, *ghusl* will be given and salaat will also be offered over it. However, if no signs of life are found, it will be given *ghusl*, wrapped in a cloth and buried without any salaat being offered over it.

The deceased should be placed in the grave in such a way that his entire body is made to lie on its side facing towards the *qiblah*. The knots of the *kafan* on either side should be loosened. *Isaal-e-thawaab* should be made for the deceased as shown to us by our pious predecessors. This should be done without subjecting oneself to any custom or specifying any particular day. One should secretly help the poor according to one's ability and from one's *halaal* earnings. One should also recite the Quran according to one's ability and send the rewards to the deceased. Prior to the burial, in which a lot of time is wasted in futile conversations, one should recite the *kalimah* and send the reward to the deceased.

GLOSSARY

Explanation of Islamic Terms

Adaa: Literally means performance, execution or discharge of a duty. "Adaa salaat" refers to a salaat which is offered at its specified time. "Adaa" is the opposite of "qada".

Adhaan: The call to salaat. For further details, refer to the chapter on "Adhaan".

Ahl ul-Kitaab: Literally means "People of the Book". Generally, it refers to the Jews and the Christians.

Arsh: The throne of Allawh Ta'ala.

Asr: Literally means "afternoon". Generally, it refers to the afternoon prayer which is the third of the five daily salaats. It is also referred to as asr salaat or salaatul asr.

Aurah: Literally means "genitals". In Islamic terminology it refers to that area of the body which has to be covered. For men, the aurah is from the navel to below the knees. As for women, their entire bodies are regarded as an aurah.

Barakah: Literally means "blessings". It refers to the experiencing of abundance in things which are apparently insignificant or little, both in value and amount.

Bid'ah: Literally means "innovation". In Islam it refers to introducing new things into religion which have no basis in the Quran or Sunnah, and in addition to this, to regard these new things as acts of ibaadah. A bid'ah is a major sin in Islam.

Dua: Invocation to Allawh, supplication, prayer, request, plea.

Dua-e-qunoot: A special dua that is recited in witr salaat. For further details, refer to the chapter on "Witr Salaat".

Durood: The sending of salutations upon Rasulullah sallAllawhu alayhi wa sallam.

Eid: Literally means "feast, festival". In Islam, it refers to the first day of the month of Shawwaal and the tenth day of the month of Zil Hijjah. Both these days are days of celebration and devotion to Allawh Ta'ala.

Eid-gah: The place where the eid salaat is offered. In Arabic it is referred to as the "musalla".

Eid salaat: The salaat that is offered on the days of eid.

Eid ul-Ad'haa: The tenth of Zil Hijjah. Literally means "the festival of sacrifice". It is referred to as ad'haa because it is on this day that animals are sacrificed in the name of Allawh and for His pleasure alone.

Eid ul-Fitr: The first of Shawwaal. Literally means "feast of breaking the Ramadaan fast". It is referred to as fitr because it is on this day that the month-long Ramadaan fast comes to an end.

Esha: Literally means "evening". Generally, it refers to the evening prayer which is the fifth of the five daily prayers. It is also referred to as esha salaat or salaatul esha.

Faasiq: Literally means "godless, sinful, offender, sinner, adulterer". In Islamic law it refers to the person who does not meet the legal requirements of righteousness.

Fajr: Literally means "dawn". Generally, it refers to the dawn prayer which is the first of the five daily prayers. It is also referred to as fajr salaat or salaatul fajr.

Fara'id: Plural of fard. Fard literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fard act is a major sin. Rejecting a fard act amounts to kufr.

Fard: See fara'id.

Fard-e-ayn: Refers to an act or duty which is incumbent and compulsory on each and every individual.

Fard-e-kifaayah: Refers to an act or duty which is incumbent and compulsory on the community as a whole. If a few members of the community or locality fulfil that act, the entire community will be absolved of that responsibility or duty. And if no one from that community or locality fulfils that responsibility or duty, the entire community will be sinful.

Fatwa: A formal legal opinion or verdict in Islamic law.

Fidyah: Literally means "ransom". In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act.

Ghayb: Literally means "the unseen". In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the unseen are: hell, heaven, angels, etc. A Muslim has to believe that no one has the knowledge of the unseen except Allawh.

Ghayr Mahram: Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe purdah with all ghayr mahrams.

Ghusl: Literally means "bath, wash". In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry.

Hadath: Literally means "impurity". Hadath is of two types; hadath-e-akbar and hadath-e-asghar. Hadath-e-akbar is that impurity which necessitates ghusl. Hadath-e-asghar is that impurity which necessitates wudu.

Hadith: Hadith literally means "speech". In Islam it refers to the sayings and actions of Rasulullah sallAllawhu alayhi wa sallam. Those sayings and actions which have been endorsed or approved by him also fall under the purview of Hadith.

Haid: Monthly periods or menstruation experienced by a woman.

Hajj: Literally means "pilgrimage". In Islam it refers to the annual pilgrimage to Makkah. Hajj is the fifth pillar of Islam.

Hijaab: See Purdah.

Ibaadah: Literally means "worship". In Islam it refers to all those acts of worship with which one renders worship to Allawh Ta'ala.

Imam: Literally means "leader". In kitaabus salaat it refers to the leader of the congregation for salaat.

Imaamat: Refers to the act of being an imam or the entire institution of imaamate which deals with the appointment, rules, regulations, etc. which are related to the imam.

Iqaamah: Refers to the second call to salaat in a musjid indicating the imminent beginning of the salaat with congregation. For further details, refer to the chapter on adhaan and iqaamah.

Iqtidaa: Refers to the act of following the imam in salaat.

Ishaarah: Literally means "gesture". In kitaabus salaat it refers to the offering of salaat through gestures and signals for the person who is unable to offer his salaat in the normal stipulated manner due to sickness or physical handicap.

Istighfaar: The seeking of forgiveness from Allawh Ta'ala.

Istikhaarah: The seeking of good from Allawh Ta'ala. For further details, refer to the chapter on salaatul istikhaarah.

Istinja: Cleansing of one's private parts after having relieved oneself. This is irrespective of whether this cleansing is done with water or lumps of sand.

I'tikaaf: Literally means "to live in seclusion". In Islam, it generally refers to the act of secluding oneself in the musjid in the month of Ramadaan.
Jaahil: Literally means "an ignorant person". Here it refers to one who is ignorant of the knowledge of Islam. This is irrespective of whether it is general knowledge of Islam or knowledge of the rules and regulations of Islam.
Jaame musjid: Refers to a musjid in which the jumu'ah salaat is offered. It is generally the main musjid in a town or city.
Jahannam: Hell. A dweller of hell is called a jahannami.
Jama'at: Literally means "congregation or group". In kitaabus salaat it refers to the act of offering salaat with congregation.
Janaazah salaat: Salaat that is offered over the deceased person. For further details refer to the chapter on janaazah salaat.
Jannah: Heaven or paradise. A dweller of heaven is called a jannati.
Jihaad: Literally means "fight or battle". In Islam, it generally refers to the act of waging a war against the disbelievers as a religious duty.
Jumu'ah salaat: Refers to the mid-day salaat that is offered on Fridays. For further details, refer to the chapter on jumu'ah salaat.
Kaafir: Literally means "a disbeliever". In Islam it refers to one who rejects Allawh and who does not believe in Muhammad sallAllawhu alayhi wa sallam as the final messenger of Allawh.
Kafan: A shroud or winding sheet. It refers to the sheet or shroud that is used to cover the deceased. For further details, refer to the chapter on kafan.
Kaffarah: Literally means "penance, atonement, expiation". In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act.
Khutbah: Literally means "a lecture". In kitaabus salaat it refers to the lecture or sermon that is delivered on Fridays prior to the jumu'ah salaat or the sermon that is delivered on the days of eid after the eid salaat. These khutbahs have to be delivered in the Arabic language.
Kuffaar: Plural of kaafir.
Kuniyyat: Surname or agnomen consisting of abu or umm followed by the name of the son.
Kurta: An Urdu word meaning "shirt". However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.
Laahiq: A laahiq is a muqtadi who misses a few or all his rakaats after having joined the congregation irrespective of whether he has some excuse or not. For further details refer to the chapter "Masa'il connected to the imam and muqtadi" mas'ala no. 22.
Lailatul Qadr: Literally means "the night of power". It refers to the night in which the Quran was revealed. This night generally falls in the last ten odd nights of the month of Ramadaan.
Luqmah: Literally means "a little piece or morsel". In kitaabus salaat it refers to correcting the imam when he commits any mistake while leading the congregation in salaat.
Maghrib: Literally means "evening or sunset". In kitaabus salaat it refers to the time of sunset and the salaat that is offered thereafter. This salaat is known as maghrib salaat or salaatul maghrib.
Mahram: Refers to the person with whom marriage is not permissible and with whom strict purdah is not incumbent.
Makruh: That which is disliked or detestable. Makruh is of two types: makruh-e-tahrimi and makruh-e-tanzihi. Makruh-e-tahrimi is that which has been established by a proof that is not absolute. The one who rejects it is regarded as a faasiq (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. Makruh-e-tanzihi is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.
Manzil: Literally means "a stopping place". In kitaabus salaat it refers to the distance travelled by a musafir.
Masah: The act of passing of wet hands over a particular part of the body.
Mas'ala: Literally means "an issue, problem or question". In Islamic jurisprudence it refers to a rule or regulation. The plural of mas'ala is masaa'il.
Masbuq: A person who joins the jama'at after having missed one or more rakaats. For further details refer to the chapter "Masa'il connected to the imam and muqtadi" mas'ala no. 24.
Ma'zur: Literally means "one who is excused". In Islamic jurisprudence it refers to a person who has certain sickness due to which he is excused or exempted from certain acts. For further details refer to the chapter concerning the ma'zur in Part One of Bahishti Zewar.
Mihraab: Refers to the small oval-shaped area in the front of a musjid which is specially designated for the imam when he leads the congregation in salaat.
Mimbar: Refers to the pulpit on which the imam stands and delivers the khutbah on Fridays and the days of eid.
Mu'azzin: One who calls out the adhaan.
Mudrik: One who joins the congregation without missing any rakaats.
Muhaddith: A scholar of Hadith who has attained high ranks in the different sciences of Hadith.
Mujtahideen: Plural of mujtahid. A mujtahid is one who has the qualities of making ijtihaad (deriving rules and regulations through analogy).
Mukabbir: A person who conveys the takbirs of the imam when the congregation is generally very large and there is no mike system.
Munfarid: A person who offers his salaat alone, i.e. not in congregation.
Muqeem: A person who is not a traveller. He is either at his own home or, if he has travelled, then he has made the intention of staying over at that place for more than fifteen days. For further details refer to the chapter "Salaat on a Journey".
Muqtadi: A person who follows the imam in salaat.
Murtad: Literally means "a renegade". In Islamic terminology it refers to a person who rejects Islam after having been a Muslim.
Musafir: A traveller. For further details refer to the chapter "Salaat on a Journey".
Musalla: Refers to a piece of cloth or carpet on which a person offers his salaat. Musalla is also used in Arabic to refer to a place where the eid salaat is offered.
Musalli: One who is offering salaat.
Mustahab: Literally means "preferable or desirable". Refers to that an which was carried out by Rasulullah sallAllawhu alayhi wa sallam or the Sahabah occasionally. Carrying out these actions entails reward and leaving them out does not entail any punishment.
Muzdalifah: Name of a place outside Makkah. Staying over in Muzdalifah is included among the rites of Hajj.
Nafl: Literally means "optional". According to the jurists it has a similar ruling to that of mustahab.
Najaasat-e-
ghaleezah: Heavy impurity.
Najaasat-e-haqiqi: Visible impurity.
Najaasat-e-hukmi: Ceremonial impurity. In other words, it refers to the state of impurity in which a person may be, e.g. in need of wudu or ghusl.
Nazr: A vow or solemn pledge.
Nifaas: Refers to the flowing of blood after child-birth.
Nikah: Marriage.
Niyyah: Intention.
Nur: Light.

Purdah: An Urdu word meaning "seclusion". It is an equivalent of the Arabic word "hijaab". Refers to the seclusion of women from strangers. There are different stages of purdah, the highest of which is that the woman should not emerge from her home except for a valid Islamic reason.
Qaari: Literally means "one who recites". In Islamic terminology it refers to the person who recites the Quran bearing in mind all the necessary rules of recitation.
Qada: Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed due to some reason or the other.
Qa'dah: Refers to the sitting posture in salaat.
Qada salaat: Refers to fulfilling or completing a salaat which one may have missed for some reason or the other. For further details, refer to the chapter on qada salaat.
Qasm: An oath.
Qiblah: The direction in which one faces when offering salaat.
Qira'at: Literally means "recitation". In kitaabus salaat it refers to the recitation of the Quran in salaat.
Qisaas: Literally means "reprisal or retaliation". In Islamic law it refers to the payment of money in lieu of willful or unintentional murder.
Qiyaamah: The day of resurrection.
Qunut: Refers to the dua that is generally read in the witr salaat, and in the fajr salaat at times of danger and calamities. For further details refer to the chapter on witr salaat.
Qurbaani: Literally means "sacrifice". In Islam it refers to the sacrificing of animals solely for the pleasure of Allawh Ta'ala on the day of eid ul-ad'haa and the two days following it.
Rakaat: Literally means "bending of the torso from an upright position". In kitaabus salaat it refers to one unit of salaat which comprises of the standing, bowing and prostrating postures.
Ramadaan: Refers to the ninth month of the Islamic calendar. It is in this month that the fast is observed. This is the most sacred month of the Islamic calendar.
Rukn: Literally means "basis or basic element". In Islamic jurisprudence it refers to the basic element or elements of any act of ibaadah without which that act will be incomplete.
Saahib-e-tarteeb: Refers to a person who, from the time of maturity, did not miss any salaat, or, if he missed, he made qada of all of them. For further details, refer to the chapter on Qada salaat, mas'ala no.6.
Sadaqah-e-fitr: Refers to the charity that is given on or prior to the day of eid ul-fitr. This sadaqah is wajib on those upon whom zakaat is wajib.
Saff: Literally means "line". In kitaabus salaat it refers to the lines in which the musallis stand when offering their salaat with congregation.
Sahw: Literally means "negligence or forgetfulness". In kitaabus salaat it refers to omitting or forgetting a particular act in salaat.
Sajdah: The act of prostrating. Prostrating to anyone other than Allawh Ta'ala is absolutely haraam in Islam.
Sajdah-e-sahw: Refers to the prostration which becomes incumbent upon forgetting or omitting an act in salaat. For further details refer to the chapter on sajdah-e-sahw.
Sajdah-e-tilaawat: Refers to the prostration which becomes incumbent upon reciting or hearing the verses of prostration of the Quran. For further details refer to the chapter on sajdah-e-tilaawat.
Salaam: Literally means "peace". In kitaabus salaat it refers to the saying of "as salaamu alaykum wa rahmatullah" which denotes the end of the salaat.
Salaat-e-kusuf: Refers to the salaat that is offered at the time of solar eclipse. For further details refer to the chapter on salaat-e-kusuf.
Shawwaal: The tenth month of the Islamic calendar.
Sunnah: Sunnah is that action which Rasulullah sallAllawhu alayhi wa sallam did or sanctioned. Sunnah is of two types: sunnah-e-mu'akkadah and sunnah-e-ghayr mu'akkadah. Sunnah-e-mu'akkadah is that which Rasulullah sallAllawhu alayhi wa sallam continuously carried out. To leave out such a type of sunnah is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.
Sunnah-e-ghayr mu'akkadah is that which Rasulullah sallAllawhu alayhi wa sallam carried out, but also left out at times without any reason. To follow such a type of sunnah entails reward and to leave it out does not necessitate any punishment.
Surah: Refers to a chapter of the Quran. There are 114 surahs in the Quran.
Surah Faatihah: This is the first or opening chapter of the Quran.
Surmah: Antimony. A black powdery substance that is applied to the eyes. It is sunnah to apply this surmah.
Sutra: Literally means "a cover or guard". In kitaabus salaat it refers to an object that a musalli places in front of him so that no one will walk in front of him while he is offering his salaat.
Taabi'ee: A taabi'ee is a Muslim who has met a sahabi and who died in a state of Imaan.
Taahir: Pure.
Ta'awwudh: Literally means "seeking protection". In kitaabus salaat it refers to reciting *a'udhu billahi minash shaytaanir rajeem* before commencing with the qira'at in salaat.
Tahaarat: Purity or the state of purity.
Tahajjud salaat: An optional salaat that is offered in the dark of the night. There is great merit in offering this salaat.
Takbeer: To say *"Allawhu Akbar"* which means Allawh is the Greatest.
Takbeer-e-tahreemah: The first takbeer that one says when commencing with salaat.
Takbeer-e-tashreeq: The takbeer that is recited during the days of eid ul-ad'haa. For further details refer to the chapter on eid salaat.
Taqwa: Piety, righteousness, God-consciousness.
Tasbeeh: Saying *"Sub'haanAllawh"* which means Glory be to Allawh. A rosary that is used to glorify Allawh Ta'ala is also called a tasbeeh.
Taubah: Repentance.
Tauheed: The Oneness of Allawh Ta'ala. The concept of tauheed is the corner stone of Islamic belief.
Tawakkul: Having trust in Allawh Ta'ala, i.e. He alone has full contol over all the affairs of this world and the hereafter.
Tayammum: The act of purifying oneself with pure sand in the absence of water.
Ta'ziyat: Condolence.
Thanaa': Literally means "praise". In kitaabus salaat it refers to a special dua that is recited after the takbeer-e-tahreemah.
Ulama: Plural of aalim. An aalim is a scholar who has attained a considerable amount of Islamic knowledge.
Ummah: Literally means "community or nation". Here it refers to the Muslim community or nation.
Umrah: Commonly referred to as the "lesser pilgrimage". It is similar to Hajj with the exception that many of the rites of Hajj are left out and that it could be performed throughout the year.

Wajib: Literally means "obligatory". In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a wajib without any valid reason makes one a faasiq and entails punishment.
Wajibaat: Plural of wajib.
Waqf: Endowment. In Islamic law it refers to endowing a place or thing in the name of Allawh.
Wasiyyat: Bequest.
Watan-e-iqaamat: Refers to a place where a musafir intends to stop over for fifteen days or more.
Witr salaat: Refers to the salaat that is offered after the esha salaat. This salaat is wajib. For further details refer to the chapter on witr salaat.
Wudu: Literally means "purity or cleanliness". In Islamic terminology it refers to the act of washing oneself before offering salaat.
Zil Hijjah: The last month of the Islamic calendar. It is in this month that the Hajj is performed.
Zimmi: A non-Muslim person living in an Islamic state under the protection of the Islamic state.
Zuhr: Literally means "mid-day". In kitaabus salaat it refers to the mid-day prayer. It is referred to as zuhr salaat or salaatuz zuhr.

BOOK XXXI

THE DAY OF RECKONING, HEAVEN, AND HELL

Accounting of deeds on the day of judgement

99. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "No person will be able to move from his place on the day of judgement until the following four questions are not posed to him: (1) How did he spend his life? (2) How much did he practice on the *masâ'il* that he had knowledge of? (3) From where did he acquire his wealth and where did he spend it? (4) In what did he utilise his body?"
In short, did he do all this according to the *Sharî'ah* or according to the dictates of his desires.
100. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "All rights will have to be fulfilled on the day of judgement so much so that a hornless goat will take its recompense from a goat with horns." That is, if the latter killed the former unjustly.

Remembering *jannah* and *jahannam*

101. In a sermon, Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "There are two things which are very great - do not forget them." That is, *jannah* and *jahannam*. Upon saying this, he began weeping profusely so much so that his blessed beard got wet. He then said: "I swear in the name of that being in whose hands is my life that if you were to come to know that which I know about the hereafter, you will go away into the jungles and walk around pouring sand over your heads."
Note: O women! We have now mentioned 101 Ahâdîth. Many other Ahâdîth have been mentioned at various places in this book. Our beloved Rasûl *sallallâhu 'alayhi wa sallam* said: "If anyone from my *ummah* learns 40 Ahâdîth and thereafter passes them on to others, he will rise with the *'ulamâ* on the day of judgement." Make an effort to read these Ahâdîth to others. *Inshâ Allawh*, you will also rise with the *'ulamâ* on the day of judgement. Such a great bounty can be attained with great ease.

THE SIGNS OF QIYÂMAH

The minor signs of qiyâmah

The following minor signs of *qiyâmah* have been mentioned in the Hadîth:
1. People will begin considering Allawh's wealth to be their own wealth. They will find it extremely difficult to pay their *zakaat*. They will consider the wealth which has been entrusted to them as an *amânah* to be their own wealth.
2. The husband will obey his wife, disobey his mother, consider his father to be an outsider, and consider an outsider to be his relative.
3. Knowledge of the *Dîn* will be acquired in order to earn a livelihood.
4. Leadership and political power will be given to those who are unqualified. That is, to those who have no self-honour, no manners, and those who are there for their own benefit. Tasks will be handed over to persons who are not suitable for those particular tasks.
5. People will honour and respect oppressors out of fear of being harmed.
6. Alcohol will be consumed openly.
7. The custom of singing and dancing women will become rife. Drums, fiddles, tambourines and other musical instruments will become rife.
8. The later generations will begin criticizing and speaking ill of their pious predecessors.
9. Rasûlullâh *sallallâhu 'alayhi wa sallam* said that at such a time, expect the following punishments: a red hurricane will come and some people will be drawn into the ground. Stones will rain down from the skies. The appearance of people will be transformed, i.e. they will be turned into pigs and dogs. Many other calamities will follow one after the other in quick succession just as when a string of beads breaks up and the beads begin falling off in quick succession.
10. Knowledge of the *Dîn* will decrease.
11. Lies and lying will be considered to be an art (to be admired).
12. The importance of *amânah* will disappear from the heart.
13. *Hayâ'* and shame will disappear.
14. The *kuffâr* will have power over everything and false ways will appear.
15. Once all these signs appear, the Christians will have control over all the countries. At that time, a person from the progeny of Abu Sufyân will be born. He will kill many *sayyids* and exercise his power and rule over Syria and Egypt. In the meantime, the Muslim ruler of Byzantine will wage a war with a group of Christians and make peace with another group. The warring group will invade Istanbul and rule over it. The ruler of Istanbul will flee to Syria, join forces with that group with which he had made peace, and engage in a severe war with the warring group. The Muslim army will gain victory. Within a few days, one of the Christians who had helped the Muslim ruler will come to the latter and tell him that we gained victory through the blessing of our "cross". The Muslim will reply that we gained victory through the blessing of Islam. This conversation will get more serious to the extent that each person (the Muslim and the Christian) will call his followers and a fight will ensue. The Muslim ruler will be martyred and Syria will also fall under the rule of these Christians. This Christian group will make peace with the group that was at war with the Muslims (in the beginning). The few Muslims who are left will go to Madinah. The Christians will exercise their power and rule up to Khaybar (a place outside Madinah).
The Muslims will then decide to search for Imam Mahdi so that they may overcome all these difficulties. At that time he will be in Madinah, but out of fear of being made ruler, he will go away to Makkah. All the pious people of that time will search for him. Many imposters will claim to be Imam Mahdi. But the genuine Imam Mahdi will be making *tawâf* of the *Ka'bah* and will be between the *Hajr-e-Aswad* and the *Maqâm-e-Ibrâhîm*. A few pious people will recognize him and impose upon him to become the ruler and they will give him the *bay'ah*. While giving him the *bay'ah*, a voice from the skies will come down and it will be heard by all those who will be present over there. This voice will say that this person is the *khalîfah* of Allawh (i.e. he has been chosen to be the ruler) and that he is Imam Mahdi.

The major signs of qiyâmah

Upon the appearance of Imam Mahdi, the major signs of *qiyâmah* commence. Once the incident of his *bay'ah* becomes known to everyone, the Muslim armies that were based in Madinah will go to Makkah. All the pious people of Syria, Iraq and Yemen will go to his service. Many other Arab armies will rally around him. Once this becomes known to all the Muslims, a person from Khurâsân will come with a large army in order to assist Imam Mahdi. The name of the person who will be the leader of the front section of this army will be Mansûr. On his way towards Imam Mahdi, he will kill many *kuffâr*. The person whom we had mentioned previously that he will be from the progeny of Abû Sufyân and that he will be an enemy of the *sayyids* - he will send an army to fight Imam Mahdi since Imam Mahdi will also be a *sayyid*. Once this army reaches a desert on the outskirts of Madinah, it will rest at a mountain. Once this army reaches this mountain, all the troops will sink into the ground. Only two persons will survive. One of them will go and inform Imam Mahdi of what transpired while the other will go and inform the

Sufyânî (the person from the progeny of Abû Sufyân). The Christians from all around will gather their troops and prepare to fight the Muslims. This army will have 80 flags and there will be 12 000 soldiers under each flag, thus totalling 960 000.
Imam Mahdi will leave Makkah and go to Madinah where he will visit the grave of Rasûlullâh *sallallâhu 'alayhi wa sallam*. He will then depart for Syria. Before he can reach Damascus, the Christian army will confront him. Imam Mahdi's army will be split into three groups. One group will flee from the battlefield, one group will be martyred and the third group will gain victory. This martyrdom and this victory will take place as follows:
Imam Mahdi will prepare the army to fight the Christians. Many Muslims will swear to each other that they will not move from the battlefield until they gain victory. In this way, many of them will be martyred. A few of them will survive. Imam Mahdi will take them and incorporate them into his army. The following day the same thing will occur, i.e. many of them will be martyred after having taken an oath while a few will survive. This will also occur on the third day. Eventually, on the fourth day these few survivors will fight and Allawh will grant them victory. After this, the *kuffâr* will have no hope of political leadership.
Imam Mahdi will commence re-organizing the country and sending his armies all over. Once he accomplishes all these tasks, he will go to invade Istanbul. When he lands on the shores of Byzantine, he will take 70 000 people from the Banû Is'hâq. They will board Imam Mahdi's ships and together with him, they will make plans and strategies as to how they will conquer Istanbul. When they reach the city's walls, they will chant *"Allâhu Akbar Allâhu Akbar"* in a loud voice. Through the *barakah* of this voice, the city's walls will collapse, the Muslims will enter the city and kill the *kuffâr*. They will then administer the country with great justice. About 6-7 years will elapse from the time that the people had given the *bay'ah* to Imam Mahdi till the time of this victory.
While Imam Mahdi is busy with the administration of the country, a false rumour will spread that Dajjâl has made his presence in Syria and that he is causing strife in your (Imam Mahdi's) family. Upon hearing this, Imam Mahdi will travel towards Syria. He will send a few riders ahead of him so that they may be able to establish the truth. One of them will return and inform him that this rumour was false and that Dajjâl has not made his appearance as yet. Imam Mahdi will feel at ease upon hearing this. He will continue his journey towards Syria, but will slacken his pace and make several stops along the way inspecting the administration of the country as he proceeds. He will then reach Syria.
Within a short period of time, Dajjâl will make his appearance. He will be from the Jews. He will first make his appearance in Syria and Iraq and claim prophethood. He will then proceed to Isfahan where 70 000 Jews will join him. He will then make claims of divinity. He will travel through several countries until he reaches Yemen. During the course of his travels, many *kuffâr* will join him. Eventually he will stop at a place near Makkah. However, because of it being safeguarded by angels, he will not be able to enter Makkah. He will then try to enter Madinah but will not be able to do so because it will also be guarded by angels.
Madinah will experience an earthquake three times. All those who were weak and negligent in *Dîn* will come out of Madinah out of fear for the earthquakes. Once they come out, they will be trapped by Dajjâl. There will be a pious man in Madinah who will debate with Dajjâl. The latter will go into a rage and kill this pious person and bring him to life again. Dajjâl will ask him: "Now do you believe that I am god?" He will reply: "Now I am more convinced that you are Dajjâl." Dajjâl will try to hit him but will be unable to do so, nor will he be able to influence him in any way.
Dajjâl will then leave for Syria. When he will approach Damascus, Imam Mahdi will already have been there, making preparations for war. The time of *'asr salât* will approach, the *mu'adhdhin* will call out the *adhân* and the people will be busy making preparations for *salât*. Suddenly, 'Îsâ *'alayhis salâm* will descend from the heavens with both his hands on the shoulders of two angels. He will land on the eastern *minârah* of the *jâme' musjid*. A ladder will be placed and he will come down.
Imam Mahdi will want to hand over authority of all the war preparations to him but he will tell him to keep it with him and inform him that he ('Îsâ *'alayhis salâm*) has come specifically to kill Dajjâl. The following morning, Imam Mahdi will get his troops ready for battle. 'Îsâ *'alayhis salâm* will ask for a horse and a spear and advance towards Dajjâl. The Muslims will attack Dajjâl's army and a severe battle will ensue. 'Îsâ's *'alayhis salâm* breath will have this effect that it will reach wherever his eyes can see. Any *kâfir* who gets even a whiff of his breath will be destroyed there and then. Upon seeing 'Îsâ *'alayhis salâm*, Dajjâl will flee. 'Îsâ *'alayhis salâm* will follow him until he will catch up with him at a place called Bâb Lud and kill him with his spear. The Muslims will begin killing Dajjâl's troops.
'Îsâ *'alayhis salâm* will then go from city to city and console all those who were harmed by Dajjâl. Through the bounty of Allawh, there will be no *kâfir* left behind. Imam Mahdi will then pass away and all the affairs of the country will fall into the hands of 'Îsâ *'alayhis salâm*. Thereafter, Yajûj and Majûj will appear. Their place of domicile will be in the extreme north where there is no civilization and where the sea is completely frozen on account of the extreme cold. In compliance with the order of Allawh, 'Îsâ *'alayhis salâm* will take the Muslims to Mount Tûr. Yajûj and Majûj will cause a lot of turmoil. Eventually Allawh will destroy them and 'Îsâ *'alayhis salâm* will descend from the mountain. After forty years, 'Îsâ *'alayhis salâm* will pass away and will be buried with Rasûlullâh *sallallâhu 'alayhi wa sallam*.
A person from Yemen from the tribe of Qah'tân by the name of Jahjâh will take over the mantle of leadership. He will rule with justice and religiousness. Several rulers will come after him. Gradually, good deeds will decline and evil will begin to gain the upper hand.
At that time, a type of mist or smoke will envelop the skies and thereafter descend onto the land whereby the Muslims will catch a cold and the *kuffâr* will fall unconscious. The skies will become clear after forty days and the days of *'îd al-ad'hâ* will fall soon thereafter. After the tenth (of *Dhul Hijjah*), a very long night will come. It will be so long that travellers will become restless, children will become tired and weary on account of sleeping too much, and grazing animals will begin clamouring to go to the fields to graze. However, dawn will not break. Everyone will become restless out of fear and anxiety. Once this night equals three nights, the sun will appear very dimly from the western horizon. At that particular time, no one's *Imaan* (accepting Islam) or repentance will be accepted. Once the sun reaches the position that it normally takes at mid-day, it will begin returning to the west and it will set as it normally does. Thereafter, it will continue rising normally according to its normal brightness.
A few days later, Mount Safâ, which is situated in Makkah, will be destroyed by an earthquake. From there, an animal of strange appearance and shape will appear and begin conversing with people. This animal will travel the entire earth very swiftly. It will have the staff of Mûsâ *'alayhis salâm* with which it will draw an illuminated line across the foreheads of the believers. The result of this will be that the believers' faces will become illuminated. As for the *kuffâr*, it will stamp them on their noses or necks with the ring of Sulaymân *'alayhis salâm* whereby their faces will become dark. Once this animal completes this task, it will disappear.
Thereafter, a lovely breeze will blow from the south whereby something will come out from the sides of the believers and with which they will die. Once all the Muslims die, the *kuffâr* will gain control of the entire world. They will destroy the *Ka'bah*, *hajj* will be ceased, the Quran will be removed from the hearts and from paper. Fear of Allawh and one's natural modesty will be removed. There will be no one to take the name of Allawh. There will be a lot of prosperity and abundance in Syria. People will start heading towards Syria on camels, vehicles and on foot. For those who will remain, a howling fire will start and drive them towards Syria. The wisdom behind this is that on the day of resurrection, all the creation will be gathered in this country. Thereafter this fire will disappear.
At that time, the world will progress tremendously. Three to four years will pass in this way when all of a sudden, on the morning of a Friday on the 10th of *Muharram*, when all the people will be preoccupied in their work, the trumpet will be blown. initially, the sound will be soft. Gradually it will get louder until everyone will die out of panic and horror. The land and the skies will be blown into smithereens and the entire universe will be destroyed. The time span from the rising of the sun from the west till the blowing of the trumpet will be 120 years. After this, the day of resurrection will commence.

The day of resurrection:

Once this entire universe is destroyed, 40 years will pass in this tranquility. Allawh Ta'ala will then issue the order for the trumpet to be blown a second time. The earth and the skies will come back into existence and the dead will rise from their graves. All of them will be gathered in the plains of qiyaamah. The sun will be very close, the heat of which will cause the brains of people to boil and they will perspire according to their sins.The people will be standing in this heat, hungry and thirsty, extremely worried. As for those who were pious, the ground will be turned into fine flour for them whereby they will satiate their hunger and they will go to the HUAD-E-KAUTHAR in order to quench their thirst.
Once the people get tired of standing in the plains of qiyaamah, they will all go to hadrat Aadam (alayhis Salaam) and thereafter to other prophets requesting them to intercede on their behalf so that the accounting of their deeds could be accomplished quickly. All the prophets will present some excuse and will not make any

promise of intercession. Eventually, all the people will go to Rasulullah (sallAllawhu alayhi wasallam) and make the same request to him. On the orders of Allawh Ta'ala, he will accept this request, go to Maqaam-e-Mahmud and intercede on their behalf. Allawh Ta'ala will reply : " I have accepted your intercession. After manifesting myself in the land, I will now commence with the accounting of deeds "

Many angels will begin decending and surrounding the people from all sides. Thereafter, the throne os Allawh Ta'ala will descend and his splendour and manisfestation will be on it. The accounting of deeds will commence and the books of deeds will be distributed. The believers will receive their book of deeds in their right hands while the disbielivers will receive them in their left hands. These books of deeds will land automatically into the hands of the respective persons. The scale will be brought whereby all the good and evil deeds will be weighed and established. The order will then be given for everyone to cross the bridge called " siraat". Those whose good deeds were heavier in the scale will cross the "siraat" and enter paradise. As for those whose evil deeds were heavier and Allawh did not forgive them. will fall into hell. Those whose goods deeds and evil deeds are equal, will go to a place called "a'raaf" which is between jannah and jahannam. They will stay over there.

Thereafter, Rasulullah (sallAllawhu alayhi wasallam), the other Ambiyaa (alayhimus salaam), the aalim, the wali, the martyr, the haafiz of the quraan, and other pious servants will intercede on behalf of the sinners. Their intercession will be accepted. The person who has even an iota of imaan in his heart will eventually come out of jahannam and admitted into jannah. Similarly, those who were made to remain at "a'raaf" will be admitted into jannah. Only those who are absolute kuffaar and polytheists will remain in jahannam. Once all in inhabitants of jannah and jahannam have taken their respective places, Allawh Ta'ala will place "death" in form of a ram between jannah and jahannam. All the inhabitants of jannah and jahannam will be able to see it. In the presence of all of them, Allawh Ta'ala will have this ram slaughtered and announce that now no death will overcome the inhabitants of jannah. All of them will have to remain in their respective places forever. When they hear this, there will be no limit to happiness that hte inhabitants of jannah will experience. And there will be no limit to sorrow and grief that the inhabitants of jahannam will experience.

THE BOUNTIES OF JANNAH

1. Rasulullah (sallAllawhu alayhi wasallam said the Allawh Ta'ala says: " I have prepared and kept aside bounties for my pious servants which no eye has set on, no ear has heard about, nor did it occur in anyone's heart
2. Rasulullah (sallAllawhu alayhi wasallam) said: The building of jannah have one brick made of gold and the other made of silver. The cement the joins one brick to the other is made of musk. The pebbles of jannah are pearls and sapphires. The soil of jannah is saffron. The person who enters jannah will enter in peace. He will not see or experience any sorrow or grief. He will live there forever and never die. The clothes of the inhabitants of jannah will never get dirty. Nor will their youth be terminated"
3. Rasulullah (sallAllawhu alayhi wasallam) said: "there are two gardens in jannah where everything is of silver. There are another two wherein everything will be of gold.There are 100 stages in jannah and the distance of from one stage to the next is equal to the entire expanse of the earth and skies. i.e. a distance of 500 years journey. The bark of all the trees in jannah are nade of gold. The highest stage of jannah is firdaus. It is from here that the four rivers of jannah begin their course. The four rivers are of milk, honey. pure wine and water.

THE TRIALS AND TRIBULATIONS OF JAHANNAM

Rasulullah (sallAllawhu alayhi wasallam) sail: " Allawh Ta'ala fanned jahannam for a thousand years until its colour turned red. Thereafter he fanned it for a thousand years until its coulur turned white. He then fanned it for another thousand years until it turned black in color. Now it is absolutely black. If a heavy stone is dropped from one side of jahannam, it will continue descending for seventy years until it reaches the bottom of it. The person who will receive the lightest punishment in jahannam will be the person who will be made to wear shoes of fire whereby his brains will boil like a cauldron. He will be under the assumption that he is receiving the most severe punishment. The snakes of jahannam are as large as camels. If one of them had to bite once, its poison will continue rising for 40 years. The scorpions are as large as a pack saddled mule. If it had to bite once, the effect of its poison will last for 40 years. Once, after having performed the salaah, Rasulullah (sallAllawhu Alayhi Wasallam) climbed the pulpit and said " While I was in my salaat. I saw Jannah exactly as they are. I haven't seen anything better than jannah. Nor have I seen anything more harmful than jahannam.

GLOSSARY

ADHAAN - the call to salaat
AMAANAH - trust
DEEN - Religion
NUR - light
RUKU - The bowing position of salaat
ZIKR - remembrance of ALLAWH

BOOK XXXII

THE DISTINGUISHING CHARACTERSTICS OF PIOUS WOMEN FROM THE QUR'AN AND THE AHADEETH

Up to now, we have mentioned the stories of 100 women. The purpose of these stories was to show their good characteristics. We felt it would be suitable to quote Quranic verses and Ahâdîth which mention the characteristics of pious women, their praiseworthy mannerisms, and their status. When women read these and realize that Allawh and His Rasûl *sallallâhu 'alayhi wa sallam* has specifically mentioned them, their hearts will be filled with joy and they will have a greater desire for good deeds and good characteristics, and even difficult matters will become easy for them.

Quranic verses

Allawh has said that those women who are Muslims, who put their *îmân* in order, who are obedient, who give in charity, who fast, who protect their honour and chastity, who remember Allawh abundantly - Allawh has set aside forgiveness and a great reward for them.

Allawh has said that pious women have the following qualities: they are obedient, and they protect their honour even if the husband is not at home. Allawh has further stated that such women are good women, who are steadfast on the *Sharî'ah*, whose beliefs are in order, who are obedient, if they commit any act that is contrary to the *Sharî'ah* they repent immediately, who occupy themselves in the *'ibâdah* of Allawh, and who fast.

Ahâdîth

1. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Allawh's mercy descends on a woman who wakes up for *tahajjud* and awakens her husband as well."
2. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The woman who passes away in her virginity, while delivering a child or while in her *nifâs* shall receive the status of a martyr."
3. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The woman who loses three of her children and exercises patience considering it to be an act of reward, will be entered into *jannah*." A woman asked: "What if she only loses two children in this way?" He replied: "The reward for two is the same." Another narration mentions that a Sahâbî asked about one child and Rasûlullâh *sallallâhu 'alayhi wa sallam* also mentioned a great reward for such a mother.
4. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The woman who miscarries, that child will draw its mother towards *jannah* as long as she exercises patience hoping to be rewarded."
5. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The best possession is a pious wife: when the husband looks at her he is pleased with her, when he orders her to do something she obeys, when the husband goes out, she protects her honour and chastity and remains in her home."
6. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Among the Arab women, the women of the Quraysh surpass all other women in two aspects: they are very compassionate to their children and they protect the wealth of their husbands."

Lesson: We learn from this that women should possess these two characteristics. These days, women spend the wealth of their husbands very lavishly. They should display far more compassion and attention to reforming their habits and mannerisms than what they display for their children's food and clothing. If they do not do this, their compassion and tenderness will be incomplete.

7. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Marry virgin women because their relationship with their husbands is soft and tender, and they are pleased with the minimum that is spent on them."

Lesson: We learn from this that modesty, consideration and contentment are good characteristics in a woman. This does not mean that one should not marry widows. Instead, this is actually in praise of virgin women. There are certain Ahâdîth in which Rasûlullâh *sallallâhu 'alayhi wa sallam* made *du'â* for a certain Sahâbî for marrying a widow.

8. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "When a woman offers her five times *salât*, keeps the fasts of *Ramadân*, safeguards her honour, and obeys her husband; she can enter *jannah* from whichever door she wishes."

Lesson: This means that if she is steadfast on the necessary forms of *'ibâdah*, there is no need to engage in other forms of *'ibâdah* which are very taxing. The status and reward that one receives for engaging in the other forms of *'ibâdah* can be obtained by a woman by merely obeying her husband, tending to her children, and fulfilling her domestic tasks.

9. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The woman who passes away in such a state where her husband is pleased with her will enter *jannah*."

10. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who has been blessed with four things has in fact been blessed with the treasures of this world and the hereafter. They are: a grateful heart, a tongue that remembers Allawh, a body that exercises patience at the time of calamities and difficulties, a woman who does not cause any taint or blemish with regard to her honour and her husband's wealth."

Lesson: In other words, she should not lose her honour nor should she spend her husband's wealth without obtaining his pleasure.

11. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "A noble and rich woman who is widowed and yet becomes dirty on account of serving and rearing her children to such an extent that they mature and live on their own or pass away, shall be close to me in *jannah* just as the index finger and middle finger are close to each other."

Lesson: This does not mean that there is more reward for a woman to abstain from remarrying. What this means is that if a woman feels that by her remarrying, her children will go astray and she has no inclination towards beautifying herself and no desires, then this will be her status.

12. A person said to Rasûlullâh *sallallâhu 'alayhi wa sallam*: "O Rasûlullâh! A certain woman offers plenty of *nafl salâts*, fasts abundantly and gives a lot in charity. However she causes much verbal harm to her neighbours." He replied: "She will go into *jahannam*." The same person then said: "A certain woman does not offer many *nafl salâts*, does not fast abundantly nor does she give a lot in charity; she merely gives pieces of *panîr* (a type of cheese) in charity. However she does not cause any harm to her neighbours." He replied: "She will go into *jannah*."

13. A woman came to Rasûlullâh *sallallâhu 'alayhi wa sallam* with two children, one she was carrying and the other she was holding by the hand. Upon seeing this scene, he said: "These women bear the children in their wombs, thereafter they give birth to them, and thereafter they display so much of love and compassion for them. Had their relationship with their husbands not been bad, and had they offered their *salâts* regularly, they would have went directly into *jannah*."

A selection of Ahâdîth from *Kanzul 'Ummâl*

1. Rasûlullâh *sallallâhu 'alayhi wa sallam* addressed women and said: "Aren't you pleased that when a woman falls pregnant through her husband and he is happy with her falling pregnant, she will receive a reward equal to a person fasting in the path of Allawh and engaging in *'ibâdah* at night in the path of Allawh? When she experiences labour pains, the things which are kept in store for her and which will provide her with comfort are not known to all those in the heavens and the earth. Thereafter when the child is born, for every drop of milk that he drinks and each time that he sucks her breast, one reward will be recorded in her favour. When the mother has to wake up at night on account of the child, she will receive the reward of freeing 70 slaves in the path of Allawh. O Salâmat! Do you know who these women are? They are those who, despite being pious and delicately brought up, are obedient to their husbands and are not ungrateful to them."

2. Rasulullah *sallAllawhu alayhi wa sallam* said: "When a woman gives anything in charity from her husband's house without destroying it, she will be rewarded on account of her giving. The husband will also be rewarded because it is his hard-earned money. The person who has been entrusted to distribute the charity will also receive a similar reward. No one's reward will decrease on account of the other."

Lesson: A woman should not be under the misconception that if the income is the husband's she would not receive any reward.

3. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "O women! Your *jihâd* is performing *hajj*."

Lesson: Look at the concession that he has given. That is, by performing *hajj*, in which they do not have to bear the difficulties of *jihâd*, they receive the reward of waging *jihâd* which is the most difficult form of *'ibâdah*.

4. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "There is no *jihâd* on women, no *jumu'ah*, nor do they have to accompany the *janâzah*."

Lesson: Here again, look at the rewards that they receive by merely staying at home.

5. When Rasûlullâh *sallallâhu 'alayhi wa sallam* took his wives on *hajj*, he said to them: "This *hajj* is sufficient for you. Now you must remain on your mats (i.e. in your homes)."

Lesson: This means that they should not undertake any journey without any dire need to do so.

6. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Allawh loves the woman who has love and affection for her husband and safeguards herself from other men."

Lesson: This means that she should not consider it below her dignity to express her love and adulation for her husband as is the habit of certain proud and haughty women.

7. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Women are also parts of men."

Lesson: It is a well-known fact that Hawwâ was created from Âdam *'alayhimas salâm*. The meaning of this Hadîth is that rules that are applicable to men are applicable to women as well, except for certain specific rules. Based on this, even if their virtues are not mentioned separately, then too there is nothing to complain about. The virtues for good deeds which are mentioned with regard to men are applicable to women as well.

8. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Allawh has prescribed jealousy for women and *jihâd* for men. If a woman exercises patience with *îmân* in the hope for reward on account of a certain action which may cause her to be jealous, such as her husband marrying a second wife, then she will receive the reward of a martyr."

Lesson: Look at the great reward that a woman receives on account of a little self-control and patience as opposed to the man who has to undergo so many difficulties to receive that reward (i.e. the reward of a martyr).

9. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "By doing your wife's work you will receive the reward of charity."

Lesson: Look at how the *Sharî'ah* has shown you the ways of providing comfort to women. It has promised to reward you in such a way that every Muslim will provide comfort to his wife in the hope for this reward.

10. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The best woman is the one whom when her husband looks at her he is pleased with her, when he orders her to do something she obeys him, and she does not displease him by doing anything contrary regarding his wealth and honour."

11. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "May Allawh have mercy on women who wear *izâr*."

Lesson: On account of *purdah*, wearing the *izâr* is something that is natural to women. Despite this, Rasûlullâh *sallallâhu 'alayhi wa sallam* has made *du'â* for such women. This is a great form of compassion towards women.

12. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The immorality of one woman is equal to the immorality of 1000 men. The piety of one pious woman is equal to the *'ibâdah* of 70 *'auliyâ'*."

Lesson: Look at the immense reward for a mere small act. If this is not in consideration of women then what is it?

13. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The fulfilling of domestic tasks by a woman can cause her to reach the stage of *jihâd - Inshâ' Allawh*."
Lesson: How marvellous! There is no end to the bounties of Allawh Ta'âlâ.
14. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The best woman among you is the one who is untainted with regard to her honour and chastity, and who loves her husband."
Lesson: To love the husband is actually happiness of the heart. Despite this, there is virtue and reward in it.
15. A person said to Rasûlullâh *sallallâhu 'alayhi wa sallam*: "O Rasûlullâh! I have a wife. When I go to her, she says to me: 'Welcome to my chief and the chief of my household.' When she sees me sad and sorrowful, she says: 'Why are you worrying about the world? Your hereafter is being made easy for you.'" Upon hearing this, Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Inform her that she is from among all those who are working for Allawh (i.e. doing good deeds) and she is receiving half the reward of those waging *jihâd*."
Lesson: Look at the immense reward she received for this insignificant gesture of hers (which caused comfort to her husband).
16. 'Asmâ' bint Yazîd Ansâriyyah relates that she addressed Rasûlullâh *sallallâhu 'alayhi wa sallam* saying: "O Rasûlullâh! I have been sent as an envoy by other women. They are saying that men have surpassed us on account of their attending the *jumu'ah salât*, congregational salât, visiting the sick, attending the *janâzah, hajj, 'umrah*, and defending the borders of the Islamic state." He replied: "Go back to these women and inform them that for them to beautify themselves for their husbands or fulfil the marital relationships with them, to search for those things which will cause the husband to be pleased with them, and to be obedient to the husband equals all the above actions (which are carried out by men)."
17. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The reward that a woman receives from the time that she falls pregnant until she delivers the child and commences breast-feeding is equal to the person who is guarding the borders of the Islamic state and who has to be ever ready to wage *jihâd*. If this woman dies in the course of this period, she will receive the reward of a martyr."
18. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "When a woman breast-feeds her child, the reward that she receives for every sip is as if she has given life to a dead person. When she commences breast-feeding, an angel taps her on her back (a form of congratulation) and says to her: 'All your past sins are forgiven. Now whatever you do will be recorded from the very beginning.'" That is, the sins that you may commit will be written for the future. Minor sins are referred to in this context. However, having one's minor sins forgiven is no small feat.
19. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "O women! Remember that the pious among you will enter *jannah* before the pious men. (Later when their husbands will enter *jannah*) they (the pious women) will be given a bath, perfumed and then handed over to their husbands on red and yellow conveyances. They will have children with them who will be like scattered pearls."
Lesson: O women! What greater virtue do you wish to have? You have already reached *jannah* before the men. Obviously, the prerequisite is that you should become pious and this is not difficult.
20. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The woman whose husband is not at home, and she safeguards her honour, abandons beautifying herself, remains at home, abandons everything that is considered to be a form of beautification and offers *salât* with steadfastness will rise on the day of judgement as a virgin. If her husband was a true believer, she will be his wife in *jannah*. If he was not a true believer, e.g. if he passed away without *îmân*, Allawh will perform her *nikâh* with a martyr."
21. Abû Dardâ' *radiyallâhu 'anhu* narrates: "My friend, Abul Qâsim *sallallâhu 'alayhi wa sallam*, made me a bequest. He said: 'Continue spending on your house folk according to your ability.'"
Lesson: Those who act miserly when it comes to spending on their wives despite being able to spend should ponder over this Hadith.
22. 'Alî *radiyallâhu 'anhu* says: "A person will not become a manager over his house as long as he does not worry about how the house folk clothed themselves or how they extinguished the fire of hunger."
Lesson: Those men who do not worry about their house folk due to their (men) selfishness should take a lesson from these words of Hadrat 'Alî.

Additional Ahâdîth from Mishkât

23. Abû Hurayrah *radiyallâhu 'anhu* narrates that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Accept my advice of kindness towards women because they have been created from a rib...."
Lesson: In other words, do not expect to straighten them completely. Exercise patience over their lower understanding. Look at how we have been commanded to take them into consideration and be lenient towards them.
24. Abû Hurayrah *radiyallâhu 'anhu* narrates that a believing man should not despise a believing woman (i.e. his wife) because if he does not like a certain habit or trait of hers, he is bound to like some other habit of hers.
Lesson: In other words, he should think about this and thereby exercise patience.
25. 'Abdullâh bin Zam'ah narrates that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Do not strike your wife as you would your slave and thereafter engage in sexual intercourse with her at the end of the day."
Lesson: In other words, if you do this, how will she show affection towards you?
26. Hakîm bin Mu'âwiyah narrates from his father that he said: "O Rasûlullâh! What rights do our wives have over us?" He replied: "When you eat, you must also feed them. When you clothe yourself, you should also clothe them. Do not strike them on their faces. If you have any quarrel with her, it should be left in the house." In other words, if you have any quarrel with her, this quarrel should not go out of the house (or should not be mentioned to anyone).
27. Abû Hurayrah *radiyallâhu 'anhu* narrates that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The best among the believers is he whose character is the best. And the best among you is the one who is best with his wife."

ADVICES FROM THE QURAN AND HADITH CONCERNING CERTAIN SHORTCOMINGS OF WOMEN

When we mentioned the good characteristics of women, one can deduce that there are certain shortcomings which are also found in them. These shortcomings cause a blemish on their piety and spirituality. We will mention these shortcomings which have been referred to by Allawh and His Rasûl *sallallâhu 'alayhi wa sallam* and regarding which they have advised against. In doing this, *Inshâ' Allawh*, women will adopt a repugnance for these evil habits and thereby attain total piety.

Quranic verses

Allawh says that the women regarding whom you know will not obey you should first be advised. If they do not take heed, abstain from sleeping, sitting, etc. with them. If they still do not take heed, strike them. If they obey you thereafter, do not search for things in order to cause harm to them.
Lesson: We learn from this that it is a very evil practice to disobey the husband.
Allawh says that when you walk, you should not stamp your feet on the ground causing the jewellery to tinkle, whereby strangers may able to deduce (who is walking, the age of the person, etc.).
Lesson: It is not permissible to wear tinkling jewellery at all. This verse is in reference to those that do not tinkle on their own, but do so when they touch other jewellery. One should understand well that if one has to be so cautious with regard to the feet (which constitute just a part of the body), how much more cautious a woman will have to be with regard to her voice and the exposure of her body.

Ahâdîth

1. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "O women! I have seen many of you in *jahannam*." They asked the reason for this. He replied: "You curse too much, you are ungrateful to your husbands, and when they give you anything, you despise it."
2. A woman who was in the presence of Rasûlullâh *sallallâhu 'alayhi wa sallam* began cursing her fever (that she had contacted). He said: "Do not speak ill of your fever because your sins are forgiven because of this fever."

3. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "If a woman who is in the habit of crying in a shouting manner does not repent from this action, she will rise on the day of judgement in such a state that oil will be wrapped around her body just as a dress is wrapped around her body. This oil will be such that it catches on fire very quickly and the entire body will be afflicted by scabies. In other words, she will receive two types of punishment - one is that her entire body will be covered with scabies, and the other is that the fire of *jahannam* will devour her."
4. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "O women! No neighbour should despise anything that her neighbour sends to her even though it may be the hoof of a sheep."
Lesson: Many women have this evil habit of despising anything that is sent by their neighbours and cursing them as well.
5. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "A woman was punished because of a cat. She had caught this cat and tied it up. She neither fed it nor let it free. It died panting (out of hunger and thirst)."
Lesson: Similarly, it is punishable for one to domesticate an animal and thereafter be negligent in feeding it and tending to it.
6. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Certain men and women engage in the *'ibâdah* of Allawh for sixty years. However, at the time of death they make a bequest *(waṣîyyah)* that is contrary to the *Sharî'ah* and thereby become eligible for *jahannam*."
Lesson: For example, some people are in the habit of saying the following at the time of death: "A certain item of mine should be given to my grandson. Do not give it to my brother. The major portion of a certain item should be given to a certain daughter, while the other daughter should receive the lesser amount." All this is *harâm*. The *masâ'il* related to bequests and inheritance should be found out from an *'âlim* and acted upon. Never act contrary to that which the *Sharî'ah* has prescribed.
7. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "A woman should not meet another woman in such a state that she describes her to her husband in such a way as if he is looking at her."
8. Once, two of Rasûlullâh's *sallallâhu 'alayhi wa sallam* wives were sitting with him. A blind Sahâbi was approaching so he asked his wives to observe *purdah*. Out of surprise, both of them said: "He is blind!" Rasûlullâh *sallallâhu 'alayhi wa sallam* replied: "But you are not blind, you can see him."
9. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "When any woman causes distress to her husband in this world, the *hûr* of *jannah* who has been set aside for this person says: 'May Allawh destroy you. He is your guest, very soon he will leave you and come to us.'"
10. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "I have not seen such women of *jahannam* who will be wearing clothes but will in fact be naked, they will walk in a proud swaying manner, they will tie their hair in such a way that it appears to be plenty - like the hump of the camel - such women will not enter *jannah*, in fact they will not even get the fragrance of *jannah*."
Lesson: This means that when the pious women will go into *jannah*, these women will not go with them. It is possible for them to enter *jannah* later, but only through the *barakah* of *îmân*.
11. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "If a woman wears gold jewellery for show, she will be punished with the same jewellery."
12. Once Rasûlullâh *sallallâhu 'alayhi wa sallam* was on a journey when he heard the voice of someone cursing. He asked: "Who was that?" The people replied: "A certain woman who is cursing the animal that she is riding." Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Remove her from her camel and also remove all her possessions that are on it. According to her, this camel deserves to be cursed, so why is she using it?"
Note: Thus far, we have mentioned 5 Quranic verses and 52 Ahâdîth. At the beginning of this part, we mentioned many noble characteristics of Rasûlullâh *sallallâhu 'alayhi wa sallam*. It is necessary to adopt them all the time. In the previous parts of *Bahishti Zewar* we mentioned various pious acts and words of advice in great detail. Bear all these in mind and practise them. *'Inshâ' Allawh*, you will attain great stages on the day of judgement. If not, you will meet the same fate as that of evil women. If at any time you are able to understand the Quran and Hadith, you will read incidents of many irreligious, evil-minded, disbelieving, and disobedient women. May Allawh guide you and I to live like the pious, die among them, and be raised among them. *'Âmîn*.

SUPPLEMENT (B) TO BAHISHTI ZEWAR

When the eighth part (seventh of the English translation) of *Bahishti Zewar* was being written, I wrote stories of pious women and I had also written a few stories of evil women and women who had repented over their evil ways. However, on account of fearing that this book will get too lengthy, I only included the stories of pious women and at the end of the book I sufficed with writing on the shortcomings of women and giving them advice in this regard. The stories of evil women remained in their manuscript form and occasionally when I had reason to look at this manuscript I awaited an opportunity to print it. Coincidentally, a learned and experienced person of my village wrote an article on the shortcomings and defects of women with the intention of reforming their condition. Upon reading this article, I realized the importance of those stories which I had written but did not have the opportunity to print. I thought that it would be good to gather all those stories and include them in the eighth part as a supplement with the hope that such women will draw a lesson from these stories and thereby get the guidance of making *taubah*. Because the article that this person had written was a bit harsh and written in an angry tone, and at places he was a bit general, I wrote a balanced note in the beginning in order to compensate for this harsh tone and generality, and then his article was included. I have arranged this collection in the following manner: stories of evil women, stories of evil women who repented, thereafter the precautionary note, and then the article of that person. This collection could be regarded as a commentary of this part of *Bahishti Zewar*.

(Maulânâ) Ashraf 'Alî Thânwî
15 Muharram 1330 A. H.

The story of 'Unuq

This woman lived in the era of Âdam *'alayhis salâm*. She is the first person to commit adultery and thereby disgrace herself. Allawh punished her in this world by sending huge snakes as big as elephants, huge scorpions as big as camels, huge vultures as big as donkeys from the unseen. They all came and ate her up together.
Lesson: Look at the consequence of this evil deed. No one should think that it is not possible to be punished in this way anymore. Remember that it is only because of Rasûlullâh *sallallâhu 'alayhi wa sallam* that we are not punished so severely in this world. However, we will get all the punishments in the hereafter. When there is no doubt about the approach of the hereafter, how is it possible for us to be so neglectful? Furthermore, no one should be under the misconception that one is disgraced only because of adultery. In fact, Rasûlullâh *sallallâhu 'alayhi wa sallam* is reported to have said that the eyes, the ears, the tongue, the hands, the feet and the heart also commit adultery. If a woman peeps at a strange man, the bride-groom or the marriage procession (in which there are men), this will be considered to be the sinning of the eyes. If, without any compelling reason, she freely converses with him, this will be considered to be sinning of the tongue. If she listens to a male's voice in order to satisfy her *nafs* or listens to him singing songs, this will be the sinning of the ears. If she touches a person with whom she was supposed to be observing *purdah*, or places her hand on his shoulder or head, this will be the sinning of the hands. If she walks in order to go and meet such a person or she walks in front of him so that he may see her, this will be the sinning of the feet. If she thinks about him or tries to remember him all the time, this will be the sinning of the heart. The consequences and sin of adultery will therefore also apply in these cases. One should fear the power and anger of Allawh and safeguard oneself from all these evils.

The story of Wâ'ilah

She is the wife of Nûh *'alayhis salâm*. However, she did not accept *îmân*. When the flood commenced and water began gushing out of the ground, Nûh *'alayhis salâm* asked the believers to board his ship. He went to his wife and son and asked them to accept *îmân* and thereby board the ship. However, they did not accept *îmân*, nor did they board the ship. In fact, they did not even believe that the flood was approaching and mocked at Nûh *'alayhis salâm* for holding such a belief. When the flood came, both of them drowned.
Lesson: Mention of this woman has also been made in the Quran in the same way that despite her being the wife of an accepted servant of Allawh (i.e. Nûh *'alayhis salâm*), but because she did not tread the path of *Dîn*, her being his wife did not help her in any way and she was sent to *jahannam*. O women!

Understand this well and do not depend on the piety of your husband, father, brother or son. As long as your *Dîn* and *îmân* are not in order, the piety of any of your relatives will be of no avail.

The wife of Lût *'alayhis salâm*

She was also a *kâfir* and she used to help the *kuffâr* in their evil ways. When the time approached for Allawh to send His punishment on the *kuffâr*, He sent angels to inform Lût *'alayhis salâm*. They said to him: "Leave your residence the following morning because the punishment of Allawh is about to descend on this village. Take the believers with you and leave this village on this very night. No one should look back at this village." Acting on the orders of Allawh, Lût *'alayhis salâm* left his village. This woman also joined them in order to save her life. When the time came for the punishment of this village, Allawh caused stones to rain down on them and there was a great uproar. All the believers lowered their heads out of fear and continued on their way. No one looked around. However, this woman, who had relatives among the *kuffâr* and whose way of life was just like their's, looked around to see what is happening to those people. The moment she turned around, a stone pelted her and she fell down dead.

Lesson: The story of this woman has been related in the Quran in a similar manner to that of Nûh's '*alayhis salâm* wife (whom we have mentioned previously). That is, despite her being the wife of a prophet, this did not help her in any way because she herself was not on the path of *Dîn*. O women! Understand this well. It is only **your** *îmân* and **your** *Dîn* that will be of any benefit to you. Some women spoil their *Dîn* on account of their relatives by maintaining close contact with their irreligious relatives. Look at this woman! On account of her love for her relatives she was destroyed and she lost her life and *îmân* as well. Had she accepted *îmân* and abstained from looking back, she would have been saved from all calamities. Remember, you should not maintain any close contact with those who do not follow Allawh and His Rasûl *sallallâhu 'alayhi wa sallam*.

The story of Sadûf

She was a *kâfir* woman in the time of Sâlih *'alayhis salâm*. Her ways and habits were not good. There was another woman whose ways and habits were similar to her's. She had many goats and other dairy animals in her house. It was the miracle of Sâlih *'alayhis salâm* that through the power of Allawh, he took out a camel from a rock. A major portion of the water of that village was obtained from a particular well. All the animals were given water from this well. Ever since the camel was created, acting upon the orders of Allawh, the town people specified turns for drawing water in such a way that one day all the animals will receive water, and the following day this camel alone will receive water from this well. The reason for this system was that this camel was very powerful and used to consume a lot of water. If it had to drink on one day, there would be nothing left for the other animals. All the *kuffâr* did not like this system of distribution. These two women whom we have mentioned above complained to another two men who were of similar character by saying: "We have the most number of animals but they have to remain without water for one full day. You try and sort out this problem and we will be pleased with you and obey you in whatever you say." These two scoundrels rounded up a few friends of theirs, concealed themselves on the path of the camel and awaited its arrival. This camel was on its way to drink water. When it came in line with these scoundrels, they pounced onto it with their swords. They chopped off its legs, causing it to fall to the ground. Once it fell down, they killed it with their swords. The moment this happened, the punishment of Allawh descended on these people. On the first day, all their faces turned yellow, on the second day they turned red, and on the third day they turned black. On the fourth day there was a gigantic earthquake and fire began raining down from the skies. Thereafter, Jibra'îl uttered a piercing scream whereby all their hearts burst open, they all died and their bodies were reduced to ashes on account of the fire.

Lesson: Look! Because of the evil nature of two women, this calamity descended on every one. These two women planned this whole conspiracy because of their love for wealth.O women! Remove the love of wealth and possessions from your hearts. May Allawh save you because we don't know from where the evil consequences of this (love) will cause a calamity. As far as possible, you should have hatred for such evil women in your hearts. If you have to converse with them or meet them, do not adopt a soft attitude towards them. If you do so, there is a fear of you also being afflicted if any calamity descends upon them. If you display displeasure and hatred towards them, you will save yourself from sin and the punishment of Allawh.

The story of Arbîl

This woman was the wife of an idol-worshipping king during the time of Ilyâs *'alayhis salâm*. She herself was an oppressive and merciless woman. She had killed many prophets. She had a neighbour who was a pious person. He had an orchard on which he was dependent for his living. This orchard was very beautiful and all the people used to speak in praise of it. This woman was very jealous of this and was always planning to appropriate it and kill this pious person. Coincidentally, her husband went on a journey and left her behind. It was his habit of leaving her in charge of the affairs of the kingdom. When he embarked on this journey, he handed over the affairs of the kingdom to her. After he left, she rounded up a few persons and instructed them to falsely testify in court that this pious person had spoken against the king. It was the rule of the king that if anyone spoke against him and was proven guilty, he would be killed. This woman had this pious person arrested and brought to court. She said to him: "I have heard that you have spoken against the king." He denied this allegation. She called for those persons whom she had trained before-hand to testify against him. They came and testified that he had spoken against the king. This woman therefore had this innocent person killed and seized his orchard. When the king returned from his journey, Allawh revealed to Ilyâs *'alayhis salâm* that he should go to the king and inform him that an innocent Muslim has been killed and his orchard has been seized. If the king and his wife repent and return the orchard to the person's inheritors, well and good. If not, Allawh will destroy them. When Ilyâs *'alayhis salâm* went and informed the king, he became very angry and instead of repenting, he became an enemy of Ilyâs *'alayhis salâm*. Eventually, Ilyâs *'alayhis salâm* left that place after Allawh ordered him to do so. A few days later, the king's son fell ill and passed away. Before he could overcome this grief, another king invaded his kingdom, captured it, and killed him and all the other *kuffâr*.

Lesson: Look at the consequences of this. O women! It is an act of oppression to commit the following acts: to intend to take away something that belongs to someone else, to say something to someone wrongfully, to hit or harm someone wrongfully, to cause harm to someone by taunting him, or to make *ghîbah* of a person. You have read the consequences of all this. You should therefore safeguard yourself from all this.

The story of Nâ'ilah

There was a tribe by the name of Jurhum which had settled down in Makkah when Ismâ'îl *'alayhis salâm* was still a child. A woman by the name of Nâ'ilah belonged to this tribe. She had the audacity of committing adultery inside the *Ka'bah*. Allawh's punishment descended on her and the man who committed this evil act and they both turned into stone. The name of this man was Isâf. The people carried them to Safâ and Marwah and placed one of them on Safâ and the other on Marwah. They did this so that the people will look at them and fear the punishment of Allawh. They remained there for a long time. Eventually, a time came when ignorant persons began worshipping these two statues out of stupidity. It is for this reason that when Rasûlullâh *sallallâhu 'alayhi wa sallam* came, he had them removed and destroyed.

Lesson: May Allawh save us from His anger. This is the consequence of disobeying Him. If a person is saved in this world, how will he save himself in the hereafter? We learn from this that it is more serious to commit a sin in a holy place. In the same way, it is more serious to commit a sin at a sacred time. Some people do not even give up sinning in *Ramadân* and other holy months and days. The result of this is that the punishment is greater irrespective of whether it is *ghîbah*, oppression, spending money in prohibited things, etc.

The story of the wife of Bal'am Bâ'ûr

He was a very pious and abstinent person who lived in Syria. When the Muslims who belonged to the tribe of Mûsâ *'alayhis salâm* joined Yûsha' *'alayhis salâm* in order to free Baytul Maqdis from the hands of the *kuffâr*, the people of that place went to Bal'am and asked him to make a *du'â* against the Muslims so that they may be defeated. However, he refused and said: "It is extremely evil for a person to make *du'â* against a prophet and his followers. I will never do it." The people then went to his wife with a lot of wealth and gold and told her to contrive a plan to influence her husband in making the *du'â*. Because of her greed for all that wealth, she went to her husband and seduced him in such a way that he agreed to make the *du'â*. The moment he decided to make the *du'â*, he became bereft of his *îmân* and his tongue drooped up to his chest. When the Muslims gained victory, Bal'am Bâ'ûr was also killed.

Lesson: Look at what an evil thing greed is. For the sake of wealth and gold this woman destroyed her *Dîn* and her husband as well in that he lost his *îmân* and his life. O women! Even today, women who are overwhelmed by greed ask their husbands to receive bribes and are extremely proud to say that they have a lot of jewellery and a lot of money without even thinking for a moment that both husband and wife are preparing themselves for hell.

The story of the woman who killed Yahyâ *'alayhis salâm*

There was a king who had a wife that had been married previously. This woman had a daughter from her previous marriage. When this woman became old, she felt that her husband (the king) will most probably become attracted to another woman. She therefore decided to get this daughter of hers married to her husband. She even got her daughter to agree to this liaison. This daughter also began making plans to attract the king towards her with various strategies. He also became attracted towards her. When Yahyâ *'alayhis salâm* heard about this, he tried to stop the king from this. However, all three of them became his enemies and had him captured, brought before them, and be-headed. After this, the king decided to commit the prohibited act with this step-daughter of his. Yahyâ's severed head began speaking and said: "O you fool, she is not *halâl* for you!" But this wicked king paid no heed. Upon this, the blood from the head of Yahyâ *'alayhis salâm* began to boil and overflow and did not subside. The *'ulamâ* of that time said that as long as the blood of his killer is not made to flow (i.e. as long as they are not killed), this blood will not subside. There was a king of another neighbouring land. When he heard about this, he invaded this place and killed all the killers of Yahyâ *'alayhis salâm* and 70 000 other *kuffâr*. Only then did the flowing of that blood subside.

Lesson: May Allawh save us from satanic acts. Can you see the consequences of following one's *nafs*: a prophet is killed, a sinful act is committed, even then the *nafs* was not satisfied, soon thereafter they were punished for this tyranny and all those people who had remained silent and did not express their displeasure at the actions of the king were all punished. We learn from this that following one's *nafs*, oppressing someone, and not expressing one's displeasure at seeing actions that are contrary to the *Sharî'ah* are actions that are extremely serious. One should safeguard oneself from all this. When the *nafs* prompts you to do something contrary to the *Sharî'ah*, don't ever obey it and don't ever abandon the *Sharî'ah*. Don't oppress anyone in any way irrespective of whether it is by causing him psychological harm, disgracing him or causing him financial harm - all this is considered to be oppression. If a person does anything contrary to the *Sharî'ah*, hate his action in your heart. If he cannot harm you in any way, show your dislike outwardly as well. By your liking such a person and maintaining contact with him, there is a fear that you will also be afflicted when he is punished.

The story of Shamsûn's Wife

When 'Îsâ *'alayhis salâm* was raised to the heavens, this Shamsûn was a very pious and abstinent person. Allawh had blessed him with a lot of power. There was a *kâfir* king who was his enemy. He sent a message to Shamsûn's wife informing her that if she can capture Shamsûn and bring him to him, he will take her into his marriage. When Shamsûn fell asleep, this wretched woman fastened his hands and feet and handed him over to the *kuffâr*. They took him to the king. The king made an announcement that Shamsûn will be suspended on a cross and whoever wishes to see him may do so. Thousands of people gathered to watch this spectacle. It was at this time that Shamsûn made a *du'â*, the king's palace collapsed onto him, and he died. All the people rushed to remove the king's body from underneath the rubble. In the meantime, Shamsûn freed himself and reached safely home. Upon reaching home, he divorced his wife.

Lesson: Greed had completely overpowered this woman to the extent that she was even disloyal to such a good and pious husband. Despite this, she did not get what she desired for and even lost this good husband. This is how one is always punished for evil deeds. One should protect oneself from greed.

The story of the woman who accused Jurayj

In the time between the era of 'Îsâ *'alayhis salâm* and Rasûlullâh *sallallâhu 'alayhi wa sallam*, there was a pious person by the name of Jurayj. He occupied himself in the *ibaadah* of Allawh at a young age. He distanced himself from society and built a house for his *'ibâdah* in a jungle. Once he was busy offering *nafl salât* when his mother came and called for him. Because he was occupied in his *salât*, he could not reply to her call. However, his mother did not know that he was busy in *salât*. She therefore became angry and said: "O Allawh! Make it such that he sees the face of a prostitute." Since parents have a great right over the children, the ruling is that when they call for you while you are engaged in *nafl salât* and they do not know that you are busy in this *nafl salât*, you should break your *salât* and answer their call. However, Jurayj did not know this rule and therefore did not reply. In this way, he displayed a shortcoming in fulfilling the right of his mother. And it was for this reason that she cursed him. On account of this, a few jealous persons went to a prostitute and asked her to disgrace Jurayj in some way or the other. She fell pregnant on account of an illicit relationship with someone and alleged that Jurayj is the father of the child. The people went to his house and completely destroyed it. They harassed Jurayj and informed him that this woman claims that you are the father of this child. Jurayj addressed this small breast-fed child by saying: "Who is your father?" This small child (who had not yet reached the age where he could speak) spoke and gave the name of a certain shepherd. Upon hearing this, all the people became staunch adherents of Jurayj. They began embracing him and told him that they will rebuild his house with gold. He replied: "No, make it with mud, just as it was previously." Eventually, they made him a house as it had been previously.

Lesson: Look at how that woman was disgraced by accusing a pious person and how Allawh humiliated her. Don't ever accuse an innocent person. Some women have the habit of accusing another woman of adultery or stealing on the slightest suspicion. These are all sinful acts. We also learn that it is not good to curse the children all the time because we do not know when it will be accepted. Thereafter, the children are put into difficulty and on seeing this, the parents are also distressed. We also learn that parents have great rights over their children. These days, many people are neglectful in this regard. O women! Don't ever be neglectful in this regard, nor should you display any shortcoming in this regard.

A merciless woman from the Banû Isrâ'îl

It is mentioned in *Bukhârî* that Rasûlullâh *sallallâhu 'alayhi wa sallam* mentioned a story from the Banû Isrâ'îl. There was a woman who had caught a cat and kept it enclosed without feeding it, giving it anything to drink, or leaving it open so that it could catch rats and thereby fend for itself. This cat soon died out of extreme hunger. Allawh admitted her into *jahannam*. It is mentioned in another narration that Rasûlullâh *sallallâhu 'alayhi wa sallam* saw this cat walking on this woman's chest and scratching her with its nails and claws.

Lesson: You have read the consequences of mercilessness. Do not be merciless irrespective of whether it be a human or an animal. However, if a dog or cat troubles you a lot, it will be permissible to strike it. But it is a great sin to tease it. Some hard-hearted persons domesticate parrots, mynahs, and other animals - they encage such animals and do not even worry about their food and drink. Furthermore, they have no concern over their need to be in the sun or in the shade, nor do they even worry about freeing them. The consequence of teasing an animal in this manner is also disastrous in this world. Such persons are prone to various difficulties and have no peace of mind. As for punishment in the hereafter, you have already read what happened to this woman. O women! Safeguard yourself from mercilessness.

An immoral woman from the previous Ummahs

'Uthmân *radiyallâhu 'anhu* narrates that there was a pious and abstinent person in the previous *ummahs*. An immoral woman desired him, so she sent her slave-girl to him with the following message: "I have engaged in a major financial transaction with someone. I need a witness for this purpose. There is a great reward in becoming a witness for the pleasure of Allawh. Please come and make yourself a witness." This person was a simple-minded person. He therefore went to her house. The moment he entered her house, the slave-girl locked all the doors. When he went further, he saw that immoral woman sitting down with a bottle of alcohol at her side and a small boy next to her. When she saw him she said: "I did not call you to be a witness but to break your piety. Either engage in sexual intercourse with me, drink this alcohol or kill this boy." This poor pious servant was at a total loss, not knowing what to do in order to save his life. After pondering over the matter, he came to the conclusion that drinking the alcohol is the lightest of all the sins. The moment he drank the alcohol, he lost his senses and thereby committed the other two sins as well.

Lesson: Sins have a special relationship in the sense that once a person commits one sin, it leads him to other sins as well. It is for this reason that one should abstain from all sins irrespective of whether they be minor or major. If not, the doors of all other sins are opened. It has been noticed that a woman wishes to marry her children according to the norms and customs of that place or her family thinking that although it is contrary to the *Sharî'ah*, it is not such a serious thing. She also has the money which she had estimated that it would cost her to have this wedding. After thinking over all these matters, she commenced with the

preparations. Upon embarking on the preparations, she encounters so many complications, that many major sins are also committed. At times, the expenses go beyond the actual estimation and she has to take loans on interest. At times, she may mix her money with that of her orphan children and spend it without differentiating between the two. It is *harâm* for her to spend their wealth. That very *harâm* wealth is used to feed her guests. Look at how one sin led to another. In the same way, all other sins lead to many other sins.

A deceitful woman from the Banû Isrâ'îl

Mûsû *'alayhis salâm* filled a well with water and made such a *du'â* that the water had such an effect that if an immoral woman had to drink that water, her face would turn black in colour and she would die immediately. The effect of this water remained even after the demise of Mûsâ *'alayhis salâm*. Once, a person suspected his wife of adultery. This suspicion of his was true. When the husband began talking about this and mentioned it to the judges of that time, they gave a ruling that she should drink the water from that well and summoned for her. She had another sister who looked very much like her. It was extremely difficult to distinguish the two. This woman deluded her sister into going on her behalf. She went and drank the water in the presence of everyone. Since she was pure, nothing happened to her and all the people were surprised. When she went home and met her impure sister, the moment her breath touched her, her entire face turned black. She died there and then, and everyone came to know of her treachery.

Lesson: Treachery and concealing something does not last for long. Allawh definitely disgraces the person. O women! You should keep your heart pure in your speech and dealings, and your tongue (speech) true.

The story of Umme Jamîl

She is the wife of the *kâfir* Abu Lahab. She is mentioned in the Quran in *Sûrah al-Masad* (chapter 111). She bore so much of hatred towards Rasûlullâh *sallallâhu 'alayhi wa sallam* that she used to go into the jungle, bring thorny twigs and throw them at night on the path which Rasûlullâh *sallallâhu 'alayhi wa sallam* would take so that they may prick his feet. Once she was walking with the bundle of twigs on her head with the rope of the bundle under her chin so that the bundle does not open up. All of a sudden, the bundle fell backwards and the rope that was under her chin slipped to her throat. It strangled her and she died.

Lesson: May Allawh save us. The consequences of hatred and malice towards the *Dîn* and pious people are terrible in this world and in the hereafter as well. Some women are in the habit of rejecting the *masâ'il* that are taught by the *'ulamâ*. They mock at those who act on these *masâ'il*. This specifically happens when they act upon the *masâ'il* that are connected to weddings and funerals or advices in this regard. They do not like this advice and feel insulted. This is also regarded as bearing hatred towards the *Dîn*. You have already read the consequences of this in this world and in the hereafter. Repent from such actions and abstain from them in the future.

The story of the women who were killed on the day that Makkah was conquered

Makkah was under the control of the *kuffâr*. Rasûlullâh *sallallâhu 'alayhi wa sallam* expelled them and took control over Makkah. This incident is known as the conquest of Makkah. There were many women among these *kuffâr* who used to sing poems and songs denouncing Islam. Rasûlullâh *sallallâhu 'alayhi wa sallam* issued an order to have such women killed wherever they are found. Among them, these four women were killed: Qarîbah, Fartanah, Arît, and Umme Sa'd.

Lesson: Our Rasûl *sallallâhu 'alayhi wa sallam* was extremely merciful and noble. He also prohibited the Muslims from killing the *kuffâr* women who participated in the battles. However, the evils of these four women were so extensive that it became the order of Allawh that they be killed because Rasûlullâh *sallallâhu 'alayhi wa sallam* did not do anything without the order of Allawh. The crime that they committed was that they denounced Islam and combined this with poetry and singing. Even today, some women have this sickness of saying whatever they wish against the *Sharî'ah*. Some women even sing songs against the *'ulamâ*. They should fear the consequences of this.

The story of Zaynab bint Hârith

There was a place by the name of Khaybar which was inhabited by Jews. Rasûlullâh *sallallâhu 'alayhi wa sallam*had waged a war against them and defeated them. Rasûlullâh *sallallâhu 'alayhi wa sallam* remained behind after the victory. A Jewish woman by the name of Zaynab came to him and gave him some food as a gift. This wretched woman had mixed some poison in that food. Rasûlullâh *sallallâhu 'alayhi wa sallam* and a few of his Sahâbah began eating it. Through the power of Allawh, he realized that this food had been poisoned. He immediately withdrew his hand and ordered his Sahâbah to stop eating. However, one Sahâbî had already died because of this poisoning. The effect of this poison remained with Rasûlullâh *sallallâhu 'alayhi wa sallam* and eventually became the cause of his death as well. It is mentioned in some books of Hadith that after the Sahâbî died, this woman was questioned and she admitted to poisoning the food. She was therefore killed.

Lesson: The enmity of this woman towards Islam led her to this treacherous act. O women! Don't ever have evil thoughts about Islam and the *Sharî'ah*. You should accept it happily.

The story of Labîd's (a Jew) daughters

They all agreed to practice black magic in order to kill Rasûlullâh *sallallâhu 'alayhi wa sallam*. He was saved from being killed but the effect of this was that his memory became weak - not in *Dînî* matters but with regard to eating, drinking, sitting, walking, etc. Thereafter, Allawh revealed *Sûrah al-Falaq* (chapter 113) and *Sûrah an-Nâs* (chapter 114). Through the *barakah* of these two sûrahs, the effect of this black magic disappeared completely.

Lesson: The enmity of these people towards *Dîn* debased them to the extent that they even planned to kill Rasûlullâh *sallallâhu 'alayhi wa sallam*. Don't ever bear any hatred towards the *Dîn* and the pious.

The story of Salmâ bint Mâlik

This woman had become a Muslim in the era of Rasûlullâh *sallallâhu 'alayhi wa sallam*. He had predicted that she will not remain a Muslim. After the demise of Rasûlullâh *sallallâhu 'alayhi wa sallam* she became crazed in establishing her own government and turned away from Islam. Many other *kuffâr* joined her. Eventually, the Muslim armies invaded her place and killed her together with her followers.

Lesson: Just as love for wealth can lead one astray, so can the desire to become a leader. Look at this woman who destroyed her religious and worldly life. O women! Consider yourself to be the lowest and adopt humility. Through this, Allawh will bless you with honour in both the worlds.

The story of Qatâmah

There is a heretical group which is known as the Kharijites. Kharijites claim to be Muslims but many of their beliefs are contrary to the *Dîn*. This group sprung up during the caliphate of 'Alî *radiyallâhu 'anhu*. He fought many battles against these Kharijites. They were his great enemies. Once, three members of this group got together in Makkah. At that time, 'Alî *radiyallâhu 'anhu* was living in Kûfah. They made a plan to kill him and two other Sahâbah. One person by the name of 'Abdur Rahmân bin Muljim volunteered to kill 'Alî *radiyallâhu 'anhu*. He went to Kûfah for this purpose. On reaching there, he met this wretched woman. After seeing her, he proposed to her. She replied: "If you can pay me my dowry, I will accept." He asked: "What do you want as dowry?" She replied: "You will have to kill 'Alî." This woman was a Kharijite. Her father, brother, uncle and husband were killed by 'Alî *radiyallâhu 'anhu* in battle. They were all Kharijites as well. It was for this reason that she had made this request. This person accepted her request, went to the musjid before the *fajr salât*, and concealed himself behind the door. When 'Alî *radiyallâhu 'anhu* entered the musjid, this person came out, struck him with his sword and escaped. 'Alî *radiyallâhu 'anhu* passed away on account of this wound. Later, this person was caught and killed.

Lesson: If this woman had any love for her *Dîn*, she would not have had any animosity towards 'Alî *radiyallâhu 'anhu* on account of the irreligiousness of her relatives. However, she herself was irreligious and therefore committed this crime. O women! Create love for the *Dîn* in your hearts. If not, major sins will be committed out of irreligiousness.

The story of Ju'dah bint Ash'ab

She is the wife of Hasan *radiyallâhu 'anhu*. She destroyed herself in the following way: Yazîd who was an enemy of Hasan deluded her into poisoning her pious husband. Yazîd had deluded this wretched woman by promising to marry her and giving her 100 000 *dirhams*. The strength of the poison cut his intestines and liver in such a way that they were excreted from his anus. He bore this difficulty for forty days and passed away. Thereafter, this woman sent a message to Yazîd

asking him to fulfil his promise. He sent a clear reply that he is unable to keep her with him. In short, apart from committing the sin, this unfortunate woman was not even able to fulfil her worldly dreams.
Lesson: O women! All these evils took place because of love for the world. Whatever one acquires out of greed is always considered to be little (i.e. one is never satisfied). Remove this sickness from the heart and cleanse your heart from the desire of wealth, possessions, jewellery, clothing, etc.
Note: Thus far we have mentioned the stories of 20 evil women. We will now mention the stories of women who were evil in the beginning but reformed their ways later in life.

The story of Zulaykhâ

She was first married to the governor of Egypt. The governor had purchased Yûsuf *'alayhis salâm* and handed him over to her, asking her to rear him as she would her own child. She began having evil thoughts but Allawh saved Yûsuf *'alayhis salâm*. Thereafter, the governor felt it would be better to imprison Yûsuf *'alayhis salâm*. Later, when the king of Egypt released him, the latter sent a message to the king asking him to ask the woman about him. When the king asked her, she replied that Yûsuf was innocent and that it was she who was at fault. Eventually, when Yûsuf *'alayhis salâm* became the king and the governor had died by then, he married Zulaykhâ. Two daughters by the name of Ifrâ'îm and Mîshâ'îm were born to them.
Lesson: Look at what a great quality honesty is that when she had falsely accused Yûsuf *'alayhis salâm*, her difficulties and problems continued to increase daily. When she spoke the truth, Allawh cut off all her difficulties and opened the doors for her success in the following way: her husband passed away, Yûsuf *'alayhis salâm* became the king, and he married her. O women! Always speak the truth. If you make a mistake or commit a wrong, repent immediately. Do not be persistent in the mistake and do not be proud to admit your fault.

The story of a woman who was deluded by Qârûn

In the time of Mûsâ *alayhis salaam* there was a very rich and miserly person by the name of Qârûn. When Mûsâ *'alayhis salâm* asked him to pay his *zakât*, he became angry and displayed animosity towards him. This wretched man went to the extent of trying to taint the honour of Mûsâ *'alayhis salâm*. He got hold of an immoral woman, gave her a lot of money and jewellery and deluded her into accusing Mûsâ *'alayhis salâm* of committing adultery with her. She agreed to this plan. Once Mûsâ *'alayhis salâm* was delivering a lecture and explained that one is punished in a certain way for a certain sin. Qârûn stood up from his place and shouted: "If you commit such a sin, what will happen?" Mûsâ *'alayhis salâm* replied: "I will receive the same punishment." Upon this he said: "A certain woman accuses you of the same thing." This woman was also present. Mûsâ *'alayhis salâm* addressed her saying that she should take an oath and speak the truth. She began fearing Allawh and said: "O prophet of Allawh! You are pure and innocent. He had given me so much of money and jewellery and prompted me to accuse you. I repent and become a Muslim now." Mûsâ *'alayhis salâm* became very angry at him and made a *du'â* to Allawh against Qârûn. Qârûn was devoured by the earth together with his wealth and was despatched to *jahannam*.
Lesson: When Allawh guides a person towards *taubah* and adopting the straight path, the means to fulfil this are provided there and then. The fear of Allawh is the root of guidance and repentance. O women! Develop this in your hearts and everything will be made easy for you.

The story of a woman who admitted her sin

A woman came to Rasûlullâh *sallallâhu 'alayhi wa sallam* and said that she was deluded by *shayṭân* into committing adultery. The ruling of the *Sharî'ah* in this regard is that if a husband or wife commit adultery, he or she should be stoned to death. This woman knew this ruling and also understood that although she will lose her life by admitting to this sin, her fear of the punishment of the hereafter prompted her to come to Rasûlullâh *sallallâhu 'alayhi wa sallam*. She related the entire incident to him so that he may mete out the punishment and thereby purify herself. Another ruling of the *Sharî'ah* is that if someone admits to committing a sin, the person should be deferred. Based on this, Rasûlullâh *sallallâhu 'alayhi wa sallam* deferred this woman. However, she was so courageous that she came again and again admitting her sin and asking him to mete out the punishment. This woman was pregnant at that time so she was given a respite until the child is born and weaned. Once the child was weaned, she presented herself to Rasûlullâh *sallallâhu 'alayhi wa sallam* out of her own accord so that he may mete out the punishment. At this stage, the punishment of stoning till death was meted out to her. When she died, someone uttered a few bad words about her. Rasûlullâh *sallallâhu 'alayhi wa sallam* replied: "Do not utter any evil about her. Her *taubah* is so great in the sight of Allawh that if it were to be distributed among 70 people it would have been sufficient for their salvation. What can be greater than the fact that she gave her life for the sake of Allawh Ta'ala."
Lesson: The fear of Allawh is a very great bounty. Allâhu Akbar! What a great burden this woman bore. May Allawh also give us the good fortune of abandoning sins and making *taubah*. Now there are no standard bearers of the *Sharî'ah*. One should repent over the sins that are committed against Allawh. We also learn from this story that we should not look down upon someone who has made *taubah*, nor should we criticize the person. This is a major sin.

The story of a woman who repented for stealing

'Â'ishah *radiyallâhu 'anhâ* narrates that Rasûlullâh *sallallâhu 'alayhi wa sallam* had chopped off the hand of a woman who had stolen something. Thereafter, this woman used to come to my house. Whenever she wished to say anything to Rasulullah *sallAllawhu alayhi wa sallam*, she used to say it to me and I used to pass over her message to him. In other words, she had made a good *taubah* from the bottom of her heart.
Lesson: Look at how clean-hearted she was that despite bearing such a great difficulty from the *Sharî'ah* and Rasûlullâh *sallallâhu 'alayhi wa sallam*, she did not bear any grudge towards him. This is how *îmân* and *taubah* should be - that one should not have any ill feeling on account of the ruling of the *Sharî'ah*. When one is afflicted by a calamity on account of a punishment from the *Sharî'ah*, one should not complain to Allawh. Instead, one should remember one's fault and be ashamed of it.

The story of Sajâh

After the demise of Rasûlullâh *sallallâhu 'alayhi wa sallam* she concocted the madness of claiming prophethood. Many dim-witted persons joined her. There were many encounters which took place with her. Eventually she was unable to fight the Muslim armies any longer. She became a Muslim and repented.
Lesson: Glory be to Allawh! What a great thing *taubah* is. There isn't any sin that is greater than claiming prophethood. But when she repented and accepted Islam, this sin was also forgiven. O women! Do not delay in repenting. We also learn that it is a great evil to consider yourself to be great. It was the desire to become a leader over many people that prompted her to claim prophethood. May Allawh save us from this. It is best for one to consider oneself to be the lowest.
Note: We have now mentioned the stories of five evil women who repented over their sins and thereby completed the stories of 25 women.

A precautionary note

The condition of women that has been written in the following article is not applicable to all women but to evil women only. As opposed to these women, we also find women who fulfil the following qualities which Allawh has mentioned in regard to them - women who surrender themselves unto Allawh, who truly believe, devoutly obey His will, turn (unto Him) in repentance (whenever they have sinned), worship (Him) alone, and go on and on (seeking His goodly acceptance)...In the same way you get certain men who are unrivalled in their oppression, hard-heartedness, destroying the rights of others, vagrancy, and shamelessness. Their wives exercise patience with modesty and remain silent (over their husbands' evil ways).
The purpose of quoting this article which has been written by my fellow village person is that if any woman possesses the shortcomings that are mentioned therein, she should take heed and try to reform her ways. Alternatively, the man should try to reform her in a good and favourable manner. This is because the knowledge of the husband is necessary for reformation. And Allawh knows best. We will now quote that article.

Points to remember

I am writing this article in order to inform women on their lack of intelligence which is considerable and regarding which I have some experience. I do not consider it to be appropriate to conceal these shortcomings of theirs at this stage. I am writing this to serve as an example and that they may come to know of these shortcomings.
1. Generally, women of this nature reduce the honour and respect of their husbands in comparison to themselves. They impose themselves over their husbands in such a manner that it is as though the husband is a woman and the wife is a man.

2. Some women make this intention and claim from the very day of their marriage that they will live separately. The moment such a woman comes to the house of her in-laws, she plants the seeds of turmoil with her father-in-law, mother-in-law, sister-in-law, etc. She spends all her time thinking and planning of ways to cause trouble in the house.
3. This woman destroys the numerous hopes and wishes of the poor in-laws who bring a daughter-in-law into their home. She makes them taste the consequences of this marriage very quickly.
4. This daughter-in-law does not have the patience to wait for the ideal opportunity to separate from the in-laws. When the time comes, she will have to separate from them. If a person did not separate or move away from his family, we would not have had so many towns and cities. But she does not even have this intelligence to wait for the ideal opportunity. She wants everything to happen immediately.
5. She causes tension to her husband in this way and tells him various stories to the extent that even he cannot escape from being influenced by her. She has arguments with her father-in-law, mother-in-law, sister-in-law, and whoever else may be in the house. She engages in all these fights and arguments intentionally so that she may be able to go and live separately. Eventually, according to her wishes, the separation takes place very quickly because every person would like an end to arguments and fights.
6. The woman utters such words to her husband that he begins perspiring on account of listening to them. But what can he do apart from remaining silent? If he has to reply verbally, by indication of his eyes or physically with his hands, you must see the conflict that will ensue and see how the entire neighbourhood comes to know of it. The woman will cry out aloud and portray herself to the entire neighbourhood in such a way as though it is the man's fault.
7. If the woman presents herself according to the pleasure of her husband and obedience to her in-laws from the very day of her marriage, what is wrong with that? But no, she troubles her husband in numerous ways. If the husband feels that the sensible thing to do is to restrain himself and go outside, the stupid wife feels that he went outside because he is afraid of me. Later, she displays even more force.
8. Allawh has blessed the man with strength, vigour and courage. Where will he become afraid of the woman? He considers it prudent to restrain himself but the woman does not even worry about this. All that she is concerned about is to increase the arguments, fights, etc. that she had commenced with from the day she married him.
9. Such women do not realize that their husbands undergo numerous hardships and difficulties to provide for them and that they should appreciate this. However, they do not even ponder over this by mistake. One should think over this state of affairs.
10. When the husband sees that there is no way of reforming the woman's lack of discernment and her improper manners, he gives up and leaves home. He does not even think of returning home after several years. His heart becomes so hard towards his wife that he takes up a job wherever he finds one, earns a living for himself and uses this as a means to gain internal happiness. The woman remains at home fighting with her in-laws so that they may send her to her husband. But she does not realize that he left because of her. She does not even regret her stupidity.
11. If the woman does everything to please her husband from the very first day and obeys her in-laws in a way that they do not even realize that their daughter-in-law will go and live separately at some time in the future, she will turn the entire household into her slaves. If the husband or in-laws have certain shortcomings which are contrary to the temperament of the wife, she must try to reform their ways in a beautiful and appropriate manner with full wisdom and prudence that they do not even realize what she is doing. If she is able to do this, those shortcomings will disappear from them. But if she does this by imposing upon them or acting against their wishes, they will never be reformed. In fact, the husband will become more stubborn. If the woman cannot even maintain the love of her husband towards her, whose fault is it?
12. Some stupid women think that they have come from very rich homes and that they have brought many possessions to this house. It is therefore below their dignity to obey their husbands and in-laws. Some women go to the extent that they do not even speak properly with their husbands - serving them is very far-fetched. They will either lie around or sleep the entire day with a frown on their faces.
13. These days, women have innovated a new method of displaying their elegance and affluence. That is, they complain of being ill and do not even get out of bed. They will complain of a headache and cause discomfort to their husbands and in-laws. They will demand expensive medicines, silver leaves, a special fruit jam and other supplements. In short, even her headache is not given a chance. At times, she will complain of being overpowered by a demon.
14. These women make their husbands completely subservient to them in such a way that they lose their intelligence and senses and become absolutely dim-witted persons. The husband has no alternative but to agree to whatever she says. Alternatively, he has to execute her wishes and commands immediately. He has to remain subservient to her all the time, or else the consequences will be terrible.
15. On account of their short temper, their numerous arguments and their stupidity, such women destroy all the *barakah* of the house. They behave with their husbands as though he is an enemy. These days, some men find comfort only in the absence of their wives. When the husband receives a letter from his wife, the only thing it contains is stories of the fights that she had and complaints about the in-laws. Alternatively, she will ask for more money. At times she uses such concocted words that the moment he completes reading the letter, he tears it up immediately so that no one else may see it.
16. The husband earns a few rands and sends it to his wife. But the only thing she knows is to show that she owes a lot of money or send him some concocted calculations and demand for more money. She does not even think for a moment what difficulties he underwent in order to send that money. She does not realize that he has full concern of running the house, why should she write to him and put him under more stress and tension? She does not even think over what difficulties he underwent in that far away place and how he gave up many comforts in order to send her the money order. If the husband was living in comfort, how will he send you all this money so that you may live a comfortable life?
17. These ungrateful women do not express their gratitude to their husbands even by mistake. They do not even praise their husbands in the presence of his friends and relatives. What they will definitely do is cast thousands of accusations against him and continue complaining about their poverty and lack of resources at home in the presence of her entire family and outsiders as well. In short, they do not allow the honour of the husband to remain intact. You will not come across a woman whose husband has sent her plenty of money, using it to run the house in a beautiful manner, saving the extra money and handing it over to the husband the moment he returns home.
18. On the contrary, what she will do is that the moment he returns home she will ask him for money in order to fulfil her debts, and treating her debtors like enemies, she will summon for them to present themselves in front of her husband. As a result of this, the husband will regret his decision to return home and feel very sorry for falling into all these difficulties.
19. You will find many women demanding more money from their husbands on the pretext that they have many debts when in fact they are saving this money for themselves. They do not even mind having their husbands spending their entire lives in a far away place merely to fill their own bank balances.
20. These days, women have adopted this attitude that no matter what happens, they must set aside some money. When they go to their parents' house or relatives house, they secretly hand over this money to them without the in-laws coming to know of this. In short, the status and honour of the husband which is the result of all his earning is nothing according to her. The husband works in a far away place like an overworked wretch and dies, but the woman does not allow him to live at home in comfort and ease.
21. On account of the husband working far away, he does not know what type of clothing, jewellery, money, etc. is present at home. At times he might come home for a short visit and in the meantime the wife has given the household effects, clothing, jewellery, etc. to her brother or anyone else she wishes and no one has the courage to say anything.
22. When the husband brings anything from overseas for her, she looks at it scornfully and finds hundreds of faults. If she happens to fancy what he has brought, she does not express her happiness or her gratitude in the presence of her husband or his relatives. She will immediately keep it away and later do whatever she wishes with it.

23. Women are in the habit of imposing on their husbands at a time when relatives come to the house. They will start an argument over trivial matters and cause great embarrassment to their husbands and in-laws. It is as if they have become enemies at that time.
24. When the husband brings anything from overseas for his brothers, relatives, spiritual guide, etc. the wife does not allow the husband to give it and says to him that he cannot give it to anyone without her consent. You must see the consequences of this and how the entire neighbourhood looks at this spectacle. Out of anger, the wife will punish the husband and the other house folk for several days.
25. When the husband sends any money to the wife with someone, the wife immediately goes to purchase expensive jewellery, clothing, brocades, etc. which are well beyond her status and financial position and which are normally purchased by the very rich. The following day she writes a letter to the husband stating that the money that you have sent has been used to pay all the creditors and that there is no money left to run the house. Therefore send more money. In this way, she puts her husband under great stress.
26. These days, women are also in the habit of mentioning everything that transpires at their in-laws' houses to their parents. The woman does not even worry about whether it is true or false. Upon hearing these stories, her mother will mention them to her entire family after having multiplied them several times (i.e. she would exaggerate these stories). When her relatives go to the in-laws' place, the mother sides with the daughter and many arguments follow. This becomes known to the other relatives and at times they result in physical fights as well.
27. Let someone ask if such a woman has any love and affection towards her husband - definitely not. She is the lord and ruler over her husband. It is not possible for the rule of the woman to vanish or for any of her orders to be disobeyed. Let the man do something out of his own accord and you must see the scene that will follow.
28. The wife will ask the husband about what he is thinking or what's in his heart. The husband, under the assumption that she is his confidant, tells her everything. As a result of this, the woman becomes more daring and courageous and the husband loses all his honour. Everywhere, it is considered to be necessary to gain the upper hand over the husband and to bring him at the feet of the wife.
29. The woman develops a natural dislike for the husband's relatives, brothers, sisters, etc. and continues complaining about them irrespective of whether it is true or false. Her actual purpose of this is that they must not mix with them a lot and that all contact with them must be severed.
30. Such women have turned their husbands into real dim-witted persons, tied a nose-string in their noses and led them wherever they wish. They, owing to their high ambitions, follow their husbands like tails to foreign lands. All they wish to do is view all the attractions of rail travel, to experience the climate of foreign lands, and to experience the various pleasures they have to offer. The greatest objective is to make some arrangements to ensure that whatever the husband earns comes entirely into their possession because they are under the impression that the men are living in luxury and that they squander their money. Such women have rendered their husbands worthless. It has become very difficult for men to pursue employment without the womenfolk being around. It seems as though the women themselves are being employed. The women have resorted to such measures of sorcery and *ta'wîz* that the men have become ensnared in their traps, turning them into their disciples.
31. When there is any marriage or funeral in their family, the women get together and begin gossiping about their husbands and speak ill of them. The women in turn go back to their respective husbands and inform them of what transpired. The husbands then go and inform their friends and make a mockery of the whole thing. In short, the women spread stories that did not even occur.
32. These women have amulets and charms made for their husbands. They even request the women who come to their houses to have these amulets made for their husbands. In return for this favour, they give them some flour or pea-seeds without the in-laws coming to know of this. I am quite aware of some women who are forever in pursuit of an owl's tongue to feed it to their husbands no matter how obedient the husband is to her.
33. The actual reason for men losing their honour and the women gaining control over them is that they accompany their husbands on journeys and thereby become bold and courageous and gain full control of them. Once the woman realizes this, she has the courage to scold him several times a day. The poor husband listens to everything she has to say. At times, he even laughs and expresses his willingness and happiness.
34. All the above factors are found less among the wives of poor people and those living in the small villages. The reason for this is that they are not so intelligent, their pre-occupation with domestic tasks does not allow them to do this nor are they in the habit of picking fights all the time. They merely fulfil their tasks and pass their time in a good way. As for the woman who is self-opinionated, egotistic, self-centred, who is filled with the love for governing and comfort, and also has all these factors at her disposal will initiate numerous fights and arguments. This is because she has no work to do and no responsibilities. If she does not engage in all these arguments, what else can she do?
35. If such a woman is educated, then at times her ways and manners also become evil. These days, some enthusiastic people are clamouring for the education of women to be equal to that of men. It is due to this that all this vagrancy is present today and the evil consequences of this have already been experienced.
36. You will not find a woman (except a few) who advises her husband and informs him that she does not want any income other than that which is *halâl*. If a woman does this, her husband will never bring any *harâm* money or money that has been obtained by accepting bribes. On the contrary, women prompt and demand their husbands to bring such *harâm* income. In fact, some of them will go to the extent of telling the husband that he has no proficiency in earning any money. A certain person earns the same money as you but you don't have anything. He has everything in his house. In this way, they utter many other things in order to prompt the husband into bringing more money. It is due to the desires of such women that the husband becomes disgraced and even ends up in prison.
37. The women possess jewellery and other items on which *zakât* is *wâjib*. It does not even cross their minds that they are answerable to Allawh and that they should fulfil this obligation that is due to Allawh. If the husband decides to pay the *zakât*, the woman does not allow him to do so - thinking that all that she has collected is decreasing. No matter how much you give them, they always find it little.
38. On account of the husband working far away, the woman is free to do whatever she wishes and becomes so desirous of luxury and comfort that when the husband returns home, she considers it below her dignity to see to his needs or to feed him with freshly cooked food. At times she will also remark that the husband was better off away from home. Why did he have to come home now?
39. How sad that today men have lost their dignity, their honour and their masculinity in the presence of the women of today and have been rendered absolutely weak.
40. If such a woman is able to read and write and someone has to secretly write a letter to her, won't she reply to that letter? Even if she does not reply to it, she will definitely read the letter with great attention and think over it. Later they will begin corresponding to each other and lead to other factors as well.
41. These days women who are able to read and write obtain novels from the shops and occupy themselves all the time in reading them. They spend all their time thinking of ways of obtaining such novels.
Request: We request the reader to read the beginning of the precautionary note again - the essence of which is that every woman is not evil and every man is not a saint. Therefore, the above factors do not apply to all women but certain women only.

BOOK XXXIII

MISCELLANCEOUS RULINGS

INTRODUCTION

This part of *Bahishti Zewar* consists of things which would give one peace of mind in this world and at the same time prevent one from causing discomfort to others. Outwardly they may appear to be worldly matters. However, Rasulullah *sallAllawhu alayhi wa sallam* has said that a complete Muslim is he from whose hands and tongue other Muslims are safe. Rasulullah *sallAllawhu alayhi wa sallam* has said that it is not appropriate for a Muslim to place himself into any difficulty and thereby cause disgrace to himself. It has been mentioned in a Hadith that when Rasulullah *sallAllawhu alayhi wa sallam* used to deliver a lecture, he would always take his listeners into consideration by ensuring that he does not put them into discomfort. Rasulullah *sallAllawhu alayhi wa sallam* has said that when a person is a guest at someone's house, he should not stay there to the extent that he causes discomfort and disturbance to his hosts. We learn from all

these *Ahadeeth* that it is contrary to the *Deen* to unnecessarily put yourself into difficulty or to put others into difficulty. Furthermore, it is also contrary to the *Deen* to act in a way which would cause difficulty and discomfort to others. It is for this reason that, together with *Deeni* matters, we have included such matters which would be of comfort both for oneself and others as well.

Matters of Etiquette and Comfort

1. When you begin shutting the doors at night, check around properly whether any dog or cat has not entered the house. Ensure that there is nothing in the house which could cause harm to your life or damage to your belongings. There are many things which can cause disturbance to your sleep.
2. Occasionally, keep your clothes and books in the sun.
3. Keep your house clean and ensure that everything is kept at the right place.
4. If you desire to maintain your health, do not seek excessive relaxation. Engage in some strenuous work. The best thing for women is to grind their own wheat, to pound with a pestle, or to use a spinning wheel. In carrying out these tasks, the body remains strong and healthy.
5. If you go to meet anyone or go to speak to someone, do not sit there nor remain speaking to the extent that it causes discomfort to the person or to the extent that it causes him delay in completing his work.
6. All the inhabitants of the house should be made to conform to the rule that everything has a specific place where it would be kept. When anyone takes it from there, he should replace it at that very place the moment he completes using it. This is so that others will not have to ask for it or search for it everywhere. By changing the place of an item, at times no one is able to find it. This causes great discomfort to everyone. As for the things which are used specifically by you, keep them in specific places so that when you need them, you are able to get them without even looking. In other words, because you are used to them being in a particular place, you will be able to obtain them by merely stretching out your hand.
7. Do not leave the sofa, any utensil, brick, etc. in the way. It happens very often at night and during the day at times, that a person walks without noticing these items. As a result, he slips and falls and even hurts himself.
8. When anyone asks you to do something, ensure that you reply verbally in the affirmative or negative so that the person knows exactly whether you are going to do it or not. If you do not reply verbally, it is possible that the person may be under the impression that you have heard what has been said when in actual fact you did not even hear him. Alternatively, he may be under the impression that you have agreed to carry out that task when in actual fact you do not wish to carry it out. This would result in that person unnecessarily relying on you to carry out that task.
9. When adding salt to the food, add a little less than normal. If those who are eating find it less, they can always add more. But if you add extra, you will not be able to lessen it.
10. When adding chillies to dhals, vegetables, curries, etc. do not cut the chillies. Instead, grind them into powder and then add them. By cutting them, the seeds remain intact and if these have to be eaten, they would cause the mouth to burn.
11. If you happen to drink water at night and the light is on, ensure that you look at it carefully prior to drinking it. If there are no lights, cover the mouth of the container or the tumbler with a cloth (or strainer) so that no harmful substance enters the water.
12. Do not throw or toss children when playing with them. At the same time, do not suspend them from a window or any other elevated place. Allawh forbid, it must not happen that the child slips out of your hand, falls down, and this playing turns into a tragedy. In the same way, do not chase them. It is possible that they will fall and get hurt.
13. Once a pot is empty, wash it and keep it upside down. When you wish to use it again, rinse it first.
14. When you intend keeping a pot (of food) on the table, do not do so without checking beneath it to see whether it is dirty or not. (This is especially so when it has been heated over a gas stove or fire because in such cases the pot most definitely turns black).
15. When you go as a guest to someone's house, do not ask for anything. The thing which you ask for may seem insignificant. However, it is something that is based on availability (i.e. it may have just got finished prior to your arrival). By your asking for it, you will be putting your host in an embarrassing situation.
16. Do not spit or clean your nose at a place where others are present. If there is a need to do so, excuse yourself and fulfil your need elsewhere.
17. When eating food, do not mention things which would cause disgust or nausea to others. This causes great discomfort to those who have very sensitive temperaments.
18. When in the presence of a sick person or his relatives, do not mention things which would cause them to lose hope in life and unnecessarily break their heart. Instead, console them by saying that *Insha Allawh*, all pain will go away, etc.
19. If you have to say anything secretive about a particular person and the latter is also sitting there, do not say anything by making gestures with your eyes or hands. This would unnecessarily put the person in doubt. This rule only applies if what you wish to say about the person is considered to be permissible in the *Shariah*. If it is not permissible, then it will be a sin to say such things.
20. When speaking, do not make excessive gestures with your hands.
21. Do not wipe your nose with your scarf, sleeve, edge of the skirt, dress, etc.
22. Always dust your shoes (or strike them against each other) prior to wearing them. It is possible that there is a harmful object or animal sitting inside. You should do the same with your clothes and sheets (prior to going to bed).
23. If a person has any sores, pimples, etc. in his private places, do not ask him where they are. This would cause unnecessary embarrassment to the person.
24. Do not sit at a place where many people are walking up and down. This would cause discomfort to them and to you as well.
25. Do not allow any smell to develop on your clothes or body (on account of their being dirty or not having a bath for a long time).
26. Do not sweep a place where others are seated.
27. Do not throw seeds (of fruit) and peels on anyone.
28. Do not play around with a knife, scissors, pins, etc. It's possible that you will mistakenly hurt yourself.
29. When any guest comes to your house, show him the toilet first. Do not worry about preparing a very elaborate meal which would cause a delay in his having the meal. Prepare the meals on time even if they may be simple. On the day of his departure, ensure that his breakfast is prepared quickly and early. In short, there must be no shortcoming in seeing to his comfort.
30. Do not come out of the toilet or bathroom while you are still tying your pants (or putting your dress in order). Do all this in the toilet or bathroom and then come out.
31. When anyone asks you anything, answer him first and then continue with your work.
32. When you say anything (to anyone) or give a reply to anyone, speak clearly so that the person understands you thoroughly.
33. When you have to give anything to anyone, do not throw it from far. It is possible that it will not reach him and would get damaged. Go to the person and give it directly in his hand.
34. When two persons are busy teaching and learning or busy in a conversation, do not go near them and begin shouting and screaming. Do not even talk to them.
35. When anyone is busy in a certain task or busy talking, do not commence speaking to him the moment you go to him. Instead, wait for the opportune moment. When he turns towards you, commence speaking to him.
36. When you have to give anything to anyone, do not release it from your hand until and unless that person has got a proper hold over it. Many a time, an item falls while it is being transferred from one person to the other and thereby gets damaged.
37. When eating, keep all the bones, peels, etc. at one place. Do not spread them all over the place. Once you have gathered all, dispose of them at the appropriate place.

38. Do not walk too swiftly nor should you walk by raising your head too high. It is possible that you would fall.
39. When closing a book, close it very carefully. Many a time the first and last pages get turned.
40. You should not speak in praise of any *ghayr mahram* male in the presence of your husband. Some men do not like this.
41. In the same way, do not speak in praise of any woman in the presence of your husband. It is possible that he will become inclined towards her and disinterested in you.
42. When you meet someone with whom you have a formal relationship, you should not ask her about her house conditions, jewellery, clothing, etc.
43. Set aside three to four days a month in which you would remove all the cob webs, clean the carpets and floors, and keep everything in order.
44. If any piece of paper or book is kept in front of someone, you should not pick it up and look at it. If the piece of paper has something hand-written on it, it is possible that it is of a private and confidential nature. If it is printed (such as a book), it is possible that a hand-written note is kept inside it (and this may be of a private nature).
45. Be extremely cautious when ascending or descending a flight of stairs. In fact, it would be preferable to place one foot on one step first and before going to the next step, the second foot should also be placed onto the first step. Once both the feet are on one step, the next step should be climbed. Do not place one foot on one step and the other foot on the next step. This is totally inappropriate for girls and women. You should also stop boys from doing this from a young age.
46. Do not dust a garment, book or anything else in such a way that dust falls on the person who is sitting nearby. Similarly, you should not blow with your mouth or dust with a cloth (when anyone is sitting nearby). You should do all this when there is no one nearby.
47. When you hear any sad news regarding the death of someone, someone being afflicted by a calamity or someone falling ill, do not mention this to anyone as long as you have not established and verified the news which you have received. It is more important that you do not mention it to the person's relatives and near ones. If it is established that the news which you received was incorrect, you would have put these people under unnecessary stress and tension. Furthermore, they will accuse you of taking out a bad omen.
48. In the same way, if you are afflicted by any minor illness or difficulty, do not write to your distant relatives informing them of your illness and difficulty. (This would cause them unnecessary worry).
49. Do not spit on the walls especially if it is while eating betel leaves. In the same way, do not touch the walls and doors with oily hands. Instead, wash your hands. Do not consider burnt oil to be impure, as is the habit of some ignorant women.
50. If there is a need for more curry on the dining table, do not take away the dish that is in front of those who are eating. Instead, bring more curry in another dish.
51. If a person is sleeping on a bed or couch, do not shake him. If you have to pass by, then do so in such a way that you do not disturb him in any way. If you have to pick up anything from the bed or leave anything on it, then do so very silently.
52. Do not leave any food or drink open. In fact, if you leave any food or drink on the dining table and that thing will be eaten later or right at the end of the meal, you should still cover it.
53. Once the guest has eaten to his full, he should leave a little bit of curry or a small piece of bread so that his hosts do not feel that he did not get enough to eat. This could cause embarrassment to them.
54. Utensils that are empty and have to be kept away in the cupboard should be turned over and kept away.
55. When walking, lift your feet completely from the ground. Do not drag your feet because this would cause your shoes to wear out quickly and at the same time this is considered to be ill-mannered.
56. You must be careful when it comes to wearing shawls and head-coverings in that their edges and corners do not touch the ground.
57. If anyone asks for salt or any other food item, bring it in a utensil or dish. Do not bring it by placing it in your hand.
58. Do not speak immoral and obscene things in the presence of girls. In doing so, their modesty and bashfulness also disappears.

A few shortcomings of women

1. One of the shortcomings of women is that when they are questioned, they do not give a proper reply which would satisfy the questioner. They introduce many irrelevant facts and even then the actual thing which was asked is not known thoroughly. Remember that whenever anyone asks you anything, ponder over the actual meaning of what has been said. Thereafter give the appropriate answer.
2. Another shortcoming is that when a woman is given a task, she remains silent. The person who has ordered her to fulfil that task does not even know whether she has heard what has been said or not. At times, the person is under the assumption that she has heard when in actual fact she has not heard what has been said. As a result, that task is not fulfilled and when she is questioned about it, she absolves herself by saying that she did not hear. In short, that task remains unfulfilled. At other times, the person is under the assumption that she has not heard. He therefore repeats his order and the woman angrily replies: "I have heard! Don't "eat" my head." We can gauge from this that in both instances this results in ill-feeling between the two. Had the woman replied in the affirmative (or negative) at the very outset, they would have saved themselves from all this misunderstanding.
3. Another shortcoming is that when a woman wishes to give a certain task to the domestic servant or anyone else in the house, she will shout from a distance. There are two harms in this: One is that this is a sign of shamelessness and immodesty for it is highly possible that her voice will be heard out of the house and on certain occasions it will also be heard on the street. The other harm of this is that when a person shouts from a distance and issues orders, it is highly possible that some of the orders will be understood while others will not be understood. Those that have been understood will be carried out while those that have not been understood will not be carried out. As a result of this the woman will become angry and ask the domestic servant as to why she did not execute a certain task and the latter will reply that she did not even hear it. This results in each person blaming the other and the task remains unfulfilled. In the same way, when the domestic servant has anything to say, she does not enter the house and speak clearly. Instead, she stands at the door and shouts. Even in this case, certain things are understood while others are not. Etiquette demands that the woman should go to the person whom she wishes to address. Alternatively, she should call for the person and thereafter inform her of whatever she wishes to be done in a cool and collected manner.
4. Another shortcoming of women is that when they like something, they act impulsively and purchase it immediately irrespective of whether they need that item or not and even if they have to purchase it on credit. Even if one does not purchase on credit, it is a sign of great stupidity to squander one's money on unnecessary items. Extravagance and squandering one's wealth is also a sin. When you have to spend your money on a particular item, first ponder and think if there is any *Deeni* benefit in purchasing the item or any worldly necessity that would be fulfilled by purchasing it. If you find any benefit or necessity after pondering over the matter thoroughly, purchase the item. But if you find no benefit or necessity, do not squander your money. As far as possible, do not incur any debts even if it means experiencing a little difficulty or inconvenience.
5. Another shortcoming of women is that when they have to go into the town or embark on a journey, they delay in getting themselves ready. As a result, they are delayed in departing. If it was a long journey, they reach their destination late. If night falls and they are still travelling, there is fear over their lives and possessions. If it was a hot day, they become tired and weary and at the same time put their children under great stress. If it was during the rainy season, there is the fear of rain. Furthermore, it becomes difficult for the vehicle to move in the rain and mud. As a result they are further delayed. However, if they leave early in the morning, there are all types of conveniences and many alternatives. Even if one had to go to a nearby district and had to hire a taxi, the taxi driver is made to wait (on account of the woman's delay). Leaving late will cause you to return late, your domestic tasks will be delayed, you will be delayed in preparing the meals, the meal may be spoilt because of your rushing to complete your cooking, on the one hand your husband will demand his food and on the other hand your children will be crying for their food. Had you left early, you would not have experienced all these difficulties.
6. Another shortcoming when travelling is that women like to take along many unnecessary items. This puts the animal (that is to be mounted, eg. a horse or the car in present times) under stress, causes a shortage in space, and most of all, causes great problems for the men with whom they are travelling. It is the men who have to guard all the goods, very often they also have to carry the goods and it is they who have to pay the porters for carrying the goods. In short, it is the

poor men who have to shoulder all the responsibilities while the women sit indifferently in the vehicle. Always carry few items when travelling. In doing so, you will be at ease all the way. Bear this in mind when travelling by train as well. In fact, one has to be more cautious when travelling by train.
7. Another shortcoming is that when they board a train (or any other public mode of transport) they inform the men to cover their faces (i.e. to lower their gazes) or to conceal themselves in one corner. After she has boarded, she does not inform the men that she is no longer a need to observe *purdah*. The harm of this is that those poor men continue covering their faces (i.e. lowering their gazes) or concealing themselves thus causing them unnecessary discomfort. At times, the men are under the misconception that the woman has covered herself and they therefore uncover their faces or come out of concealment, when in actual fact the woman has not covered herself as yet, resulting in the men seeing her uncovered. This is the harm of the woman not informing the men a second time. Had she informed them a second time, they would have all come to know that she is in the habit of informing a second time, they would all await her announcement and no one will come forward without first knowing her actual state.
8. Another shortcoming is that when a woman goes to someone's house, then the moment she disembarks from the vehicle, she barges into the house without even announcing her arrival. Many a time the men of the house are present and she has to confront them. You should not do this. Instead, prior to your getting off the vehicle, send someone inside to inquire and at the same time inform of your arrival. If there are any men, they will leave the room. Once you have heard that there are no men present, get off from the vehicle and enter the house.
9. In most cases when two women are conversing with each other, one of them begins speaking even before the other can complete what she was saying. Many a time, both of them commence speaking simultaneously and none of the two can hear the other's speech. What is the benefit in such a conversation? You should always remember that once a person has completed whatever he wishes to say, only then should the other person commence speaking.
10. Women are in the habit of leaving their jewellery and money lying around. At times they will merely keep it under the pillow or on a shelf. Despite their having locks and keys, they do not keep such items safely due to laziness. Later, if something has to get mislaid, she accuses everyone (of stealing it).
11. Another shortcoming is that if a woman is sent for a certain task, she will undertake another task at the same time. She only returns after completing both tasks. In doing this, she causes great stress and discomfort to the person who has sent her because he estimated the task to take a certain amount of time. Once this time passes, the person begins to get worried. On the other hand, this woman says (to herself): "I've come till here, let me do the other task as well." You should not do this. Execute the first task first and thereby fulfil his request. Once you have done so, you can undertake the second task at your own pace.
12. Another shortcoming is that of laziness. Women tend to postpone a particular task for a later period. In most cases this results in inconvenience and harm.
13. Another shortcoming is that she does not have any sense of urgency in her temperament. She does not look at the need and the circumstance - the situation demands that I hasten, therefore let me hurry and complete the task as soon as possible. She always opts for "taking things very easily" and going into great pains in doing something (that does not require so much of attention and formality). At times, this attitude results in the actual task being spoilt and the opportunity (of fulfilling it) passing away.
14. Another shortcoming of women is that when they lose anything, they accuse someone without any investigation. In other words, if a person was known to have stolen before, they accuse that same person of stealing again when in actual fact it is not necessary for one person to commit all acts of evil all the time. In the same way, when other evil acts are committed and she suspects a certain person, she will develop such a powerful conviction that she will even accuse good, innocent persons.
15. Another shortcoming is that when two persons are engaged in a conversation, the woman will try to enter their conversation without being asked to do so. Furthermore, she will give her own advice and opinions regarding the matter under discussion (without being asked to do so). As long as anyone does not ask you for any advice or for your opinion, you should be silent and remain as if you are absolutely dumb.
16. When a woman returns from any gathering or function, she has the habit of mentioning the appearance of all the women that were present to her husband. She describes the jewellery, clothing and adornment of all the women who were present. If the husband becomes inclined towards one of those women and his heart becomes attached to one of them, what a great harm will be experienced by her!
17. When a woman has to speak to a particular person, she does not wait for that person to complete the task in which he is occupied or the conversation in which he is engaged. Instead, she will intrude and impose on the person while he is still fully occupied in his task. This is an evil practice. You should only speak to him when he turns his attention towards you.
18. Another shortcoming is that when they speak, they speak in half measures and when they have to convey a message, they convey only half the message. The consequence of this is that the meaning and the message will be misunderstood. At times this causes the task to be spoilt while on other occasions it causes ill-feelings between the persons.
19. When a person speaks to a woman, she does not pay full attention to the person who is addressing her. She continues with whatever task she is engaged in or continues speaking to someone else. This causes the person who is addressing her to feel dissatisfied and at the same time he does not have any confidence in the woman fulfilling the task which he had spoken to her about. This is because if she has not heard everything that he has said, how will she fulfil the task completely?
20. Another shortcoming is that a woman will not admit her fault or mistake. As far as possible, she will try to "cover up" her mistake or justify it irrespective of whether it is justifiable or not.
21. When anything is sent to a woman (as a gift) and the quantity of that gift happens to be less or it happens to be of an inferior quality, she will look down upon that gift, accuse the person who sent such a gift saying that there was no need to send such an inferior gift and that the person should be ashamed of himself for sending such an item, etc. This is a very evil practice. He could only bring this much to you. He did not cause any harm or destruction to your personal property in bringing such an item. Women treat their husbands in the same way. Very seldom will they accept any of his gifts happily. In most cases they will find fault with the gift and thereafter accept it.
22. Another shortcoming of women is that when any task is given to them they will babble something and thereafter carry it out. When they know that they will have to carry out that task, what is the benefit in babbling? At the same time, they have caused ill-feeling to the person who asked them to carry out the task.
23. Some women are in the habit of stitching clothes while they are actually wearing that very garment which is being stitched. At times, they even poke themselves. Why cause unnecessary harm to yourself?
24. At the time of arrival or departure, women are in the habit of crying even if they do not really feel like crying on such an occasion. They impose this crying upon themselves out of fear that the person will think that they have no feelings.
25. Women are also in the habit of leaving pins and needles lying around. Very often, unwary persons are pricked (and thereby harmed).
26. Another shortcoming of women is that they do not protect their children from the heat and the cold. When the children fall ill, they run around asking for *ta'weezes* (amulets). They do not bother about giving the proper medication nor do they bother about taking proper precautions for the future.
27. Women are in the habit of feeding their children even though the latter may not be hungry at all. Alternatively, they insist on their guests to eat something even if they are not hungry. Thereafter, the children or guests have to bear the harm of eating despite their not being hungry (causing harm to their digestive system).

Matters of experience and organization

1. As far as possible do not get both your sons or both your daughters married at once. This is because there will definitely be some difference in your daughters-in-law and sons-in-law. In your very sons and daughters there are differences with regards to their physique, appearance, dress, beauty, modesty and shame, and in various other matters. People are in the habit of gossiping, praising one and deriding the other. This unnecessarily causes ill-feeling.
2. Do not trust anyone and everyone. Do not entrust your house to anyone and everyone. As long as you have not tested or gauged a person's credibility, do not rely on him. In cities you will find many women who are charmers, fortune tellers, gypsies, etc. who barge into homes. Do not even allow them to come near your home. Such women have entered many homes and cleared them (of all goods).

3. Do not leave your jewellery box or hand-bag (or wallet) lying around. Always keep it locked or else, carry it with you.
4. As far as possible, do not purchase anything on credit. If you have no alternative but to purchase on credit, ensure that you find out the price of the item together with writing down the date. Once you have sufficient cash (to fulfil the debt) immediately go and pay the creditor.
5. As far as possible, try and suffice with the monthly allowance you receive and use it in an appropriate manner. In fact, you should try and save some of your monthly allowance.
6. Do not utter things which you do not wish to be mentioned to others in the presence of those women who frequent your home. Such women include maids, domestic servants, cleaners, etc. This is because such women are in the habit of mentioning your domestic affairs to various other people and various other homes.
7. Do not prepare your meals by using the various ingredients such as flour, rice, etc. by mere estimation. Use the ingredients according to your needs and ensure that you weigh them properly and use only that which would be sufficient. If anyone mocks or teases you for weighing all the ingredients (and not using them through estimation) do not worry about them.
8. When your daughters go out (for some work or to play) do not allow them to wear any jewellery as this would pose a danger to their lives and wealth as well.
9. If any man knocks on your door and claims friendship, claims to have an appointment or any dealing with your husband, father or brother, do not ever permit him to enter the house. Do not permit him to enter even if it may be behind a veil. At the same time, do not hand over any valuable item to him. Do not display excessive likeness or devotion to him until one of the menfolk of your house recognizes him. In the same way, do not accept anything which he gives or sends to you. If he feels hurt over this, do not worry about it.
10. In the same way if any strange woman comes with a car (or any other mode of transport) and informs you that so-and-so person has sent for you, don't ever sit in that car. In short, do not do anything by the mere information of strange persons. Nor should you give them anything from your house irrespective of whether they be men or women and irrespective of whether they ask for the item on their own behalf or in the name of some other person.
11. Do not keep any tree or plant in the house which could prove to be harmful or injurious.
12. Wear extra clothing in winter. Most women do not clothe themselves properly in winter. This causes influenza and colds.
13. Teach children the names of their father, mother, and grandfather as well. Occasionally, you should test them to see whether they remember these names or not. The benefit of this is that if a child gets lost somewhere and someone asks him his father's or mother's name, he will at least be in a position to inform them. Someone or the other will recognize the parents' name (and be able to trace them). If the child does not know the parents' name, he will merely say: "I am mummy's son" or "I am daddy's son" and no one will know who he is referring to.
14. Once a woman left a child at a certain place and went on an errand. In the meantime, a cat came and bit the child in such a manner that the child passed away. We learn two things from this. One is that you should never leave your child alone anywhere. The second thing is that one cannot trust cats, dogs and other animals. Some women are in the stupid habit of allowing cats to sleep at their side. If the cat has to scratch or bite them or hold them by the throat, what will they do?
15. When purchasing any medicine, always show it to your doctor so that he may check whether it is suited to you or not. If there is any dirt or dust on the packaging of the medicine, remove it thoroughly and check that you have received the correct medicine. At times, the pharmacist (or his assistant) gives the wrong medicine and its effect is disastrous. All left over medicines should be carefully labelled by clearly writing the name of the medicine and its purpose as well. At times, a person does not recognize the medicine and therefore has to throw it away. At other times, the person does not clearly remember the purpose of the medicine and therefore mistakenly uses it for another sickness thereby causing harm to himself.
16. Do not take loans from people who respect and honour you. (In taking loans from such persons, you will lose your respect and honour). At the same time do not give too much on credit or loan. If you have to give on credit, give an amount which you would be able to bear if it is not paid back.
17. If you have to undertake a major or new task, first seek advice from a knowledgeable and pious person.
18. Conceal your money, possessions and other valuables. Do not show them nor mention them to anyone and everyone.
19. When writing a letter to anyone, ensure that you write your complete address clearly. If you have written to the person previously, do not think that you had written your address in the previous letter therefore there is no need to write it again. How do you know whether the person still has your previous letter or not? If he does not have it, just think of the inconvenience that you would be putting him into. It is possible that he does not even have your address in his mind or that he is illiterate and was therefore unable to inform his scribe.
20. If you have to travel by train (or any other public mode of transport) ensure that you keep your travel tickets and other documents very safely. You could also give it to your menfolk for safe keeping. When in the train, do not sleep to the extent that you become absolutely unconscious of your surroundings. Do not mention any secrets to your fellow female travellers. Do not make any mention of your money, jewellery, etc. to them. If anyone offers you any edibles to eat, do not accept them. Do not wear any jewellery while travelling by train. Keep your jewellery in your bag. Once you have reached your destination, you can wear whatever jewellery you wish.
21. When travelling, always carry some money with you.
22. Do not speak to an insane person. When he is not in his senses, you do not even know what he is going to say or what he will do to you and thereby cause you unnecessary embarrassment and ill-feeling.
23. Do not place your foot in any place when it is very dark. Similarly, do not place your hand in any place when it is very dark. Switch on the lights first and then do whatever you wish to do.
24. Do not reveal your secrets to anyone and everyone. Some people are in the habit of mentioning their secrets and thereafter telling the person not to mention it to anyone. Such persons are more likely to mention it to others (i.e. especially when you tell them not to mention it to anyone).
25. Always keep some of the basic and necessary medicines in your house.
26. When embarking on any course of action, think of the consequences first and then commence with it.
27. Do not purchase too much of chinaware and glassware unnecessarily because a lot of money is wasted in such items (on account of their breaking very quickly).
28. When travelling, women should carry a book of *masa'il*, a pen, paper, a utensil for making *wudu*, etc.
29. When a person is leaving on a journey, as far as possible do not ask him to purchase anything for you nor ask him to bring a certain item of yours which is kept at a certain place. At the same time do not ask him to take a parcel or a letter for you (which has to be delivered to a certain person). In most cases such requests cause inconvenience to the person who is travelling. Furthermore, if that person is not very cautious or particular (in carrying out such tasks) he will cause more harm to you (in not delivering or bringing that item after you had depended on him to do so). If you have to send a letter, you could do so by post. If you have to send or request for a parcel, you could do so by sending it or requesting it through one of the courier services. If the item which you wish the person to purchase for you is available over here, even though it may be more expensive, then purchase it from here. It is not good to inconvenience others merely for a little benefit to yourself. The task may appear very simple, but there are many problems in taking the responsibility and making the proper arrangements. If you have no alternative and you wish that a particular item be purchased for you, then give the money for the item to the person before he can leave. If the person is going to return by train (or plane), then give him extra money so that he has sufficient money if he has to pay for excess luggage.
30. When travelling, do not eat anything that has been given to you by strangers. Some people add poisonous or intoxicating substances in the food and thereby steal all one's money and possessions.
31. When rushing to board a train, bear in mind the type of ticket which you have purchased. Do not sit in an upper class coach when in fact you have a lower class ticket.

32. When you are sewing and the needle gets stuck in the fabric, do not try to pull it out with your teeth. At times the needle breaks or pricks the person's palate or tongue.
33. Always keep a nail-clipper with you so that you can clip your nails whenever the need arises.
34. If you do not have full confidence in carrying out a particular task, do not give the responsibility to others as well. This would cause unnecessary harm and ill-feeling.
35. Do not give advice to others out of your own accord. However, if you have full choice over a person (e.g. your children, students, etc.) or the person himself seeks your advice or opinion, then there is no harm in offering your advice.
36. Do not insist on a person to eat or to stay over at your place. At times this causes discomfort and harm to the person. What is the benefit of expressing this type of love when it results in ill-feeling and dislike.
37. Do not carry any item that is extremely heavy. We have seen many persons who carried heavy weights in their youth thereby causing damage to themselves which resulted in harm for the rest of their lives. This is more applicable to girls and women. They have to be more cautious because the joints, veins and nerves of their bodies are weaker and softer.
38. Do not leave needles and other sharp objects lying around. It is possible that someone may sit on them mistakenly and poke themselves.
39. Do not give any heavy or dangerous object from an elevated place to any person. Similarly, no food or drink should be passed on from an elevated place. It is possible that the object will slip and fall.
40. If you have to hit a child or a student, do not hit him with a thick stick or by kicking and fisting him. Allawh forbid, if the child gets hurt or injured at a weak spot then you will find that the tables will be turned on you. You should also abstain from hitting a person on the face or head.
41. If you visit someone and you have already partaken of your meal (prior to going to the person's house), then the moment you go to his house inform him that you have already eaten. This is because your hosts will not ask you whether you have eaten or not and they will silently worry about preparing a meal for you irrespective of whether it is meal time or not. They will take the trouble of preparing a meal for you and when they present it to you, you reply that you have already eaten. How dejected they will feel at that time? So why don't you inform them before-hand? In the same way, if someone invites you for a meal or asks you to stay over for a meal, then seek permission from your house folk. If the situation demands that you have to accept without seeking permission, then inform your house folk before-hand so that they do not occupy themselves in preparing a meal for you.
42. It is not good to engage in transactions where there are many formalities or many things to be taken into consideration. In such places one is not able to speak clearly nor is one able to make the proper demands - one person understands something while the other understands something else. The consequences of this are not good.
43. Do not scrape or clean your teeth with a knife or any other sharp object.
44. Always feed your children who are studying with things that would give strength to their brains and minds.
45. As far as possible, do not spend the night alone in your home - only Allawh knows what can happen. If there is no alternative, it will be okay to do so. It has happened that some people passed away (while being alone in the house) and people learnt of this after several days.
46. When stones, rocks, bricks, etc. are left at one spot for a long period of time, invariably scorpions and other dangerous animals begin to inhabit that spot. If you have to pick up the stones, do not do so all of a sudden. Instead, be extremely cautious, check the surroundings, and then pick them up.
47. When going to sleep, dust the bed with a cloth first because it is possible that an insect or animal may be on it.
48. Place the leaves of the margosa tree and camphor in between the folds of silky and woolen clothing so that such clothing is not eaten by worms.
49. If you have to conceal any money in the house, inform one or two persons in whom you have total trust as to the whereabouts of that money. Once, a woman concealed 500 rupees of her husband's earnings and passed away soon thereafter. No one knew the exact location of that money. They searched the entire house but were unable to find it. The husband was a poor person - just try and imagine the pain he must have experienced.
50. Some people lock their valuables and leave the keys lying around. This is also a serious mistake.
51. If you have to count your money and other valuables at night, do so silently. Do not allow your voice to be heard out of the house as there are thousands of enemies outside.
52. Do not leave the house with a fire burning inside. In the same way, do not throw a burning match (or any other item such as charcoal, pieces of wood, etc.) without first extinguishing it. If you throw such an item, ensure that you extinguish it with your feet after having thrown it. Do not allow any sparks to remain.
53. Never allow your children to play with matches, fire or fireworks. Once my neighbour's child was lighting a match. In the process he caught on fire and his entire chest was burnt. At another place a child was playing with fireworks and lost his hand in the process.
54. When there are no lights and you have to carry a candle (or any other source of light) to the toilet, be extra cautious. Many people have burnt themselves in this manner. Using paraffin is even more dangerous.

Precautions with regard to children

1. You should wash the hands, face, neck, ears, groin, dirty clothes of your children daily. When any dirt and grime collects on the body, it causes a burnt effect on the skin. This later turns into a wound.
2. When the child relieves himself, wash him immediately with water. Do not suffice with wiping him with rags (or toilet paper) as this causes itching and inflammation. If it is winter and it is very cold, wash the child with warm water.
3. Make your child sleep separately and place two pillows on either side of him in order to protect him from falling off the bed. By having the child sleeping next to you there is the fear that one of his limbs might get smashed. We know for a fact that the limbs of children are weak. There is therefore nothing to be surprised about if they get injured. At one place a child got smashed in this way and was found dead the following morning.
4. Do not get the child into the habit of being rocked in a swing excessively because swings are not found everywhere. Similarly, do not get the child into the habit of being carried too much because this weakens the child.
5. Get the child into the habit of going to everyone. If a small child gets used to one particular person and later that person has to pass away or leave the job, this causes great problems for the child.
6. If you decide to obtain the services of a wet-nurse in order to breast feed your child, ensure that you get a wet-nurse whose milk is wholesome, who is young and whose milk is fresh, i.e. her child must not be more than six to seven months old. At the same time, she must be of good character and religiously minded. She must not be stupid, immodest, shameless, miserly or greedy.
7. Once the child commences eating solids, do not hand over the responsibility of feeding the child to the maid or domestic servant. Ensure that you feed the child yourself or you appoint a person who is mannerly and also reliable. This is so that the child does not eat excessively or too less and thereby falls ill. If you have to give any medication to the child, ensure that it is prepared in your presence and given to the child in your presence.
8. When the child reaches the age of understanding, inculcate in him the habit of eating himself. Wash his hands for him prior to eating and teach him to eat with his right hand. Inculcate in him the habit of eating less so that he is safeguarded from sickness and greed.
9. The parents should pay particular attention to the following. And if anyone is appointed over the child, he or she should also be instructed to pay attention to this fact, i.e. they should ensure that the child is neat and tidy all the time. When the hands and face get dirty, they should be washed immediately.
10. If possible, someone should be with the child all the time. When the child is playing around, do not allow him to run around and jump around excessively. Do not allow him to play in an elevated place. Ensure that the child plays with the children of good and respectable people. Do not allow him to play with the children of mean and wicked people. Do not allow the child to play among too many children. Do not allow him to play in alleys and on the streets. Do not go around in the

bazaars and market places with the child. Teach the child appropriate manners and etiquette for different situations and circumstances. Stop the child from improper and unlawful acts.
11. If there is anyone appointed to play with the child, emphasise on the person not to take the child to improper and unsuitable places. If he has to give the child anything to eat or drink, he must first show it to the parents. He must not feed the child out of his own accord.
12. Get the child into the habit of asking from his parents and immediate family. He should not ask for anything from anyone else. Similarly, he should not accept anything from anyone without your permission.
13. Do not display excessive love and affection for the child or else he will become spoilt.
14. Do not make the child wear very tight-fitting clothes. Similarly, do not make the child wear very elaborate clothing (such as clothing that has gold and silver brocade, laces, etc.) excessively. There is no harm if the child wears such clothing on certain occasions such as *eid*.
15. Get the child into the habit of brushing his teeth with a *miswaak*.
16. In the seventh part of *Bahishti Zewar* (sixth part of the English translation) the rules and etiquette of eating, drinking, talking, walking, meeting people, sitting in gatherings, etc. are written in detail. Get the child into the habit of adopting all these etiquette. Do not depend on his learning them when he grows older or on the assumption that you would read them to him later in life. You should remember that a person does not learn anything on his own. Similarly, if anything is read to him, although he comes to know of it, the habit of putting that into practice does not come immediately. As long as a person does not get into the habit of adopting good manners and etiquette, then irrespective of how knowledgeable he becomes, he will always do things which are considered to be ill-mannered, inappropriate, and things which would cause pain to others.
17. Do not impose too much of work on the child in his studies. Set aside one hour for his studies in the beginning. Thereafter, increase it to two hours and then three hours. In this way, increase the work load in accordance with his capability and how much he can bear. It should not happen that the child is made to study the entire day. This is because he would become easily distracted on account of tiredness. Excessive work would damage his heart and brain. This would cause his mind and memory to become weak and he will become lazy like a sick person. This would result in his losing interest in his studies.
18. Apart from short holidays and without any real need, do not give the child holidays very often. This causes one to become dull and weary by nature.
19. As far as possible, obtain the services of a qualified and reputable teacher in whichever field the child is studying. Some people look for cheap teachers for their children. From the very beginning the method of teaching and studying is wrong and it becomes very difficult to set this right later on.
20. Easy subjects should be taught later in the day while difficult subjects should be taught in the morning. This is because one is tired and weary later in the day and will therefore become terrified of difficult subjects.
21. Teach your children, especially girls, to cook and sew.
22. When there is a big difference in age between the bride and bridegroom, this could be a cause of many problems.
23. At the same time, do not get your children married at a very young age. This is also very harmful.

A few words of advice

1. It is an evil practice to "pick out" a person on his past practices. It is an evil habit of women that when past ill-feelings have been cleared and forgiven and a situation arises wherein they get into an argument again, they begin to repeat the past ill-feelings. This is a sinful act and at the same time it causes ill-feelings to settle into the heart again.
2. Don't ever complain about your in-laws when you go to your parents' house. Some of these complaints amount to sinning and this act of complaining is regarded as lack of patience on your part. In most situations this complaining results in ill-feelings between the two families. In the same way, do not speak in praise of your parents' house at your in-laws. At times this amounts to the sin of pride and haughtiness. Furthermore, the in-laws will get the impression that this daughter-in-law of theirs does not value and appreciate them. This would result in their not appreciating you.
3. Do not get into the habit of speaking excessively or else you would inevitably mention something that is inappropriate. The consequence of this is ill-feelings in this world and sinning in the hereafter.
4. As far as possible do not ask others to fulfil your tasks for you - fulfil them yourself. In fact, you should take up the tasks of others as well. In doing so, you will be rewarded and at the same time you will win over the person as well.
5. Don't ever converse with women who are in the habit of carrying tales from anywhere and everywhere. Do not even lend an ear to them. Listening to such conversations is sinful and could also lead to problems.
6. If you hear any complaints about your mother-in-law, sister-in-law (husband's sister), wife of husband's younger brother, wife of husband's elder brother, etc. then do not keep these complaints in your heart. It would be better for you to consider these complaints to be false and thereby remove them from your heart. If you are unable to do this, go up to the person who made all these complaints and clear all misunderstandings. In doing so, there is no room for further problems and misunderstandings.
7. Do not be too strict with your workers and domestic servants. Also keep a watchful eye on your children that they do not mock or trouble the servants and their children. They might not say anything out of fear or taking you into consideration, but you must remember that they will definitely curse you in their hearts. Even if they do not curse you, you will still be committing the crime of oppression and you will therefore be a sinner.
8. Do not waste your time in unnecessary and useless conversations. Set aside some time in which you teach the Quran and read Islamic literature to girls. If you are unable to do much, then after teaching the Quran you should at least read this book, *Bahishti Zewar*, to them from the beginning till the end. You should also give importance to teaching girls some sort of handicrafts irrespective of whether the girls are your own children or someone else's children. However, as long as they have not completed the recitation of the Quran, they should not engage in any other work. Once they have recited the Quran (early in the morning), they should clean themselves. Thereafter, commence teaching them. After they take a break and eat, give them writing exercises. Thereafter, teach them how to cook and sew.
9. Do not ask the girls who come to study under you to carry out your domestic tasks. At the same time, do not ask them to take care of your children. Instead, treat them as you would your own children.
10. Do not take upon any responsibilities merely for name and fame. This would be considered to be a sin and would result in many problems and difficulties.
11. When moving from one place to another or travelling to a certain place, do not make it necessary upon yourself that you have to change your shoes, clothing, wear new jewellery, etc. This is because it means that you are going into all these formalities so that people may consider you to be great. Having such an intention is sinful. Furthermore, this causes a delay in departing which results in many other problems. You should adopt humility and simplicity. Occasionally, go with the very clothes that you are wearing at home. If the clothes are very dirty, then change as quick as possible without going into too many formalities.
12. When arguing with anyone, do not find faults with the person's family or any of his dead relatives. This is a sinful act and at the same time causes ill-feeling.
13. When you have someone else's item, return it immediately after having used it. If you do not find anyone to return it at that time, do not mix it with your own items. Keep it separately and safely so that it does not get mislaid. It is not permissible to use another person's item without his permission.
14. Do not get into the habit of eating sumptuous meals. One does not remain in the same financial position all the time. If his position deteriorates, he has to undergo many difficulties.
15. Don't ever forget anyone's favour upon you irrespective of how insignificant it may be. At the same time, do not show off your favours irrespective of how big they may be.
16. When you have no work at all, the best thing to do is read a *Deeni* book. Don't ever read books that are harmful.
17. Don't ever shout and speak. How embarrassing it would be if your voice is heard outside?

18. If you have to wake up in the middle of the night and the rest of the house folk are asleep, do not shuffle about and do not walk around loudly. If you have awoken for a particular reason, why should you awaken the others as well? Do whatever you have to very silently.
19. Do not laugh and joke with your elders. It is a sign of disrespect. Do not be informal with low-minded persons because they would become disrespectful of you and cause you displeasure. Alternatively, they will display their arrogance elsewhere and thereby disgrace themselves.
20. Do not speak in praise of your family or your children in the presence of others.
21. If everyone stands up in a gathering, do not remain seated as this is considered to be a sign of pride and haughtiness.
22. If two persons are in disagreement (and not speaking to each other), do not mention anything to any of them whereby if they reconcile, it would cause embarrassment to you.
23. As long as your work can be accomplished through money or softness, do not adopt a hard approach or throw yourself into any difficult or dangerous situation.
24. Do not display your anger to anyone in the presence of your guests. This would cause your guest to become reserved and he would not be as "open" as he was prior to your anger.
25. Display good character to your enemy as well. In this way, his enmity towards you will not increase.
26. Do not allow pieces of bread to lie around. If you see any bread lying around, pick it up, clean it and eat it. If you are unable to eat it, give it to some animal. If the table cloth has bits and pieces of food on it, do not dust it at a place where people walk.
27. Once you have completed your meal, do not leave the food behind and get up. This is a sign of disrespect. Pick up all the dishes first and then get up.
28. Emphasise on your girls not to play with boys because this causes both of them to become mischievous. When boys who are outsiders come into the house, the girls should leave their presence even if these boys are small in age.
29. Do not joke physically (such as tickling) with anyone. In most cases this causes ill-feelings and at times the person is also physically hurt. Do not joke excessively to the extent that the other person becomes serious. This also causes disputes. It is extremely shameful to joke in the presence of guests, such as in the presence of one's wedding guests.
30. Do not sit in line with your elders. However, if they order you to do so for some reason or the other, then etiquette demands that you obey them.
31. When you borrow anything from anyone, keep it very safely. Once you have completed using it, send it back to him immediately. Do not wait for the person to ask you for it. There could be several reasons for his not asking for it: (i) he does not know whether you have completed using it or not, (ii) he is probably feeling it difficult to ask you for it, (iii) he probably forgot that you have that item in your possession. Later when he looks for it, how much of difficulty you will be imposing upon him? In the same way, if you are owing any money to anyone and you have some money, then pay it to that person immediately. Reduce your debt as much as you can and as quickly as you can.
32. If you have to walk at night for some reason or the other (and you have no alternative but to walk), then remove your anklets and other types of tinkling jewellery. Do not walk around with all this tinkling jewellery.
33. If someone is alone in the house or room and the door is closed, do not open the door and barge in. It is possible that the person is naked, exposed, or sleeping and you disturb him unnecessarily (by barging inside). Instead, call out the person's name in a soft tone and seek his permission to enter. If he permits you, enter. If not, remain silent and try again later on. However, if you have very urgent work with the person and he does not reply, then shout out his name until he wakes up. But as long as he does not answer you or does not call you inside, do not enter.
34. If you do not know a person (and you are engaged in a conversation with him), then do not speak ill of a particular place or a particular family, tribe, people, etc. It is possible that the person is from that place or belongs to that particular group of people. This would cause you great embarrassment.
35. In the same way, if you do not know who was the person who fulfilled a certain task, then do not say: "Which stupid did this?" or any other words of similar tone. It is possible that someone whom you respect and look up to carried out that task. This would also cause you great embarrassment.
36. If your child does something wrong (thereby inflicting harm on someone else), never take your child's part. It is worse to take sides with your child in his presence because this would cause your child to become spoilt.
37. When seeking to get your daughters married, look for a boy who has the fear of Allawh and a religious temperament. It is such a person who can provide comfort to his wife. If the person is extremely wealthy but has no *Deen* in him, he will not fulfil his wife's rights nor will he be faithful to his wife. In fact he will not even give her any money. Even if he gives her any money, he will harass her more than what he gives her.
38. Stitch your name or any other sort of identification on your clothing so that it does not get mixed up with someone else's clothing. This would result in your wearing the other person's clothing and the latter wearing yours. This is a sinful act and also causes worldly harm.
39. It is the practice among the Arabs that when they wish to take something from a pious person (such as a spiritual guide or *sufi shaykh*) for the sake of acquiring the blessings from him, they give this pious person one of their own belongings (such as a kurta, shawl, scarf, etc.). This pious person uses the item for a few days and gives it back to the person who had given it to him. The pious person has no hesitance in doing this. However, if twenty persons ask him for one of his own items, he will not be left with even a rag. Our Indian people unashamedly ask the pious persons for their clothing. This causes inconvenience to them. If we also adopt the practice of the Arabs it will be very good.
40. If a person expresses his opinion in a particular matter and you have an opinion contrary to his, then express your opinion. However, do not express your opinion and attribute it to someone else. This is because if the person goes and mentions it to that person (to whom you attributed a particular opinion), it would cause unnecessary ill-feelings.
41. Do not accuse anyone of anything on mere suspicion as this would cause great pain to the person.

The Importance of Handicrafts

Some poor women have no means of obtaining or receiving food and clothing. Such women experience great difficulties and problems. The solution to their problem could be in two things: one is that they should get married. Alternatively, they should learn some sort of handicraft and thereby earn a living. However, ignorant people consider both marriage and a handicraft to be a shortcoming. And no one thinks about making proper arrangements for the expenses of these poor women. So how can these women live a proper life? O women! You cannot force anyone (to do anything for you). However, Allawh Ta'ala has given you the power of choice over your heart and your hands and feet. You should therefore try and influence your heart and do not worry about what others have to say. If you have reached the age of marriage, get married. If you have not reached the age of marriage, or do not feel like getting married (without considering it to be a shortcoming), or you are scared of further complications (by getting married), then in all these cases try and earn a living through a permitted handicraft. If anyone looks down upon you or mocks at you, don't ever worry about it. If there was anything wrong with such work, why would the prophets *alayhimus salaam* have taken up such occupations? Who is greater than them? It is mentioned in a Hadith that Rasulullah *sallAllawhu alayhi wa sallam* used to graze sheep. It is also mentioned in a Hadith that there is not a single prophet who did not graze sheep. Rasulullah *sallAllawhu alayhi wa sallam* said that the best source of income is that which has been earned with one's own hands and that Hadrat Daud *alayhis salaam* used to eat with the earnings of his own hands. All this has been mentioned by Rasulullah *sallAllawhu alayhi wa sallam*. Some of the occupations of the prophets have been mentioned in the Quran. Others have been mentioned in other biographies of the different prophets. We will mention the names of a few of such prophets together with their occupations.

1. Hadrat Aadam *alayhis salaam* had done farming. He used to grind flour and make bread.
2. Hadrat Idris *alayhis salaam* used to do writing and tailoring.
3. Hadrat Nuh *alayhis salaam* cut wood and built a ship. This is the work of a carpenter.
4. Hadrat Hud *alayhis salaam* was a trader.
5. Hadrat Saalih *alayhis salaam* was a trader.
6. Hadrat Zul Qarnayn was a great king and, according to others, he was a prophet. He used to weave baskets.

7. Hadrat Ibrahim *alayhis salaam* used to do farming. He also engaged in construction work - he built the *ka'bah*.
8. Hadrat Lut *alayhis salaam* used to do farming.
9. Hadrat Isma'eel *alayhis salaam* used to make arrows and put up targets.
10. Hadrat Is'haaq *alayhis salaam*, Hadrat Ya'qub *alayhis salaam* and all their children used graze sheep and give them to their children.
11. Hadrat Yusuf *alayhis salaam* traded in grain when there was a drought.
12. Hadrat Ayyub *alayhis salaam* had the young of many camels and sheep. He had also done farming.
13. Hadrat Shu'ayb *alayhis salaam* had also grazed sheep.
14. Hadrat Musa *alayhis salaam* grazed sheep for several years. This tending of sheep was also his form of payment of *mahr* when he got married.
15. Hadrat Harun *alayhis salaam* was a trader.
16. Hadrat al-Yasa' *alayhis salaam* used to do farming.
17. Hadrat Daud *alayhis salaam* used to make armour which is the work of an ironsmith.
18. Hadrat Luqmaan *alayhis salaam* was a very wise person. Some scholars consider him to be a prophet. He used to graze sheep.
19. Hadrat Sulayman *alayhis salaam* used to weave baskets.
20. Hadrat Zakariyya *alayhis salaam* used to do carpentry.
21. Hadrat 'Isa *alayhis salaam* had dyed clothes at a person's shop.

We have already mentioned that Rasulullah *sallAllawhu alayhi wa sallam* and all other prophets had grazed sheep. Although these prophets did not depend on the different occupations as a source of income, they however did all these things and did not consider them to be a defect or shortcoming. Many great *auliyaa'* and *ulama* who have written great works had also undertaken some sort of occupation. Some of them engaged in weaving, others in tanning of leather, others in repairing of shoes, while others engaged in the making of sweetmeats. Who can have more honour and a greater status than all these great persons?

SUPPLEMENT (A) TO BAHISHTI ZEWAR

(Part Nine)

A few important masa'il

1. It is not permissible to eat at a place wherein most of the things that are sold are *haraam*. However, if a person inquires with regard to a particular item that is being sold there and is given a reply that it is *halaal*, then he will have to check on the person who gave him the information. If the person is a pious and religious-minded person, one can act on his information without any hesitation. If the person is a sinful person, or one does not know whether he is a pious person or not, then one should check with one's heart. If the heart says that this person is honest, it will be permissible to act upon his information. But if the heart is not inclined towards believing him, it will not be permissible to act upon his information. For example, the selling of mangoes (or any other fruit) prior to the crop even appearing on the trees. You have read previously that this is *haraam*. If this practice is in vogue in a particular place and the mangoes sell at a lower price after maturity, then the above-mentioned *mas'ala* will apply. If you are given the information that certain mangoes were sold after maturity, it will be permissible for you to eat them. It will not be permissible to eat them if you do not know when they were sold (after maturity or before).
2. It is prohibited to speak ill or curse a sickness (that one is afflicted with).
3. If a *kaafir* woman (or man) comes willingly to you in order to accept Islam and there is no fear of any fight or civil strife in her accepting Islam, then make her a Muslim. The method of making a person into a Muslim is as follows: Make the person recite the *kalimah*

and explain its meaning as well, i.e. There is none worthy of worship except Allawh and Muhammad is the Messenger of Allawh. She must also say: "I believe in all the prophets, all the books of Allawh, the angels, life after death and predestination *(taqdeer)*. I have left my previous religion and accepted the religion of the Muslims. I will offer the five times *salaat* and keep the fasts of *Ramadaan*. If I have the stipulated amount of wealth, I will give *zakaat*. If I have sufficient funds, I will perform the *hajj*. I will follow all the orders of Allawh and His Rasul *sallAllawhu alayhi wa sallam* and abstain from all the things which they have prohibited. O Allawh! Keep me firm on *Deen* and *Imaan*. Help me in fulfilling all pious and religious acts." Thereafter, all those who are present should make the following *dua* to Allawh: "O Allawh! Accept this person's Islam. Keep us firm on *Imaan* and make us die on *Imaan* as well."
4. Do not backbite.
5. Do not believe in rumours.
6. Some women are of the opinion that as long as impure clothes are not dried after having washed them, they are not pure and that *salaat* with such clothes is not permissible. This is incorrect. On account of not knowing this *mas'ala*, many women miss their *salaats*. Where will they ever make *qadaa* of these missed *salaats*? You should not think in this manner. *Salaat* with wet clothes is definitely permissible.
7. Clothing that causes the arms, hair of the head, neck, etc. to be exposed invalidates *salaat*. (This is applicable to women)
8. If a poor person is strong enough to work but still goes around begging, it will not be permissible to give him anything.
9. If you are travelling by train (or any other mode of public transport) and there is no water to make *wudu*, make *tayammum* and offer your *salaat*. Do not miss the *salaat*.
10. Some women do not observe *purdah* with their workers and labourers. This is a major sin.
11. Do not use items that belong to others without the owner's permission. This is irrespective of how insignificant the item may be. After using the item, do not leave it lying around. Instead, return it to the owner or inform him that you have left the item at a particular place.
12. The different rules, regulations and stipulations that have been laid down by the different authorities with regard to the different modes of public transport (such as buses, trains, planes, etc.) have to be followed. It is not permissible to act contrary to those rules, to cheat on the authorities, or to conceal anything from them. For example, if a person is travelling with a third class ticket by train, he is permitted to carry a certain amount of luggage (30-40 kilos or whatever the case maybe). If he has any luggage that is in excess of the stipulated amount, he will have to pay for the excess luggage according to whatever is stipulated per kilo. If a person takes this excess luggage into the train without having it weighed, even if the authorities do not spot him, he will be committing a sin. If he bribes the authorities into permitting him to take the excess luggage (without any additional payment), he will be committing a double sin - one for taking the excess luggage and another for bribing the authorities.

Similarly, they have a rule that if a child is under three years old, he can travel free of charge. If he is between three and twelve years of age, he will have to pay half the normal rate. If he is above twelve years, he will have to pay the full adult rate. Based on this, if a person takes a child who is above three years without paying for his ticket, or informs the authorities that the child is under three years old (despite being over three years old), he will be sinning. In the same way, if a child is above twelve years and the person informs the authorities that he is under twelve years and therefore purchases a half-ticket, he will also be sinning.

In all these cases, the person will have to pay on the day of judgement - not with money but by giving away his good deeds and he will have to bear the evil deeds of the authorities (whom he had cheated).

13. These days, young Muslim men read a lot of English literature. Many things which are contrary to the *Deen* are found in such books and magazines. Most of these youngsters who read such books have no knowledge of the *Deen*. This results in many of them having no *Imaan* in their hearts. Furthermore, many of them utter certain things which cause them to lose their *Imaan*. If a Muslim girl has married one of these youngsters, their marriage is not considered to be valid in the *Shariah*. If the marriage is not valid, it would mean that their entire lives are spent in sinning. The consequences of this will have to be borne by the parents in this world and there is the fear of punishment in the hereafter as well. It is therefore extremely important and necessary that just as you inquire about the family background and financial position of the boy who proposes to your daughter, it is much more important for you to inquire and check whether he is religiously-minded or not. If you do not know anything about his religiosity, don't ever give your daughter to him. A religious-minded poor person is a thousand times better

than a rich person who has no *Deen* in him. It has also been noticed that the person who does not have any *Deen* in him is unable to fulfil the rights of his wife and does not even have any feelings for her. At times he will not even give her a cent to spend (on herself). When there is no tranquillity in such cases, why do people then crave for affluent partners?

14. If you make any mistakes in the recitation of the Quran, correct these mistakes immediately or have them corrected by someone. Do not leave it for a later date because it is highly possible that you will forget to have such mistakes corrected. If you do not have these mistakes corrected, you will read the Quran incorrectly forever and will also remain a sinner (for not correcting these mistakes).
15. Do not answer anyone's question if you do not remember a particular *mas'ala* properly or if you are unsure of it.
16. Some people are in the habit of deluding others in accepting their counterfeit notes. If they are unable to delude anyone, they try to use them by purchasing something at night (when others are unable to decipher the actual nature of the notes). This is a major sin. You should return the notes to the person who had given them to you. You could return them to him by warning him that they are counterfeit notes or you could use any other strategy in returning them to him. However, this will only be permissible if you know for sure that he is the one who had given them to you. If you have the slightest doubt regarding him, you cannot return them to him.
17. At times a person lies down and closes his eyes as if he is sleeping. Two persons, sitting nearby and assuming him to be sleeping, begin speaking certain private matters. Had they known that this person is not sleeping, they would have not engaged in this private conversation. In such a situation, it is *wajib* on the person who is lying down to get up and show that he is not sleeping. He should not eavesdrop on their conversation. If not, he will be committing a sin.
18. It is not permissible to transact in currency notes at a price that is higher or lower than the face value of the note. (Note: This applies particularly in the Indo-Pak subcontinent where old/torn notes are exchanged for new notes at a slightly higher price.)
19. It is not permissible to read a letter that has been addressed to someone else without that person's permission.
20. Do not throw around the hair that remains in the comb after having combed your hair. At the same time, do not leave that hair lying around whereby a *ghayr mahram* may see it. A woman has to conceal such hair as well. You should rather dig a small hole in the ground and bury that hair.
21. Whatever is prohibited from being mentioned orally is also prohibited from being mentioned in writing. For example, *gheebah*, speaking high of yourself, etc.
22. There can be several doubts in a message conveyed by telex. News regarding the sighting of the moon through telex messages is therefore not considered.
23. When a place is afflicted by a plague, it is prohibited to leave that place with the intention of saving yourself from the plague. The person who remains in that place and exercises patience shall receive the reward of a martyr.
24. Do not address anyone as a bastard, bitch, pig, or any other type of word which would be considered to be a form of swearing the person's parents. What have those poor persons done to you? Furthermore, when rebuking or scolding a person for a shortcoming or mistake which he may have committed, do not scold him more than the actual extent of his mistake.
25. It is *makruh* to smoke cigarettes, pipes, etc. unnecessarily. If one is forced to do so, there is no harm. However, one should clean one's mouth thoroughly prior to offering *salaat*. The mouth could be cleaned with a *miswaak*, brush or any other cleaning agent. If the foul smell remains in one's mouth while offering *salaat*, this causes discomfort to the angels. It is for this reason that this is prohibited.
26. If opium or any other drug is given as a form of medication and the quantity is such that no intoxication whatsoever results in this, it will be permissible to consume. However, some women are in the habit of giving their children opium so that the children may remain sleeping. This is not permissible.
27. A mature girl should not be made to study the Quran (or anything else) under a young man.
28. Scraps of paper that have something written on them should also be respected. They should not be thrown around. Waste paper and (old newspaper) that is used to wrap items should not be thrown around. Such paper should either be kept safely (for later use) or burnt. In the same way, if you find scraps of paper on the road and something is written on them, then pick them up, keep them safely or burn them.
29. Bits and pieces of bread that are left on the dining-table should not be swept away to places where they would be trampled upon. Instead, they should be swept to a corner or some other place that does not fall in anyone's path.
30. If anyone is busy writing a letter, it is prohibited to sit next to the person and look at what he is writing.
31. A person has wounds or sores in the lower portion of the body and water will be harmful to these wounds or sores. If such a person is in need of a bath and is unable to prevent water from falling on the lower portion of his body, it will be permissible for him to make *tayammum*.
32. It is permissible to recite *durood* even if a person is not in a state of *wudu*, in need of *ghusl*, or a woman is in a state of *haid* or *nifaas*.
33. It is prohibited to pierce the ear or nose of a boy.
34. It is prohibited to keep evil names for one's children. Good names should be kept. The names of prophets should be kept. Alternatively, the word "Abd" should be added to any of the many names of Allawh Ta'ala, e.g. Abdullah, Abdur Rahmaan, Abdul Baari, Abdul Quddus, Abdul Fattaah, etc. Alternatively, consult an *aalim* who would choose a name for your child.
35. It is the belief of ignorant women that once the *salaat* is offered, the *musalla* (prayer mat) should be folded, if not, *shaytaan* will sit on it. This is absolutely incorrect.
36. Ignorant persons believe that when a woman passes away while in labour (or giving birth) she becomes a ghost. This is absolutely wrong. In fact, it is mentioned in a Hadith that such a woman dies a martyr.
37. Ignorant persons believe that when a woman passes away, her husband cannot even touch the beams of the bier. This is incorrect. In fact, the husband can even look at the face of his deceased wife.
38. If a woman passes away while she is pregnant and it is known that the child is still alive, her womb should be opened and the child removed. In one place, a deceased woman was being given the *ghusl*. The women who were bathing her perceived signs of the child (that was in the deceased woman's womb) being born. The women got excited and completed the task of bathing quickly and hurriedly enshrouded her in the *kafan*. When the woman was placed in the grave, (the men who were burying her) perceived the birth of the child from within the *kafan*. It is extremely sad that no one opened the *kafan* to check. Instead, they immediately placed the wooden beams over the body and covered the grave with sand. It is a disgrace both to the women and the men. All this happened due to lack of knowledge of the *Deen*.
39. It is a major sin to cause events to be foretold or the names of a guilty person to be foretold irrespective of whether this is done through a *jinn*, a sandal, or through any other means.
40. Women are not in the habit of greeting each other with *"As salaamu alaykum"* and embracing each other. There is great merit in carrying out such acts. Women should be taught these things.
41. If you are a guest at someone's house, do not give anything to those who come begging.
42. The bladder of all animals is impure like the urine of those animals. The cud of an animal is impure like the excreta of that animal.
43. If a Quran or parts of the Quran has become so torn that one is unable to read in it, or there are so many printing mistakes in it that one is unable to correct the mistakes, then such a Quran should be wrapped in a clean cloth and buried at a place where no one walks. The Quran should be buried in such a way that no sand falls onto it. This could be done in two ways: (i) dig a hole similar to that of a grave which has a crevice or cleft on one side, (ii) dig a hole, place the Quran inside, place a piece of timber over it and then cover the entire hole with sand.

GLOSSARY

Explanation of Islamic Terms

Aalim: One who has attained a considerable amount of Islamic knowledge. He could also be referred to as an Islamic scholar.

Auliyaa': Plural of *wali*. Literally means "a friend". In Islamic terminology it refers to the close friends of Allawh.

Aurah: Literally means "genitals". In Islamic terminology it refers to that area of the body which has to be covered. The *aurah* of a man is the area between his navel and below his knees. The *aurah* of a woman is her entire body.
Dua: Invocation to Allawh, supplication, request, plea.
Durood: The sending of salutations to Rasulullah *sallAllawhu alayhi wa sallam*.
Eid: Literally means "feast,festival". In Islam it refers to the first day of the month of *Shawwaal* and the 10th day of the month of *Zul Hijjah*. Both these days are days of celebration and devotion to Allawh.
Fudalaat: Literally means "left over, waste, offal". In Islamic jurisprudence it refers to all parts of an animal other than its meat. Such parts include the offal, blood, excreta, etc.
Fatwa: A formal legal opinion or verdict in Islamic law.
Ghayr mahram: Refers to all those persons with whom marriage is permissible. Based on this, it is incumbent to observe *purdah* with all *ghayr mahrams*.
Gheebah: Slander or backbiting.
Ghusl: Literally means "bath, wash". In Islam it refers to the washing of the entire body from head to toe without leaving a single spot dry.
Haid: Monthly periods or menstruation experienced by a woman.
Halaal: That which is lawful or permissible in Islam.
Haraam: That which is unlawful or prohibited in Islam.
Istikhbaath: The abhorrence and dislike of a particular thing or substance by a normal person possessing a sound mind. Such things include worms, certain insects, etc.
Istiqzaar: Similar meaning to *istikhbaath*.
Kaafir: Literally means "a disbeliever". In Islam it refers to one who rejects Allawh and does not believe in Muhammad *sallAllawhu alayhi wa sallam* as the final messenger of Allawh.
Kafan: The sheet or shroud that is used to cover the deceased.
Mahr: Dower or bridal money.
Makruh: That which is disliked or detestable. *Makruh* is of two types: *makruh-e-tahrimi* and *makruh-e-tanzihi*. *Makruh-e-tahrimi* is that which has been established by a proof that is not absolute. The one who rejects it is regarded as a *faasiq* (flagrant sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. *Makruh-e-tanzihi* is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.
Masa'il: Plural of *mas'ala*.
Mas'ala: Literally means "an issue, problem, or question". In Islamic jurisprudence, it refers to a rule or regulation.
Maytah: Refers to an animal that has died a natural death.
Mustahab: Literally means "preferable or desirable". Refers to that act which was carried out by Rasulullah *sallAllawhu alayhi wa sallam* or the Sahabah occasionally. Carrying out these actions entails reward, and leaving them out does not entail punishment.
Najaasat-e-
ghaleezah: Heavy impurity.
Najaasat-e-
khafeefah: Light impurity.
Najis: Impure.
Najisul 'ayn: Refers to an animal or substance whose intrinsic nature is impure. For example, a pig or alcohol.
Nifaas: The flowing of blood after child-birth.
Purdah: An Urdu word meaning "seclusion". It is an equivalent of the Arabic word *"hijaab"*. Refers to the seclusion of women from strangers. There are different stages of *purdah*, the highest of which is that the woman should not come out of her home except for a valid Islamic reason.
Qadaa: Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing the duties which one may have missed out due to some reason or the other.
Ramadaan: The ninth month of the Islamic calendar which is regarded as the most sacred month.
Roti: Flat round bread.
Shariah: The Islamic Law.
Shaytaan: Satan or the devil.
Surmah: Antimony. A black powdery substance that is applied to the eyes. It is *sunnah* to apply *surmah*.
Tahajjud salaat: An optional *salaat* that is offered in the dark of the night. There is great merit in offering this *salaat*.
Tayammum: The act of purifying oneself with pure sand in the absence of water.
Ulama: Plural of *aalim*.
Wajib: Literally means "obligatory". In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a *wajib* without any valid reason makes one a *faasiq* and entails punishment.
Wudu: Literally means "purity or cleanliness". In Islamic terminology it refers to the act of washing certain parts of the body before offering *salaat*, reciting the Quran, etc.

BOOK XVIL

THE LIVES OF PIOUS WOMEN

Zaynab bint Khuzaymah *radiyallâhu 'anhâ*
She was also the wife of Rasûlullâh *sallallâhu 'alayhi wa sallam*. She was so generous that she became known as the "mother of the poor". Her first husband was 'Abdullâh bin Jahsh.
Lesson: Look at what a great thing it is to be in the service of the poor.

Umme Salamah *radiyallâhu 'anhâ*
She is also the wife of Rasûlullâh *sallallâhu 'alayhi wa sallam*. A woman relates an incident and says: "Once I was in the company of Umme Salamah. After a little while, many poor persons came to her. There were men and women among them. They all stood there (demanding something). So I said to them: 'Go away from here.' Upon this, Umme Salamah said: 'We have not been commanded this. O girl! Give each of them something even if it means giving them one dry date.'" Her first husband was Abû Salamah *radiyallâhu 'anhu*.
Lesson: She did not become annoyed by the demands of the poor persons. Today, women produce feeble excuses and some of them go to the extent of cursing and abusing beggars. O women! Don't ever do this.

Zaynab bint Jahsh *radiyallâhu 'anhâ*
She is also the wife of Rasûlullâh *sallallâhu 'alayhi wa sallam*. Rasûlullâh *sallallâhu 'alayhi wa sallam* had adopted a Sahâbi by the name of Zayd *radiyallâhu 'anhu*. Initially, it was permissible to adopt a son. When he became mature, Rasûlullâh *sallallâhu 'alayhi wa sallam* decided to get him married. So he sent a proposal to her brother on behalf of Zayd *radiyallâhu 'anhu*. This brother and sister (i.e. Zaynab) did not consider Zayd to be equal to them in status and lineage.

They were therefore hesitant in the beginning. However, Allawh Ta'âlâ revealed a verse wherein He mentions that once the prophet decides on something, a Muslim should not make any excuses. They therefore accepted the proposal and the marriage was performed. However, the husband and wife could not live together in an amicable manner. The situation reached a stage whereby Zayd decided to divorce her. He came to consult Rasûlullâh *sallallâhu 'alayhi wa sallam* but he stopped him and tried to make him understand. However, Rasûlullâh *sallallâhu 'alayhi wa sallam* gauged that these two will be unable to live together and that they were definitely heading for a divorce. He began thinking to himself that right from the beginning, the brother and sister were not happy about entering into this marriage, but they accepted after I told them to do so. If the divorce takes place, the brother's and sister's burden will be lessened but they will be broken-hearted. What could he do in order to console them? Eventually he came to the conclusion that if he marries her, she will be greatly consoled and relieved. Apart from this, he could find no solution. At the same time, he also realized that the disbelievers will begin accusing him of marrying his son's wife. Although an adopted son does not become one's real son, who can stop people from thinking and speaking in this way? More so when the disbelievers will begin making a mountain out of a mole-hill. He was still thinking and pondering over all this when Zayd *radiyallâhu 'anhu* divorced her. On the expiry of her *'iddah*, Rasûlullâh *sallallâhu 'alayhi wa sallam* was inclined towards proposing to her. Eventually, he sent his proposal. She replied that she will ask her Creator and that she is not going to make up her own mind in this regard. If He sanctions it, He will make the way easy. Upon saying this, she performed her ablution and offered salât. After the salât, she made a fervent *du'â* to Allawh. Allawh revealed a verse to Rasûlullâh *sallallâhu 'alayhi wa sallam* mentioning that He has made your *nikâh* with her. He then went to her and recited the verse to her. Zaynab *radiyallâhu 'anhâ* used to mention this to her co-wives by saying: "Your *nikâh* was sanctioned by your parents while my *nikâh* was sanctioned by Allawh Ta'âlâ."

The first orders concerning *purdah* were revealed during her *nikâh*. She was very generous. She used to practice handicrafts and give in charity from the income that she received from these handicrafts. Once, all the wives got together and asked Rasûlullâh *sallallâhu 'alayhi wa sallam*: "Who will join you first after your demise?" He replied: "The one whose hands are the longest." This is an Arabic mode of expression to show generosity. However, this did not cross the minds of his wives. They were under the impression that it referred to actual length. They therefore took a stick and began measuring their hands. Hadrat Saudah's *radiyallâhu 'anhâ* hands turned out to be the longest. However, the first to leave this world after him was Hadrat Zaynab bint Jahsh *radiyallâhu 'anhâ*. It was only then that they all realized that it referred to generosity. In short, her generosity was also appreciated by Allawh and His Rasûl *sallallâhu 'alayhi wa sallam*.

'Â'ishah *radiyallâhu 'anhâ* says: "I have not come across any woman better than Zaynab. She was perfect in her *Dîn*, feared Allawh a lot, very honest in her speech, very kind and cordial to her relatives, very charitable, and she used to work very hard with her handicrafts so that she could give more in charity." Speaking about her, Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "She was very humble-hearted and used to beseech Allawh abundantly."

Lesson: O women! You have read about the greatness of generosity, the benefits of handicrafts and referring to Allawh for all your needs. Don't ever consider it disgraceful to do any work with your own hands. Do not look down upon any craft or occupation (provided it is acceptable in the Sharî'ah).

Umme Habîbah *radiyallâhu 'anhâ*

She is also the wife of Rasûlullâh *sallallâhu 'alayhi wa sallam*. When the *kuffâr* of Makkah began oppressing the Muslims profusely, and the latter were not ordered to go to Madînah as yet, many Muslims went to Abyssinia. The king of Abyssinia who was known as Najâshi was a Christian. However, after the arrival of Muslims, he became a Muslim. Umme Habîbah *radiyallâhu 'anhâ* was also among the Muslims who had come to Abyssinia. Najâshi sent a person by the name of Abrahah to her informing her that he is sending a proposal to her on behalf of Rasûlullâh *sallallâhu 'alayhi wa sallam*. She accepted the proposal. Najâshi also sent some gifts with Abrahah, which comprised of two silver bracelets and a few rings. Her first husband was 'Ubaydullah bin Jahsh.

Lesson: How pious she must have been for her to leave her home solely to protect and safeguard her *Dîn*. In return for this effort of hers, Allawh gave her great comfort and honour in that she married Rasûlullâh *sallallâhu 'alayhi wa sallam* and the king made all the necessary arrangements. O women! When the situation requires you to choose *Dîn*, do not give preference to worldly comfort, name and fame, wealth or your house and family. Everything should be sacrificed for *Dîn*.

Juwayriyah *radiyallâhu 'anhâ*

She is also the wife of Rasûlullâh *sallallâhu 'alayhi wa sallam*. She was brought as a prisoner after a war with the *kuffâr* in a battle popularly know as Bani Mustaliq. She had fallen in the share of a Sahâbi by the name of Thâbit bin Qays or his cousin. She said to her master: "I will give you a certain amount of money and you must free me." He agreed to this so she went to Rasûlullâh *sallallâhu 'alayhi wa sallam* and asked him to help her with some money. Rasûlullâh *sallallâhu 'alayhi wa sallam* felt sorry for her after seeing her piety and poverty. He said to her: "If you agree, I will pay for your entire freedom and take you into my marriage." She readily accepted this offer and the *nikâh* took place. When the people heard about this marriage, especially all the prisoners that belonged to her tribe who were under the Muslims, then most of these Muslims freed these slaves saying that now that they have a relationship with Rasûlullâh *sallallâhu 'alayhi wa sallam* because of this marriage, it is disrespectful to keep them as slaves. 'Â'ishah *radiyallâhu 'anhâ* is reported to have said: "We do not know of any woman who has been of so much benefit to her tribe (or family)." Her previous husband's name was Musâfi' bin Safwân.

Lesson: Piety is a great virtue. Despite her being a slave-girl, she was able to enter into the marriage of Rasûlullâh *sallallâhu 'alayhi wa sallam*. O women! There isn't anyone more honourable than Rasûlullâh *sallallâhu 'alayhi wa sallam*. If he did not consider it to be a blemish to marry a slave-girl, do not consider it to be disgraceful or undignified if anyone marries a person of a lower social standing because of some reason or brings someone from a foreign place;. This is an evil sickness and also a sin. Look at how the Sahâbah *radiyallâhu 'anhum* honoured her in that they did not even allow themselves to disgrace her relatives and fellow tribes-men. How ignorant we are today in that we do not honour such a woman irrespective of how pious and religious-minded she may be. As for honouring her family, there is no hope whatsoever in this regard.

Maymûnah *radiyallâhu 'anhâ*

She is also the wife of Rasûlullâh *sallallâhu 'alayhi wa sallam*. A great scholar of Hadîth relates that her *nikâh* with Rasûlullâh *sallallâhu 'alayhi wa sallam* took place in the following manner: She came to him and said: "I am gifting my life to you." In other words, I am prepared to enter into a marriage with you without even any *mahr*. He accepted this. Marrying in this manner (i.e. without any *mahr*) was permissible only for Rasûlullâh *sallallâhu 'alayhi wa sallam*. A great *mufassir* relates that the verse which mentions a marriage of this nature was first revealed for this woman. Her first husband's name was Huwaytib.

Lesson: Look at how much love she had for the *Dîn* that she considered serving Rasûlullâh *sallallâhu 'alayhi wa sallam* as an act of *'ibâdah* and was therefore prepared to forfeit her right to receive any *mahr*. This she did at a time when women used to receive the *mahr* in cash, i.e. without any delay. It was unlike today where the *mahr* is delayed until *"qiyâmah"* or death. O women! Consider *Dîn* to be the actual thing of value. Do not have too much love for the world to the extent that you waste your time thinking about it all the time. Twenty fours of the day are spent immersed in these thoughts: If one attains one's objective one is overjoyed irrespective of whether one receives a reward in doing so or a sin. If one does not obtain it, one is filled with sorrow, begins to complain, becomes jealous of those who possess it, and thereafter begins to have evil intentions.

Safiyyah *radiyallâhu 'anhâ*

She is also the wife of Rasûlullâh *sallallâhu 'alayhi wa sallam* A battle took place between the Muslims and the Jews at a place called Khaybar. She was brought as a prisoner after this battle. She fell in the booty of one of the Sahâbah. Rasûlullâh *sallallâhu 'alayhi wa sallam* paid for her freedom and married her thereafter. She is from the progeny of Hârûn *'alayhis salâm*. She possessed many forbearing and intelligent qualities. Her forbearance can be gauged from an incident: her slave-girl concocted two lies and informed 'Umar *radiyallâhu 'anhu* of them. One of these lies was that she (Safiyyah) still has a special attachment for Saturday. This day is a very sacred day of the week for the Jews. In other words, despite her accepting Islam, traces of her previous religion were still found in her. If this has to be looked at from another angle, she is not a complete Muslim. The second lie was that she gives and takes a lot from the Jews. When 'Umar *radiyallâhu 'anhu* went and asked her about this, she replied: "The first thing that she said is absolutely false. Ever since I accepted Islam and Allawh has blessed me with Friday, my heart has become totally detached from Saturday. The second thing which she said is true. The reason for this is that they (the Jews) are my relatives and it is not against the *Sharî'ah* for one to maintain good relations with one's relatives." She then asked the slave-girl: "Who asked you to concoct lies?" She replied: "Satan." Upon this, she replied: "You can go now, I have freed you." Her first husband's name was Kanânah bin Abil Haqîq.

Lesson: O women! This is what is known as forbearance. You should also overlook and forgive your domestics and your maids if they make any mistake. Taking revenge or compensation from them on trivial matters is a sign of lack of courage. Look at how honest Safiyyah *radiyallâhu 'anhâ* was. She clearly spelt out the quality that was found in her and did not try to cover it up. It is the habit of some people that they do not like to admit anything. They try to save themselves from any accusation by disguising and concealing anything that they may have done. It is also an evil practice to concoct stories.

Zaynab *radiyallâhu 'anhâ*

She is the daughter of Rasûlullâh *sallallâhu 'alayhi wa sallam*. He loved her very much. She was married to 'Abû al-'Âs bin ar-Rabî' *radiyallâhu 'anhu*. When she accepted Islam and her husband refused to do so, she severed relations with him and migrated to Madinah. A few days later, her husband also followed her to Madinah and accepted Islam. Rasûlullâh *sallallâhu 'alayhi wa sallam* performed their *nikâh* again. He also liked her a lot. When she had left Makkah for Madinah, an incident took place on the way: two disbelievers encountered her on the way. One of them pushed her and she fell on a rock. He had some desire for her but that also disappeared. She was badly injured from this fall to the extent that she did not fully recover right until her death. Eventually, this was the cause of her death.

Lesson: Look at her courage and her piety that she was prepared to leave her birth-place and her husband for the sake of *Dîn*. Furthermore, she bore the difficulties imposed upon her by the disbelievers to the extent that she passed away. Yet she remained steadfast on *Dîn*. O women! You should be prepared to leave everything for the sake of *Dîn*. If you experience any difficulties, endure them. If your husband leaves the *Dîn*, do not side with him.

Ruqayyah *radiyallâhu 'anhâ*

She is also the daughter of Rasûlullâh *sallallâhu 'alayhi wa sallam* Her first marriage was with 'Utbah, the son of the *kâfir* Abû Lahab. Abû Lahab has been mentioned in the Quran in *Sûrah al-Masad* (the 111th sûrah of the Quran). The father and son did not accept Islam and the former therefore ordered his son to leave her. Upon this, Rasûlullâh *sallallâhu 'alayhi wa sallam* performed her *nikâh* with 'Uthmân *radiyallâhu 'anhu*. When Rasûlullâh *sallallâhu 'alayhi wa sallam* prepared to leave for the battle of Badr, she was sick at that time. Because of this, he asked 'Uthmân *radiyallâhu 'anhu* to remain behind and tend to her and informed him that he will receive the same reward as those engaged in jihâd and that he will also receive a share of the booty. She passed away on the very day the Muslims vanquished the disbelievers and returned to Madinah.

Lesson: Look at her greatness that tending to her was considered to be equal to waging jihâd against the disbelievers. This eminence of hers was on account of her piety. O women! Always try to strengthen your *Dîn*. Do not allow yourselves to commit any sin as this is a cause of weakness in the *Dîn*.

Umme Kulthûm *radiyallâhu 'anhâ*

She is also the daughter of Rasûlullâh *sallallâhu 'alayhi wa sallam*. Her first marriage was with 'Utaybah who was also a son of Abû Lahab. Before she could even go and live with this husband, Rasûlullâh *sallallâhu 'alayhi wa sallam* received prophethood. The father and son had not accepted Islam and the former ordered his son to leave her as well. When her sister, Ruqayyah, passed away, she married 'Uthmân. When Ruqayyah had passed away, co-incidentally, Hafsah had also become a widow. 'Umar *radiyallâhu 'anhu* (the father of Hafsah) wanted to get her married to 'Uthmân *radiyallâhu 'anhu*. However, the latter did not show any interest. When Rasûlullâh *sallallâhu 'alayhi wa sallam* heard of this, he said to 'Umar *radiyallâhu 'anhu*: "I will show you a husband for Hafsah who is better than 'Uthmân, and for 'Uthmân a wife that is better than Hafsah." Based on this, Rasûlullâh *sallallâhu 'alayhi wa sallam* married Hafsah, and got 'Uthmân married to 'Umme Kulthûm.

Lesson: Rasûlullâh *sallallâhu 'alayhi wa sallam* spoke good of her and when he speaks good of anyone, it is based on that person's 'îmân. O women! You should also put your 'îmân in order.

Fâtimah *radiyallâhu 'anhâ*

She is the youngest of all the sisters but the highest in status and the most beloved to Rasûlullâh *sallallâhu 'alayhi wa sallam*. He has referred to her as the piece of his flesh and the leader of all women. He has also stated that if anything causes her sorrow, it causes him sorrow as well. When he fell ill, he whispered into her ear and informed her of the approach of his death. Upon hearing this, she began to cry. He again whispered into her ear and informed her that she should not grieve because she will be the first to join him and she will be the leader of all women in *jannah*. Upon hearing this, she began smiling. Although all his wives begged her to tell them what he had told her, she did not do so until after his demise. She married 'Alî *radiyallâhu 'anhu*. Many other virtues concerning her have been mentioned in the Hadîth.

Lesson One: The reason for Rasûlullâh *sallallâhu 'alayhi wa sallam* loving her the most and being specially attached to her is that she was the most pious, the most patient and the most grateful. O women! Adopt *Dîn*, patience and gratefulness. You will also become beloved by Allawh and His Rasûl *sallallâhu 'alayhi wa sallam*.

Lesson Two: When we had first mentioned the life of Rasûlullâh *sallallâhu 'alayhi wa sallam*, we also listed all the names of his wives and daughters.

Lesson Three: O women! There is one more point which you have to ponder over. You have read about Rasûlullâh's *sallallâhu 'alayhi wa sallam* eleven wives and four daughters. You must have realized for yourselves that out of the eleven wives, apart from 'Â'ishah *radiyallâhu 'anhâ*, all the others had been married previously. From his daughters, apart from Zaynab and Fâtimah *radiyallâhu 'anhumâ*, the other two were married prior to marrying 'Uthmân *radiyallâhu 'anhu*. No woman in the world is equal to these twelve women (the ten wives and two daughters who had been married previously) in honour and status. If entering into a second marriage was blameworthy or a blemish, would these women have ever done something that is considered to be a blemish? It is extremely sad that some ignorant people consider a second marriage to be a blemish. If one begins to consider something that occurred in the family of Rasûlullâh *sallallâhu 'alayhi wa sallam* to be a blemish or to be immoral, how can one still have *îmân*? What type of Muslims are they that they find fault with the lifestyle of Rasûlullâh *sallallâhu 'alayhi wa sallam* and consider the lifestyle of the *kuffâr* to be honourable? We are saying this because keeping a widow at home without allowing her to get married again is actually the custom of the *kâfir* Hindus of India.

We have something else to add to this. There is a big difference between you and the widows of the past. They may have been ignorant, but they used to take great precautions in safeguarding their honour and chastity. They used to suppress their *nafs* and did not allow it to fall into sin. As for today, the widows surpass married women in trying to beautify themselves. It is for this reason that many incidents are beginning to occur which are not suitable to be mentioned. In these times, it is most certainly not permissible to refuse widows from getting married. This is because neither the women have any shame and bashfulness of the past, the men do not have any sense of honour, nor do the widows know how to live a life of widowhood and to undertake the necessary means for their food and clothing. Now the time is such that one should not even forgetfully think of refusing a widow from getting married. May Allawh give us understanding and success.

Note: After mentioning the lives of the women of the previous nations, we mentioned the lives of Rasûlullâh's *sallallâhu 'alayhi wa sallam* 11 wives and 4 daughters - totalling 15 women. We will now mention the lives of women who were present during the lifetime of Rasûlullâh *sallallâhu 'alayhi wa sallam* and with some of whom he had special relations.

Halîmah Sa'diyyah *radiyallâhu 'anhâ*

This woman breast-fed Rasûlullâh *sallallâhu 'alayhi wa sallam*. When he waged a jihâd against the city of Tâ'if, she came to him together with her husband and son. He treated her with great respect, laid down his shawl and made her sit on it. All of them accepted Islam.

Lesson: Despite her having a special relationship with Rasûlullâh *sallallâhu 'alayhi wa sallam* she knew that this would not give her salvation in any way if she did not bring *îmân*. She therefore accepted Islam. O women! You should not be under the assumption that you are from the progeny of a certain pious man or that a certain son or grandson of yours is an *'âlim* or a *hâfiz* and that they will grant you salvation. Remember that if you have *Dîn* in yourself, these persons can ask Allawh for something on your behalf. But if you do not have any *Dîn*, they will be of no help to you.

Umme Ayman *radiyallâhu 'anhâ*

Rasûlullâh *sallallâhu 'alayhi wa sallam* used to go and visit her occasionally. Once he went to visit her and she offered him something to drink. Rasûlullâh *sallallâhu 'alayhi wa sallam* refused either because he did not feel like drinking anything at that time or because he was fasting. Because of the fact that she had

brought up Rasûlullâh *sallallâhu 'alayhi wa sallam* she insisted that he drinks it. Rasûlullâh *sallallâhu 'alayhi wa sallam* used to say that after my real mother, she is my mother. After his demise, Abû Bakr and 'Umar *radiyallâhu 'anhumâ* also used to visit her occasionally. Upon seeing them she used to think of Rasûlullâh *sallallâhu 'alayhi wa sallam* and begin to cry. They should also begin crying.

Lesson: What an honour it was to have Rasûlullâh *sallallâhu 'alayhi wa sallam* and these two great Sahâbah visiting her. Her greatness is on account of her serving Rasûlullâh *sallallâhu 'alayhi wa sallam* and being perfect in her *Dîn*. O women! Serving Rasûlullâh *sallallâhu 'alayhi wa sallam* means that you must serve his *Dîn*, direct women towards good deeds, teach them the *Dîn*, teach your children piety, and you yourself should remain steadfast on *Dîn*. *Inshâ' Allawh*, you will also receive a part of greatness.

Do not think that she must have went in front of all these visitors without *purdah*. To go and sit by someone and to speak or listen to good talks even though it may be behind a screen or curtain is sufficient to be called a *ziyârah* (visit).

Umme Sulaym *radiyallâhu 'anhâ*

She is a Sahâbiyah of Rasûlullâh *sallallâhu 'alayhi wa sallam,* the wife of Abû Talha *radiyallâhu 'anhu*, and the mother of Anas *radiyallâhu 'anhu*, who was the attendant of Rasûlullâh *sallallâhu 'alayhi wa sallam*. She is also an aunt of his. One of her brothers who was a Sahâbî, was martyred while participating in a battle with Rasûlullâh *sallallâhu 'alayhi wa sallam*. On account of all this, he used to have a lot of time for her. He used to visit her occasionally. He is also reported to have seen her in *jannah*.

A strange incident occurred to her. She had a small child who fell ill and also passed away during the day. Look at her patience: when night approached, she thought to herself that if she were to inform her husband about his death, he will be distressed the entire night and will abstain from eating as well. She decided to remain silent about it. When her husband came home and asked about the child's health, she replied that he is at peace. This was not a lie because what can be more peaceful for a Muslim than returning to his original place of abode? However, the husband did not grasp this. She presented the meal to him which he partook of. Thereafter, he desired her and she did not even present any excuses. When everything was over, she asked her husband: "If anyone loans you anything and thereafter asks for it, does the person who borrowed it have any right to refuse?" He replied: "No." So she said: "Exercise patience over the (death of the) child." He became angry and asked her why she did not inform him prior to all this. The following morning he went and narrated the entire incident to Rasûlullâh *sallallâhu 'alayhi wa sallam*. He made *du'â* for her, and through the power of Allawh, she fell pregnant on that very night. She gave birth to a child who was named 'Abdullâh. He became a great 'âalim and many great *'ulamâ* were born from his progeny.

Lesson: O women! Learn patience from her and learn the lesson of providing comfort to the husband from her. The example of asking back a loaned item which she mentioned is a beautiful and appropriate example. If a person can comprehend this example, he will not become impatient (and despondent) at any time. Through the *barakah* of her patience, Allawh Ta'âlâ granted her a child soon thereafter in whose progeny many *'ulamâ* were born.

Umme Harâm *radiyallâhu 'anhâ*

She is also a Sahâbiyah and the sister of Umme Sulaym *radiyallâhu 'anhâ*, whose story has just been mentioned above. She is also an aunt of Rasûlullâh *sallallâhu 'alayhi wa sallam*. He used to visit her as well. Once he went to her house, had a meal and fell asleep. He then woke up smiling. She asked him the reason for his smiling. He replied: "I had a dream and saw people of my *ummah* going on jihâd on a ship. Their possessions and clothing appeared to be that of the rich and the royalty." She said: "O Rasulullah! Make *du'â* that I am also from among them." He made *du'â* for her and fell asleep again. He woke up smiling for a second time, related the same dream, and that he saw more of the same type of people. She said: "O Rasulullah! Make *du'â* that I am also from among them." He replied: "You are already included in the first group of people." It so happened, that her husband, 'Ubâdah, went out for jihâd on a ship and she also accompanied him. Once they landed, she began climbing onto an animal. This animal became hysterical and she fell down and passed away.

Lesson: Rasûlullâh's *sallallâhu 'alayhi wa sallam du'â* was accepted because as long as the person does not return home, that journey is considered to be a jihâd. And once a person passes away while embarking on a journey for jihâd, he receives the reward of a martyr irrespective of how he dies. Look at how pious she was that she did not even worry about her life in order to attain reward. She asked him to make a *du'â* so that she is blessed with this. O women! You should also bear this in mind. If you experience any difficulty in fulfilling *Dînî* duties, do not become agitated or excited. Eventually, it is **you** who will be rewarded.

Umme 'Abd *radiyallâhu 'anhâ*

She is the mother of a very illustrious Sahâbi by the name of 'Abdullâh bin Mas'ûd *radiyallâhu 'anhu*. She had such a great influence in the domestic affairs of Rasûlullâh *sallallâhu 'alayhi wa sallam* that outsiders used to think that she was part of his household.

Lesson: This great contact that she had with the household of Rasûlullâh *sallallâhu 'alayhi wa sallam* was only on account of *Dîn*. O women! If you safeguard your *Dîn*, you will also gain proximity to Rasûlullâh *sallallâhu 'alayhi wa sallam*.

The mother of Abû Dhar Ghifâri *radiyallâhu 'anhu*

Abû Dhar Ghifâri is a Sahâbî. When the news of Rasûlullâh's *sallallâhu 'alayhi wa sallam* prophethood spread, he left his hometown and came to Makkah in order to establish the truth. After observing the situation in Makkah, he became a Muslim. When he returned home, his mother heard his entire story. She replied: "I have no objection to your *Dîn*. I am also becoming a Muslim."

Lesson: This is what is known as purity in nature and temperament. Once she heard the truth, she did not worry about the religion of her forefathers. O women! Even when you hear anything about the *Sharî'ah*, do not try to contradict it by substantiating your family customs and rituals. You should readily accept the matter of *Dîn* and act accordingly.

The mother of Abû Hurayrah *radiyallâhu 'anhu*

Abû Hurayrah is a Sahâbi. He used to explain the *Dîn* to his mother so that she may accept Islam. One day, she uttered something against the *Dîn* which disturbed him greatly. He went crying to Rasûlullâh *sallallâhu 'alayhi wa sallam* and said to him: "O Rasûlullâh! Make *du'â* on behalf of my mother that Allawh blesses her with *îmân*." He therefore made the following *du'â*: "O Allawh! Guide the mother of Abû Hurayrah." He returned home happily but found the door to the house locked. He heard the dripping of water as if someone was having a bath. When his mother heard the sound of his approach, she asked him to wait. After completing her bath, she opened the door and recited the kalimah:

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He was so overjoyed that he began crying out of happiness. In this very state, he rushed to Rasûlullâh *sallallâhu 'alayhi wa sallam* and related the entire incident to him. Upon hearing this, he expressed his gratitude to Allawh Ta'âlâ. Abû Hurayrah then said: "O Rasûlullâh! Make *du'â* that we, mother and son, have love for the Muslims and that the Muslims have love for us as well." He made this *du'â* as well.

Lesson: Look at the great benefit of having pious children. O women! Teach your children the knowledge of *Dîn*. In doing so, your *Dîn* will also be safeguarded.

'Asmâ' bint 'Umays *radiyallâhu 'anhâ*

She is a Sahâbiyah. When the *kuffâr* of Makkah persecuted the Muslims, many of them migrated to Abyssinia. She was also among them. Later, when Rasûlullâh *sallallâhu 'alayhi wa sallam* migrated to Madinah, all those who were in Abyssinia also joined him. She also went to Madinah. Rasûlullâh gave her the glad tidings by informing her that because she undertook two *hijrahs*, she will be greatly rewarded.

Lesson: Look at how she changed from one who had a home to a homeless person, and this was done solely for the *Dîn*. O women! If you have to bear any burdens for the sake of *Dîn*, do not display any laziness.

The mother of Hudhayfah *radiyallâhu 'anhu*

Hadrat Hudhayfah is a Sahâbi. He says: "Once my mother asked me: 'How many days have passed since you visited Rasûlullâh *sallallâhu 'alayhi wa sallam*?' I told her the number of days. Upon hearing this she began rebuking me. So I told her: 'I am going this very moment and I will offer the *maghrib salât* with him. Thereafter, I will ask him to make *du'â* for salvation on your behalf and my behalf.' I went to him, offered the *maghrib* and thereafter the *'ishâ salâts* with him. After

the *'ishâ salât* he began leaving, so I followed him. Upon hearing a sound behind him, he asked: 'Is that Hudhayfah?' I replied: 'Yes.' He asked: 'What do you want? May Allawh forgive you and your mother.'"

Lesson: Look at what a good mother she was that she even asks her children whether they visited Rasûlullâh *sallallâhu 'alayhi wa sallam* or not. O women! You should also emphasise on your children to go and visit pious persons, learn matters of the *Dîn* from them, and acquire the *barakah* of good company.

Fâtimah bint Khattâb *radiyallâhu 'anhâ*

She is the sister of 'Umar *radiyallâhu 'anhu*. She had accepted Islam before her brother. Her husband, Sa'îd bin Zayd, had also become a Muslim. 'Umar *radiyallâhu 'anhu* had not become a Muslim as yet. Both of them were keeping their Islam a secret out of fear for him. Once, 'Umar heard her reciting the Quran. Upon hearing this, he became very angry with both of them. Let alone his brother-in-law who was a man, even his sister informed him clearly and unhesitatingly that they had become Muslims and were indeed reciting the Quran. If he wished, he could hit them or leave them (it will not change their minds in any way). 'Umar replied: "Let me see the Quran as well." The moment he saw it and heard it, the light of *îmân* entered his heart, he went straight to Rasûlullâh *sallallâhu 'alayhi wa sallam* and became a Muslim.

Lesson: O women! You should also be firm in matters of the *Dîn* and the *Sharî'ah*. Do not say anything against the *Shariah* in exchange for monetary gain nor follow customs that are contrary to the *Sharî'ah* merely to please your family. If anything is contrary to the *Sharî'ah*, do not even go near it.

An Ansârî woman

Ibn Is'hâq narrates that the husband, father and brother of an Ansârî woman were all martyred in the battle of 'Uhud, in which they had participated with Rasûlullâh *sallallâhu 'alayhi wa sallam*. When she was informed about this, she replied: "First tell me, how is Rasûlullâh?" They replied that he is well and alive. She replied: "If he is safe and sound, there is nothing to be sorrowful about."

Lesson: Glory be to Allawh! What great love she had for Rasûlullâh *sallallâhu 'alayhi wa sallam*! O women! If you wish to have love for him, follow his *Sharî'ah* in totality. In this way, you will develop a love for him, and on account of this love, you will receive a stage near him.

Umme Fadl Lubâbah bint Hârith *radiyallâhu 'anhâ*

She is the aunt of Rasûlullâh *sallallâhu 'alayhi wa sallam*, the wife of 'Abbâs radiyallâhu 'anhu, and the mother of 'Abdullâh bin 'Abbâs *radiyallâhu 'anhu*. It is mentioned in the Quran that if Muslims are living among the *kuffâr* and they are unable to render the *'ibâdah* of Allawh, they should leave that place and settle down in a safer area. If they do not do this, they will be committing a major sin. However, women and children who do not know the way nor do they have anyone to accompany them, or are unable to undertake the journey are excluded from this rule. 'Abdullâh bin 'Abbâs *radiyallâhu 'anhu* says: "My mother was from among such persons who were unable to undertake the journey. She was a woman and I was a child."

Lesson: Look at the beauty of her intention. In her heart, she did not wish to live among the *kuffâr*. However, she was forced to do so. Allawh therefore had mercy on her and saved her from sinning. O women! You should also make a firm intention in your heart that you will act according to the *Dîn*. Thereafter, there will be hope of you being forgiven in those matters in which you have no alternative. The person who does not make an intention to act according to the *Dîn* cannot save himself from sinning.

Umme Sulayt *radiyallâhu 'anhâ*

Once 'Umar *radiyallâhu 'anhu* was distributing some shawls among the women of Madinah. Eventually, he was left with only one shawl. So he asked the people as to whom he should give it. They replied: "Give it to 'Ali's *radiyallâhu 'anhu* daughter, Umme Kulthûm, who is also your wife." He replied: "No. Umme Sulayt deserves to receive it." This woman is from the Ansâr and had also given the *bay'ah* to Rasûlullâh *sallallâhu 'alayhi wa sallam*. 'Umar *radiyallâhu 'anhu* said: "This woman was such that during the battle of Uhud she used to carry water skins and go around giving the Muslims water to drink. There was also another woman by the name of Khaulah who fought in the battle with a sword."

Lesson: Look at her courage in fulfilling the work of Allawh. It is for this reason that 'Umar *radiyallâhu 'anhu* valued her so much. Now the level of our courage is such that we cannot even offer our five times salât properly.

Hâlah bint Khuwaylid *radiyallâhu 'anhâ*

She is the sister-in-law of Rasûlullâh *sallallâhu 'alayhi wa sallam* and the sister of Khadîjah *radiyallâhu 'anhâ*. Once she came to visit Rasûlullâh *sallallâhu 'alayhi wa sallam*. She stood outside and asked for permission to enter. Because her voice was similar to her sister's, Rasûlullâh *sallallâhu 'alayhi wa sallam* thought of Khadîjah *radiyallâhu 'anhâ* and became startled. Upon seeing her, he exclaimed (in the form of a *du'â*): "O Allawh! This is Hâlah!"

Lesson: From this *du'â* we learn that he loved her. Apart from her being his sister-in-law, he loved her on account of her piety. O women! You also become pious and Allawh and His Rasûl *sallallâhu 'alayhi wa sallam* will love you.

Hind bint 'Utbah *radiyallâhu 'anhâ*

She is the mother of Mu'âwiyah *radiyallâhu 'anhu*, who in turn is the brother-in-law of Rasûlullâh *sallallâhu 'alayhi wa sallam*. Once she addressed Rasûlullâh *sallallâhu 'alayhi wa sallam* and said to him: "Prior to becoming a Muslim, I did not desire anyone being disgraced more than you. Now that I have become a Muslim, I do not desire honour for anyone more than you." He replied: "I am also in the same condition."

Lesson: One of the things we learn about her is that she was honest. The other thing that we learn is that she loved Rasûlullâh *sallallâhu 'alayhi wa sallam* and he also loved her. O women! You should also speak the truth. Love Rasûlullâh *sallallâhu 'alayhi wa sallam* and carry out acts which will cause him to love you as well.

Umme Khâlid *radiyallâhu 'anhâ*

When the people migrated to Abyssinia, she was also present. She was a child at that time. When she returned from there to Madinah, her father went to meet Rasûlullâh *sallallâhu 'alayhi wa sallam*. She also accompanied her father. She was wearing a yellow dress. Rasûlullâh *sallallâhu 'alayhi wa sallam* had a small embroidered shawl. He made her wear it and said to her that she was looking very nice. Thereafter he made the following *du'â*: "May you get worn out and get old." This is a form of expression the meaning of which is that may you live long. Many people have narrated that they have not seen any woman as old as her, i.e. she lived for very long. The people used to refer to her and say that a certain woman has reached very old age. Once, when she was a child, she began playing with the seal of prophethood which was on Rasûlullâh's *sallallâhu 'alayhi wa sallam* back. Upon seeing this, her father scolded her. Rasûlullâh *sallallâhu 'alayhi wa sallam* told him to leave her alone as there was nothing wrong in what she was doing.

Lesson: She was very fortunate. O women! The shawl of the *Dîn* is actually the shawl of Rasûlullâh *sallallâhu 'alayhi wa sallam*, just as the Quran has referred to piety as clothing. If you wish to acquire this fortune, adopt *Dîn* and piety.

Safiyyah *radiyallâhu 'anhâ*

She is the aunt of Rasûlullâh *sallallâhu 'alayhi wa sallam*. When his uncle, Hamzah *radiyallâhu 'anhu* was martyred in Uhud, he said: "I am thinking of the suffering of Safiyyah, or else I would have not buried Hamzah. I would have left him for the wild animals to eat of him and on the day of judgement he will arise from their stomachs."

Lesson: O women! Rasûlullâh *sallallâhu 'alayhi wa sallam* took her into consideration on account of her piety. You also become pious so that you can be eligible for the pleasure of Rasûlullâh *sallallâhu 'alayhi wa sallam*.

The wife of Abul Haytham *radiyallâhu 'anhu*

She is a Sahâbiyah. She used to feel very sorry for Rasûlullâh *sallallâhu 'alayhi wa sallam*. Once there was no food in his house. When he could not bear the hunger any longer, he went to her house. Her husband was gone out to bring drinking water. She was very hospitable to him. In the meantime, her husband also arrived. He was extremely pleased to have Rasûlullâh *sallallâhu 'alayhi wa sallam* as his guest and made the arrangements for a meal for him.

Lesson: If Rasûlullâh *sallallâhu 'alayhi wa sallam* was not satisfied with her sincerity and devotion, he would have returned after seeing that her husband is not at home. He knew that she was a very good woman. For Rasûlullâh *sallallâhu 'alayhi wa sallam* to be pleased with someone and to consider the person to be a

good person is not something insignificant (instead, it is a great virtue in that person's favour). O women! When Rasûlullâh *sallallâhu 'alayhi wa sallam* went to her house, he was a guest at that time. You should also be pleased when guests come to your house. Do not display any niggardliness or meanness.

'Asmâ' bint Abî Bakr *radiyallâhu 'anhâ*

She is the sister-in-law of Rasûlullâh *sallallâhu 'alayhi wa sallam* and the sister of 'Â'ishah *radiyallâhu 'anhâ*. When Rasûlullâh *sallallâhu 'alayhi wa sallam* was migrating to Madînah, he had a bag of food. However, he did not have anything to tie this bag with. She immediately tore a piece of cloth from her girdle which was used to tie the bag and the remainder of the cloth was used as her girdle.

Lesson: This type of love is found in a pious person who is prepared to tear something that she needs and give it away. O women! This is what love for the *Dîn* demands. That is, in order to safeguard the *Dîn*, the person does not worry about losing anything.

Umme Rûmân *radiyallâhu 'anhâ*

She is the mother-in-law of Rasûlullâh *sallallâhu 'alayhi wa sallam* and the mother of 'Â'ishah *radiyallâhu 'anhâ*. A *munâfiq* had accused 'Â'ishah of committing adultery. Some naive Muslims had also joined this person. Rasûlullâh *sallallâhu 'alayhi wa sallam* remained silent over the entire matter. Allawh revealed a few verses of the Quran absolving her and mentioning her chastity. Rasûlullâh *sallallâhu 'alayhi wa sallam* recited these verses to his house folk. At that time, Umme Rûmân ordered 'Â'ishah *radiyallâhu 'anhâ* to get up and express her gratitude to Rasûlullâh *sallallâhu 'alayhi wa sallam*. Although she was greatly grieved over her daughter prior to this, was it possible that she utters even a word of complaint concerning Rasûlullâh *sallallâhu 'alayhi wa sallam*?

Lesson: Such forbearance and restraint on the part of a woman is extremely surprising because on occasions like this they generally blurt out something wrong. For example, she could have said: "How unfortunate that my daughter has been accused without any valid reason, more so now that her chastity has been established." At such a time, in most cases, one becomes very angry and annoyed and rebukes the person for having doubts on such a pure and chaste woman. At times of grief and wrangling, do not side with your daughter nor fight with her in-laws.

Another woman has also been mentioned in this entire incident. Her son, due to ignorance and naivety, also joined those who accused 'Â'ishah *radiyallâhu 'anhâ* This woman reprimanded her son and sided with 'Â'ishah. Her name is Umme Mistah. This is what you call standing for the truth. That she did not side with her son - she sided with the truth and even reprimanded her son.

Umme 'Atiyyah *radiyallâhu 'anhâ*

She is a Sahâbiyah and participated in six battles with Rasûlullâh *sallallâhu 'alayhi wa sallam*. She used to tend to the sick and wounded, bandage them, etc. She used to love Rasûlullâh *sallallâhu 'alayhi wa sallam* so much that whenever she mentioned his name, she used to say: "May my father and mother be sacrificed for you."

Lesson: O women! Strive in *Dînî* matters and love Rasûlullâh *sallallâhu 'alayhi wa sallam* just as this woman loved him.

Barîrah *radiyallâhu 'anhâ*

She was someone's slave-girl. 'Â'ishah *radiyallâhu 'anhâ* purchased her and set her free. She used to live with her and be in her service and the service of Rasûlullâh *sallallâhu 'alayhi wa sallam*. Once, some meat came for her. Rasûlullâh *sallallâhu 'alayhi wa sallam* asked for it and ate some of it.

Lesson: What a blessed opportunity it is to be in the service of Rasûlullâh *sallallâhu 'alayhi wa sallam*. He had full conviction in her love for him. It was because of this that he asked her for something that belonged to her and ate it and understood that she will be very happy to give it to him. O women! Serving the *Dîn* entails serving Rasûlullâh *sallallâhu 'alayhi wa sallam*. And this is the sign of love for him.

Fâtimah bint Abî Hubaysh, Hamnah bint Abî Jahsh, and Zaynab, the wife of 'Abdullâh bin Mas'ûd *radiyallâhu 'anhu*

It is mentioned in the Hadith that these three women came to Rasûlullâh *sallallâhu 'alayhi wa sallam* to ask him a *mas'ala*. We have therefore mentioned them together. Furthermore, their circumstances are quite similar. The first woman came to ask about *istihâdah*. The second woman is the sister-in-law of Rasûlullâh *sallallâhu 'alayhi wa sallam* and the sister of Zaynab bint Jahsh *radiyallâhu 'anhu*. She had also asked him the ruling concerning *istihâdah*. The third woman had asked him a *mas'ala* concerning charity. She is the wife of 'Abdullâh bin Mas'ûd *radiyallâhu 'anhu*, a great Sahâbi.

Lesson: O women! This is what is known as desire for the *Dîn*. If you do not know any *mas'ala*, you should make it a duty to ask a pious *'âlim*. If you are shy to ask a particular *mas'ala*, pose the question to the *'âlim's* wife and she will convey it to her husband.

Note: After mentioning the stories of Rasûlullâh's *sallallâhu 'alayhi wa sallam* wives and daughters, we mentioned the lives of twenty five women who were present in his time. There are many other women, whose lives have been mentioned in different books. We have not mentioned them out of fear that this book will get too lengthy. We will now mention those women who came after Rasûlullâh *sallallâhu 'alayhi wa sallam*.

The female teachers of Imâm Hâfiz Ibn Asâkir

He is a great scholar of Hadith. Out of all the teachers from whom he acquired this knowledge of Hadith, more than 80 of them were females.

Lesson: How sad it is that a time has come when women do not even attain the status of being students in acquiring the knowledge of the *Dîn*.

Hafîd bin Zahr at-Tabîb's sister and niece

This is a famous doctor. His sister and niece also possessed great knowledge in this field. There was a great caliph by the name of Mansûr. These two women were appointed to treat all those who were in his household.

Lesson: This branch of knowledge has completely disappeared from women. If a woman wishes to take up this profession, has a good intention, does not engage in any cheating, does not prescribe any *harâm* medicine, and is not neglectful in fulfilling her *Dînî* obligations; then there is great reward in this and extremely beneficial to humanity at large. These days, many ignorant "doctors" have deluded many women. If they had knowledge, this degeneration would not have taken place. If those women whose father, brother or husband is a doctor make an effort to learn this branch of knowledge, they will be able to do so very easily.

The slave-girl of Imâm Yazîd bin Hârûn

He is a great *imâm* of Hadith. Towards the latter part of his life his eye sight became weak and he was unable to read any books. This slave-girl used to help him. She used to read the book, learn the Hadith and mention it to him.

Lesson: Glory be to Allawh! In those days slave-girls used to be *'âlimahs*. Today, the majority of free women are *jâhils*. For the sake of Allawh, try to erase this black spot (from our society).

The slave-girl of Ibn Simâk

This person was a great *'âlim* of his time. Once he asked his slave-girl: "How is my lecture?" She replied: "It is good, but you repeat the same thing over and over again." He replied: "I repeat it again and again so that those who are not intelligent will understand it." She replied: "By the time the less intelligent understand it, the intelligent will have become agitated and perplexed."

Lesson: To comprehend such an intricate matter from an *'âlim's* lecture, can only be accomplished by an *'âlim*. From this we can gauge that this slave-girl was an *'âlimah*. O women! Do not become lower than slave-girls. Endeavour to acquire knowledge. If there is any *'âlim* in your house, try and learn Arabic as well because complete enjoyment in knowledge is in this (learning Arabic). It is easier for you than boys since the responsibility of earning (a livelihood) is not upon you. You should occupy yourself in this (acquiring knowledge) with confidence. As for sewing and other related crafts, you can learn those in a few weeks. Why should you waste your entire life in that?

The aunt of Ibn Jauzi

This person is a very great *'âlim*. When he was young, his aunt used to take him to the great places of learning. All the things that he heard while he was young were such that by the time he reached ten years of age, he began delivering lectures like an *'âlim*.

Lesson: Look at the concern that she had in order to impart *Dînî* knowledge to her children. She must have been very old at that time and yet she herself used to take him. The minimum that you can do is that as long as your child does not acquire *Dînî* knowledge, do not sink him into western education. Stop him from bad company and warn him against it. Stress upon him the importance of going to *madrasah*. Today the situation is such that mothers do not even have any desire to

educate their children. If they have any desire, it is for western education with the hope that their children will become a tax-collector or an officer, etc. even if he goes to hell and takes his parents with. Remember, that the most important thing is *Dînî* knowledge. If a child does not have that, he does not have anything.

The mother of Imâm Rabî'atur Ra'y

He is also a very great *'âlim*. Imâm Mâlik and Hasan Basri, who are very well known, were his students. His father's name is Farûkh. His father was employed as a soldier during the caliphate of the Banû Umayyah. He was sent out to fight in many battles. His wife was expecting Rabî'atur Ra'y while the father was away in battle. The father was away for 27 years. In the meantime, the son was born and became a great *'âlim*. When the father was departing to go into battle, he gave his wife 30 000 gold coins. This courageous mother spent all this money in the child's education. When the father returned after 27 years, he asked her about the gold coins. She replied that all are kept safely. In the meantime, Rabî'atur Ra'y was busy teaching Hadith in the *musjid*. When the father went to the *musjid*, he noticed the scene before him and saw that his son has developed a massive following. He could not control himself out of extreme happiness. When he returned home, his wife asked him: "Tell me what is better. The 30 000 gold coins or this great bounty (referring to their son, Rabî'atur Ra'y)? Of what value are those gold coins?" When she informed him that she used all that money for her son's education, he was overjoyed and said: "I swear by Allawh that you have not wasted those gold coins."

Lesson: Have you seen what type of women these were! How they valued *Dînî* knowledge that this woman spent 30 000 gold coins for her son's *Dînî* education. O women! You too should not worry about how much you spend (on your children's *Dînî* education). In whatever way you can, make sure that they acquire *Dînî* knowledge.

The mother and sister of Imâm Bukhâri

There is no one who can equal Imâm Bukhâri when it comes to the knowledge of Hadith. He was fourteen years old when he began travelling in order to seek knowledge. His mother and sister undertook the responsibility of paying for all his studies, travels and other expenses.

Lesson: A mother sometimes pays for her child's expenses. But as for a sister who has no responsibility whatsoever in this regard, why should she pay? From this we can deduce that when the women of that time merely heard about *Dînî* knowledge, they were prepared to sacrifice their wealth and possessions. O women! You should also be like this.

The sister of Qâḍî Zâdah Rûmî

He was a great *'âlim*. After acquiring knowledge from the *'ulamâ* of Rûm, he had a desire to go abroad in order to further his studies. He began making preparations for the journey secretly. His sister came to know about his plans so she took out a considerable amount of her jewellery and concealed it with her brother's goods and did not inform him about it.

Lesson: How great this woman was. She had no desire for name and fame. All she wanted was that knowledge should exist. O women! There is great reward in helping to ensure that knowledge exists. Help the different *madâris* in whatever way you can.

Note: After mentioning the lives of the women during the time of Rasûlullâh *ṣallallâhu 'alayhi wa sallam* we mentioned the lives of those who came after him and displayed great zeal for *Dînî* knowledge. We will now mention the lives of those women who were inclined towards sûfism.

Mu'âdhah 'Adawiyyah

She had a strange condition. At the approach of day, she used to say: "Perhaps this is the day in which I will die", and she used to abstain from sleeping till the evening so that at the time of death she will not be unmindful of the remembrance of Allawh. At the approach of night, she used to abstain from sleeping as well. When she felt sleepy, she used to run around the house and say to her self: "The time to sleep is still to come." Meaning that once I die, I will be able to sleep right until *qiyâmah*. She used to offer 600 rak'ats of *nafl ṣalât* in a day. She never ever raised her eyes to the skies. Ever since her husband passed away, she never lied down on her bed. She met 'Â'ishah *raḍiyallâhu 'anhâ* and heard Aḥâdîth from her.

Lesson: O women! This is what you call love and remembrance of Allawh. Open your eyes (and take heed)!

Râbi'ah 'Adawiyyah

She used to cry profusely. When she used to hear about hell, she used to faint. When anyone offered her anything, she used to refuse it and say: "I do not want the world." When she turned 80, her condition was such that when she walked she was about to fall. She used to keep her *kafan* with her all the time. Her place of prostration used to get wet with her tears. All her extraordinary and astonishing ways are quite well known. She is also known as Râbi'ah Basriyyah.

Lesson: O women! You should also develop some fear of Allawh and remembrance of death, after all she was also a woman (so it's not impossible for you to do the same).

Mâjidah Qurashiyyah

She used to say: "When I take a step, I think that death is going to be next." She used to say: "It is very strange - the people of the world have been informed of the departure (to the hereafter) but they are so unmindful as if they have not even heard about this departure and that they will live here forever." She also used to say: "No bounty of *jannah* and no pleasure of Allawh can be attained without any effort."

Lesson: O women! How beneficial these advices are. Let them sink into your hearts and practice on them.

'Â'ishah bint Ja'far Ṣâdiq

She had an eminent status. She used to say: "If I am put into hell, I will inform everyone that I used to regard Allawh as One and yet I am being punished."

Lesson: O women! Very few persons are blessed with such a status. Those who are blessed with it are done so on account of their total obedience. Adopt this obedience and remember that regarding Allawh to be One means: you should not worship anyone else, you should not hope from anyone else, you should not fear anyone else, you should not think of pleasing anyone else, you should not worry about displeasing anyone else, if anyone praises you, do not feel happy, if anyone insults you, do not feel sad, and if anyone troubles you, do not worry about him. You should merely think that Allawh wished it to be so. I am a servant - I should be pleased under all circumstances. The person who regards Allawh to be One in this way will not have to worry about hell in any way. This is what this woman meant - it is as if she was explaining the *barakah* and greatness of regarding Allawh as One in the manner that has been explained.

The wife of Rabâḥ Qaysi

She used to spend the entire night in *'ibâdah*. When one eighth of the night used to pass, she used to say to her husband: "Wake up." If he did not wake up, she would awaken him after some time. Eventually, towards the latter part of the night she used to say: "O Rabâḥ! Wake up. The night is passing by and you are still sleeping." At times she used to pick up a blade of grass and say: "I swear by Allawh, in my eyes this world is more valueless than this blade of grass." After offering her ṣalât, she used to adorn herself with beautiful clothes and ask her husband if he had any desire. If he replied in the negative, she used to take out the clothes and occupy herself in *nafl ṣalât* till the following morning.

Lesson: O women! Have you seen how she used to engage in the *'ibâdah* of Allawh and at the same time fulfil the rights of her husband and even urge him towards *Dîn*. You should try and put all these things into practice.

Fâṭimah Naysâpûrî

There was a very pious *'âlim* by the name of Dhun Nûn Miṣrî. He says that he benefited tremendously from this woman. She used to say: "The person who does not remember Allawh goes and falls into every type of sin, and blurts out anything and everything that comes on his tongue. As for the person who remembers Allawh all the time, he becomes dumb to vain talks and begins to have shame and respect for Allawh." Abû Yazîd says: "I have not come across a woman like Fâṭimah." From wherever any news came, she used to have knowledge of it before hand. She passed away in the year 223 A. H. in Makkah while going for *'umrah*.

Lesson: Look at the great advice that she has given. If one acts on this, one will be saved from all sins. We also learn that this woman used to get *kashf*, although this does not necessarily imply great status. However, if a good person experiences this, it is considered to be good.

Râyi'ah or Râbi'ah Shâmiyah bint Ismâ'îl

She used to spend the entire night in *'ibâdah* and fast all the time. She used to say: "When I hear the *'adhân*, I think of the angel who will call out on the day of *qiyâmah*. When I look at the heat (hot weather), I think of the heat of *qiyâmah*." Her husband was also a very pious personality by the name of Ibn Abî al-Hiwârî. She used to say to him: "I love you just as one loves one's brother." What she meant was that her *nafs* did not have any desire. She used to say: "When a person occupies himself in the *'ibâdah* of Allawh, then He makes the person aware of his faults and shortcomings. Once a person becomes aware of his shortcomings, he has no time to look at the faults and shortcomings of others." She used to say: "I can see the *jinns* moving around, and I can also see the *hûrs*."

Lesson: O women! This is what you call *'ibâdah*. See what a good cure she showed for the treatment of this sickness which you have, i.e. looking and searching for the faults of others. Look at your own faults and you will never see anyone else's faults. We learn that she also used to get *kashf*. We have already mentioned this above.

Umme Hârûn

She had great fear for Allawh, used to engage in a lot of 'ibâdah, and always used to eat dry bread. She used to say: "At the approach of night, my heart used to become very happy. But when day comes, I get very sad. I stay awake the entire night." She did not apply any oil to her hair for thirty years. However, when she used to open her hair, it used to be clean and shining. Once she came out of her house and heard a person telling another person: "Catch (seize)!" (Upon hearing this) the day of *qiyâmah* came to mind and she fell down unconscious. Once while she was in the forest, a lion confronted her. She said to it: "If I am your sustenance, eat me." This lion turned around and went away.

Lesson: Glory be to Allawh! How intoxicated she was in His remembrance and how much she feared Him! As regards the incident with the lion, that could be considered to be her *karâmat*. O women! You should also create this remembrance and fear of Allawh in your hearts. *Qiyâmah* is bound to come, so make some preparations for it.

'Umrah, the wife of Habîb 'Ajamî

She used to spend the entire night in *'ibâdah*. Towards the latter part of the night she used to say to her husband: "The caravan has moved on and you are still sleeping." Once her eyes began paining. Someone came to ask her about it, so she replied: "My heart is in even more pain."

Lesson: O women! Develop this type of pain of the love for Allawh that all other types of pains are insignificant compared to this one.

'Amatul Jalîl

She was a great *'âbid* and *zâhid*. Once, several pious persons were discussing the characteristics of a *wali*. Eventually they all decided to go and ask 'Amatul Jalîl. When they posed this question to her, she replied: "No minute of a *wali* passes without his being occupied with anything other than that which is connected to Allawh. If anyone shows him something else to do (and he does it), he is an imposter."

Lesson: How great she must have been for other male sûfis to go and ask her such questions. What a good means of recognition she showed them! O women! You should also have an urge for this. Give preference to the remembrance of Allawh over all your other pre-occupations.

'Ubaydah bint Kilâb

Mâlik bin Dînâr was a very great sûfi. This woman used to come and see to his needs. Some sûfis consider her to be greater in status than Râbi'ah Basriyyah. Once she heard a person saying: "A person can only be a complete *muttaqi* when he considers going to Allawh the most beloved of all things." Upon hearing this, she fainted.

Lesson: What a great desire and yearning she had to go to Allawh that the moment His name was mentioned, she fainted. Today the situation is such that a person does not even like to hear about death. The only reason for this is that love for the world has entered the heart and the person does not even feel like going. Remove this from the heart, only then will you have a desire to go to Allawh.

'Afîrah 'Âbidah

One day, many pious persons went to her and asked her to make *du'â* for them. She replied: "I am such a great sinner that if a person becomes dumb on account of sinning, I will not be able to speak," (that is, I will become dumb). However, it is *sunnah* to make *du'â*, therefore I will make *du'â*." Thereafter she made *du'â* for all of them.

Lesson: Despite her being a great *'âbid* and *zâhid*, she humbled herself and considered herself to be a sinner. Today the situation is such that a person reads a few *tasbîhs* and considers himself to be a saint. Allawh does not like haughtiness. You should therefore consider yourself to be low and think to yourself that thousands of shortcomings continue to be filled into you. When you make any *'ibâdah*, think of these things as well and you will not consider yourself to be great anymore.

Sha'wânah

She used to cry profusely and say: "I want to cry to such an extent that I have no tears left. Thereafter, I must cry blood to such an extent that I have no blood left in my body." Her servant says: "Ever since I set eyes on her, I benefited to such an extent that I never had any desire for the world nor did I look down upon any Muslim." Fudayl bin 'Iyâd is a very great and well known saint. He used to go to her and ask her for *du'âs*.

Lesson: Being able to cry out of Allawh's love or His fear is a very valuable gift. If you are unable to cry, at least adopt the expression of a crying person and Allawh will have mercy on such humbleness. Look at the great benefit in sitting in the company of the pious - as mentioned by her servant. You should also seek pious company and keep away from evil persons.

'Âminah Ramlîyyah

There was a sûfi by the name of Bishr bin Hârith who used to come and visit her. Once Bishr fell ill, so she came to visit him. Imâm 'Ahmad bin Hambal also came to visit him. He heard that this 'Âminah came from Ramlah to visit Bishr, so he said to Bishr: "Tell her to make *du'â* for me." Bishr asked her to do so. She made the following *du'â*: "O Allawh! Bishr and 'Ahmad are seeking refuge from *jahannam*. You grant refuge to both of them." Imâm 'Ahmad says that in the night, a piece of paper fell from above. On it, *Bismillah* was written and thereafter the following words were written: "We have accepted the du'â and We have many other bounties in stock."

Lesson: Glory be to Allawh! How her *du'â* got accepted! O women! All these blessings are on account of obedience. The person who fulfills the commands of Allawh, Allawh fulfills his *du'âs*. Therefore try to fulfil all His commands.

Manfûsah bint Zayd Abî al-Fawâris

Whenever any child of hers used to pass away, she used to take the child into her lap and say: "Your going away before me is better than your staying after me." What she meant was that by the child passing away before her, he will be able to intercede on her behalf and he himself will gain salvation. If he lived after her, it is possible that he may commit thousands of sins and Allawh knows best whether he will be eligible to intercede or not. She also used to say: "My patience is better than restlessness. Although there is remorse over your separation from me, there is more happiness over the reward."

Lesson: O women! If you console yourself in this way when anyone passes away, *'Inshâ' Allawh*, it will be sufficient for you.

Sayyidah Nafîsah bint Hasan bin Zayd bin Hasan bin 'Alî *radiyallâhu 'anhum*

She is from the progeny of Rasûlullâh *sallallâhu 'alayhi wa sallam* because she is the granddaughter of Zayd who is the grandson of 'Alî *radiyallâhu 'anhu*. She was born in Makkah in the year 145 A. H. She was brought up in *'ibâdah*. When Imâm Shâfi'î went to Egypt, he used to visit her regularly.

Lesson: O women! Her knowledge and piety was the reason for such a great Imâm to visit her. You should also acquire knowledge of the *Dîn*, practice upon it, and thereby attain piety and greatness.

Maymûnah Saudâ'

A sûfi by the name of 'Abdul Wâhid bin Zaydân says: "I made the following *du'â*: 'O Allawh! Show me the person who is going to be my companion in *jannah*.' I was given a reply that my companion will be Maymûnah Saudâ'. I asked: 'Where is she?' I was given a reply that she is in Kûfah and belongs to a certain tribe. So I went there and inquired about her. The people replied that she is mad and that she tends to the sheep. I went into the jungle and saw her offering salât while the

sheep and wolves were on one side. When she completed her salât, she turned to me and said: 'O ‘Abdul Wâhid! Go! The time to meet is in *jannah* (and not now).' I was very surprised that she knew my name? She replied: 'Don't you know that when the souls have already met over there (referring to the *‘âlam-e-arwâh*), they become attached to each other and recognize each other?' I asked her: 'I see all the sheep and wolves together in one place. How did this happen?' She replied: 'Go and mind your own business. I have put my relationship with Allawh in order, and He made the relationship between the sheep and wolves in order (both of them are living in harmony without the wolves attacking the sheep).'"

Lesson: This woman was given the power of *kashf* and *karâmat* as well. All this *barakah* was on account of total obedience to Allawh. O women! Prepare yourselves for the obedience of Allawh.

Rayhânah Majnûnah

A sûfi by the name of Abû ar-Rabî‘ says: "Muhammad bin al-Munkadir, Thâbit Banânî, and I were guests at the house of Rayhânah. Before the expiry of half the night she woke up and said: 'The lover goes to his beloved, and the heart is filled with such joy that it seems that it would burst any moment. When half the night passed, she said: "One should not attach one's heart to such things which if you set your eyes on them, you perceive a difference (i.e. a decrease) in your remembrance of Allawh. At night, one should strive very hard in *‘ibâdah*, only then can one become His friend.' When the entire night passed, she screamed and said: 'Oh! It has been destroyed!' I asked her: 'What happened?' She replied: 'The night is gone in which one can concentrate fully in Allawh.'"

Lesson: Look at how she valued the night. The person who experiences the sweetness of *‘ibâdah*, will value the night greatly. O women! You should also set aside a certain portion of the night for your *‘ibâdah*. Look at how well she explained the harm of directing your attention towards anything that distracts you from the remembrance of Allawh. You too should not worry too much about money, possessions, clothes, jewellery, children, properties, utensils, houses, etc.

A female *murîd* of Surî Saqtî

One of the *murîds* of this *shaykh* says: "My *shaykh* had a female *murîd*. She had a son who was studying in a *madrasah*. His teacher sent him somewhere on an errand. He fell into some water and drowned. When the teacher heard about this, he went to Hadrat Surî and informed him. Hadrat Surî got up and went to this female *murîd's* house. He then began speaking to her about patience, so she said: 'Why are you speaking on this subject to me?' He replied: 'Your son drowned and passed away.' She was very surprised and said: 'Are you sure it's my son?' He replied: 'Yes, your son.' She replied: 'It's impossible. My son did not drown.' Saying this, she went to the place where they claimed that he drowned. Upon reaching there, she called out: 'O Zâr!' Her son replied: 'Yes mother' and came out of the water alive. Hadrat Surî went to Hadrat Junayd and asked him to explain this incident to him. He replied: 'This woman has a special status and rank in that whatever calamity is to befall her, she comes to know of it before hand. She did not know of this drowning and therefore said that it did not happen.'"

Lesson: Each *walî* receives a different status and a different ranking. One should not think that this *walî* is higher than that *walî* who does not know what is going to happen to him before hand. Allawh has the choice to deal with whomsoever He wishes in whichever way He wishes. Be that as it may, it is still a great *karâmat*. All this is through the *barakah* of obedience to Allawh and Rasûlullâh *sallallâhu ‘alayhi wa sallam*. One should endeavour in this direction and thereafter if Allawh wishes, He will grant such a person a status like this, or one even greater than this.

Tuhfah

Hadrat Surî Saqtî says: "Once I went to a clinic. I saw a young girl tied in chains. She was crying and reciting love poems. I asked the guard about her. He informed me that she is mad. Upon hearing this, she cried out even louder and said: 'I am not mad, I am an *‘âshiq* (lover).' I asked her: 'Whose lover are you?' She replied: 'I love the one who has given us all these bounties and who is present with us all the time.' That is, Allawh. In the meantime her master came and asked: 'Where is Tuhfah?' The guard replied: 'She is inside and Hadrat Surî is with her.' He entered and showed me great respect. I said to him: 'This girl is worthy of more respect than me. Why have you reduced her to such a state?' He replied: 'All my wealth has been spent on her. I purchased her for 20 000 *dirhams* thinking that I will be able to sell her at a big profit. But she does not eat anything, does not drink anything; the only thing that she does is cry all day.' I said to him: 'Sell her to me.' He replied: 'You are a poor person, how will you pay for her?' I went home and made an earnest *du‘â* to Allawh. After a little while, a person knocked on my door. When I opened the door, I saw a person standing there with many purses of money in his hand. I asked him: 'Who are you?' He replied: 'I am ’Ahmad bin al-Muthannâ. In a dream I was ordered to come and give you this money.' The following morning I went to the clinic. Co-incidentally, I saw the master crying. I told him not to be sad because I have brought the money. Even if he asks for double the amount, I will give it to him. He replied: 'Even if I get the entire world I will not sell her. I am freeing her for the sake of Allawh.' I asked him: 'What's this all about?' He replied: 'I saw in a dream that Allawh is displeased with me. You be a witness that I have left all my wealth in the path of Allawh.' When I turned, I saw ’Ahmad bin al-Muthannâ crying as well. I asked him: 'What's the matter with you?' He replied: 'I am also giving all my wealth as charity in the path of Allawh.' I said: 'Glory be to Allawh! It is the *barakah* of Tuhfah that these persons have been guided.' Tuhfah got up crying from there and went out. We followed her but after a little while lost track of her. We all went towards Makkah. ’Ahmad al-Muthannâ passed away on the way. The master and I reached Makkah. While making *ţawâf*, I heard a fearful sound. I went near the person and asked: 'Who are you?' The person replied: 'Glory be to Allawh! Have you forgotten? I am Tuhfah.' I asked her: 'What did you receive?' She replied: 'I have attached my heart to myself and separated it from others.' I said to her: 'Ahmad bin al-Muthannâ has passed away.' She replied: 'He has received high stages.' I said to her; 'Your master is also with me.' She said something silently and when I looked carefully, I saw that she was dead. When the master saw this condition of hers, he fell down powerless. When I shook him, I saw that he was also dead. I enshrouded both of them and buried them."

Lesson: Glory be to Allawh! How intense her love for Allawh was! O women! You should also have this desire. My *shaykh*, Hâjî Imdâdullâh Sâhib Muhâjir Makkî, has written this incident in his book *Tuhfatul ‘Ushshâq* in greater detail.

Juwayriyah

She was the slave-girl of a king. He freed her. Upon seeing the great *‘ibâdah* of the sûfi ’Abû ‘Abdullâh Turâbî, she married him and used to engage in *‘ibâdah* as well. Once she saw beautiful tents in her dream. She asked for who these were. A reply came that they are for those who recite the Quran in *tahajjud*. After seeing this dream, she abandoned sleeping at night. She used to awaken her husband and tell him that the caravan is moving on.

Lesson: O women! You should engage in *‘ibâdah* yourself and urge your husband as well.

The daughter of Shâh bin Shujâ‘ Kirmânî

This pious servant of Allawh abandoned his kingship and adopted sûfism. He had a daughter. Another ruler proposed to her but the father refused. Upon seeing a poor, pious young man offering salât in a beautiful manner, he got her married to him. When she left her parents' home and came to her husband's home she saw a piece of dry bread which was hidden in a water-pot. Upon seeing this, she asked: "What is this?" The boy replied: "This is the left-over of last night. I have left it so that I may open my fast with it." Upon hearing this, she turned to go. The boy said: "I knew from the very outset that a king's daughter will not be happy with my poverty." She replied: "The king's daughter is not displeased with your poverty, instead, she is displeased that you do not have any trust in Allawh. I am surprised at my father who told me that you are a virtuous young man. How can a person who does not place his trust in Allawh be virtuous and pious?" This boy began apologizing. She said: "I don't want to hear any apologies. Either I remain in this house or this bread remains here." The boy immediately gave this bread in charity and she remained with him.

Lesson: O women! This girl was also a woman. You should also learn some patience and reduce your desire for wealth and possessions.

A young daughter of Hadrat Hâtim

He was a great sûfi. Once a rich man was on his way when he felt thirsty. Hadrat Hâtim's house was on the way. He came and asked for water. After drinking the water, he threw some money and continued on his journey. His house folk were all very poor, so they became very happy when this money was given to them. He had a young daughter who started crying. When the house folk asked her the reason for her crying, she replied: "An insignificant person saw our condition and we became rich. How sad it is that Allawh is aware of our condition all the time but our hearts are not happy."

Lesson: How intelligent this girl was! It is extremely sad that now even elderly women do not have the intelligence to have their trust in Allawh. Instead, they depend on His creation by thinking that a certain person will benefit them or a certain person will help them. For the sake of Allawh put your hearts in order.

Satt al-Mulûk

She was from Arabia. All the *'auliyâ'* and *'ulamâ'* of her time used to honour her. Once she went to visit Baytul Maqdis. At that time, a sûfi by the name of 'Alî bin 'Albas Yamânî was present over there. He says: "I was in the *musjid* when I saw a thread filled with *nûr* extending from the sky to the dome of the *musjid*. When I went to look, I saw this woman offering salât under the dome and the thread was attached to her."

Lesson: This *nûr* was the *nûr* of piety. It is formed in the heart of all pious persons. At times, Allawh displays this *nûr* outside as well. But the actual place of this *nûr* is the heart. O women! Adopt piety, do good deeds and stay away from that which is prohibited.

The slave-girl of 'Abû 'Âmir Wâ'iz

He says: "I saw a slave-girl being sold at a very cheap price. She was pale in colour and her stomach and back were almost joined (describing how thin and skinny she was). Her hair had become stuck together due to the dirt that was on it. I felt sorry for her and purchased her. I said to her: 'Go to the market and purchase some goods for *Ramadân*.' She replied: 'All thanks is due to Allawh that the entire year is equal in my eyes.' She used to fast during the day and engage in *'ibâdah* at night. When 'îd approached, I intended purchasing something for her. She said: 'Your temperament is such that you are very attached to the world.' She then commenced offering salât. She recited a verse which made mention of hell. Upon reading this verse, she sneezed and fell down dead."

Lesson: This is what you call fear of Allawh. Be that as it may, it is beyond us to adopt such fear. However, the minimum you can do is that you should abstain from sins irrespective of whether they be connected with the limbs, with the heart or with the tongue.

Note: We have now mentioned the lives of 100 women: 25 from the previous *ummahs*, 15 that were of Rasûlullâh *sallallâhu 'alayhi wa sallam* family, 25 that were present in his time, 10 that came after him and who had great love for *Dînî* knowledge, and 25 that were inclined to sûfism. There are many other stories, but these will be sufficient in order to learn a lesson from them.

Hawwâ *'alayhas salâm*

She is the wife of Âdam *'alayhis salâm* and the mother of all mankind. Allawh, with His absolute power, created her from the left rib of Âdam. Thereafter, He got her married to him and made them stay in heaven. There was a tree in heaven from which they were prohibited to eat. *Shaytân* deluded her into eating it mistakenly. Upon this, Allawh commanded them to leave heaven and go to the world. When she came to this world, she cried abundantly on account of her mistake. Allawh forgave her and made her stay with Âdam, from whom she had separated prior to this. Thereafter, numerous children were born to them.

Lesson: O women! See how Hawwâ admitted her mistake and repented. Some women try to defend their actions and do not admit their mistakes. There are many other women who continue sinning throughout their lives without even worrying about giving them up - this is more so when it comes to making *ghîbah* and holding on to baseless customs. O women! Abandon this habit. If you err or commit any sin, give it up immediately and repent.

The mother of Nûh *'alayhis salâm*

It is mentioned in the Quran that Nûh had made *du'â* for his mother as well. It is mentioned in the books of *tafsîr* that his parents were also Muslims.

Lesson: The benefit of *îmân* is that the prophets also make *du'â* for those who have brought *îmân*. O women! Hold firmly on to your *îmân*.

Sârah *'alayhas salâm*

She is the wife of Ibrâhîm *'alayhis salâm* and the mother of Is'hâq *'alayhis salâm*. Her speaking to the angels and the angels informing her that she is a source of Allawh's mercy and blessings on all families is mentioned in the Quran.

A story concerning her piety and acceptance of her *du'âs* has been mentioned in a Hadîth. When Ibrâhîm *'alayhis salâm* migrated towards Syria, she also accompanied him. On the way they approached the village of an oppressive king. Someone went and informed him that a very beautiful woman has come to your state. He sent for Ibrâhîm *'alayhis salâm* and asked him: "Who is the woman that is accompanying you?" He replied: "My sister in *Dîn*." He did not say that she is his wife because if he did so, the king would have killed him. When he returned to Sârah, he said to her: "Do not deny what I said (to the king) because you are my sister in *Dîn*." Thereafter, the king had her captured and brought to him. When she realized that he had evil intentions, she made *wudû*, offered her salât, and made *du'â* to Allawh saying: "O Allawh! If I have brought *îmân* on your prophet (i.e. Ibrâhîm *'alayhis salâm*) and have always protected my respect and honour, then do not allow this *kâfir* to gain control over me." The result of this *du'â* was that the moment he tried to touch her, he was overpowered (by Allawh), he choked and began striking the ground with his feet (in agony). He said to her: Pray to Allawh for me and I will do you no harm." She thought to herself that if he dies, people will say that she killed him. She therefore made a *du'â* and he immediately recovered. He tried to touch her again, but she made another *du'â* (and he was overpowered once again). He repeated his promise, but broke it once more. She therefore made another *du'â*. In short, this incident took place three times. Eventually he shouted to his servants asking them: "What is this calamity that you have brought to me. Take her away and let her go." Hâjirah *'alayhas salâm* who was from the Qibtî tribe was also wrongfully enslaved by him. Allawh had protected her honour as well. He handed her over to Sârah for her service. They both went back to Ibrâhîm *'alayhis salâm* with respect and honour.

Lesson: O women! Look what a great thing piety is and how Allawh safeguards such people. We also learn that salât removes calamities and *du'âs* are accepted. If one experiences any problems and difficulties, one should immediately occupy oneself in optional salâts and *du'âs*.

Hâjirah *'alayhas salâm*

The oppressive king who was mentioned in the above story had enslaved Hâjirah. This king handed her over to Sârah who in turn handed her over to Ibrâhîm *'alayhis salâm*. Ismâ'îl *'alayhis salâm* was born to her. Ismâ'îl *'alayhis salâm* was still being breast-fed when Allawh wished to inhabit Makkah with his progeny. At that time, Makkah was not inhabited nor was the Ka'bah built. Allawh ordered Ibrâhîm *'alayhis salâm* to take Ismâ'îl and his mother, Hâjirah, to Makkah and to leave them there. Allawh will safeguard them.

Acting on the order of Allawh, Ibrâhîm took them and left them at that deserted place which is today known as Makkah. He also left behind a water-skin and a bag of dates. When he left them and began departing, Hâjirah rushed behind him and asked him: "Are you leaving us alone and going away?" To this, he did not give any reply. She then asked: "Has Allawh commanded you to do this?" He replied: "Yes." She said: "(If He has commanded) there is nothing to worry about. He will take care of us."

She went back to where she was sitting. She began eating the dates, drinking the water, and breastfeeding Ismâ'îl. When the water was exhausted, she began worrying over her child who began crying and became angry out of thirst. The mother could not bear seeing her child in such a state. She climbed Mt. Safâ and looked all around her in the hope of spotting some water somewhere. However, she could not see any water. She therefore climbed down and went towards the mountain Marwah. In the open field between Safâ and Marwah there was a small stretch of land which was slightly lower. As long as she was on the flat open field, she could see Ismâ'îl. The moment she had to traverse the lower stretch of land, he was out of her range. She therefore ran swiftly across this lower stretch of land and came to the flat open field. Eventually she reached Marwah, climbed it and looked all around her for water. However, she could not spot any water. Out of helplessness she climbed down and ran towards Safâ again. In this way she ran seven times between Safâ and Marwah and whenever she reached the lower stretch of land, she crossed it very swiftly. Allawh liked this action of hers very much and therefore prescribed it for those who go on Hajj. That is, they have to run seven times between these two mountains and also run swiftly once they reach the lower stretch of land. This lower stretch of land has now been flattened.

When she was on Marwah during her last round, she heard a voice. She turned in the direction of the sound and heard it again. However, she could not see anyone. She therefore shouted and said: "I have heard a sound. If anyone can help me, please do so." Immediately thereafter, an angel appeared at the place where the well of *zamzam* is presently found. The angel struck the ground and water began gushing forth from there. She surrounded the water from all round with sand, filled the water skin, drank some water herself, and gave some to the child as well. The angel then said: "Do not fear anything. The house of Allawh (i.e. the Ka'bah) is here. This child will help his father in constructing this house and many people will come and inhabit this place."

Within a few days, everything came to life. A caravan was passing by. When the people saw the water, they stopped over and settled down over there. Ismâ'îl *'alayhis salâm* got married. Acting under the command of Allawh, Ibrâhîm *'alayhis salâm* also arrived. The father and son got together and built the Ka'bah. The spring of *zamzam* had also subsided. After some time, a well was built from which the *zamzam* water used to be drawn out.

Lesson: Look at the total trust that Hâjirah *'alayhas salâm* had in Allawh. When she learnt that her being left behind alone in this deserted place was the order of Allawh, she became assured that nothing will happen to her. Look at all the things with which she was blessed on account of her trust in Allawh.

O women! You should also have trust in Allawh just like this. Inshâ Allawh, all your tasks and wishes will be fulfilled. Look at her great status that she was actually running in search of water but Allawh liked this act of hers to such an extent that He prescribed it as an act of *'ibâdah* for those performing the Hajj. His relationship with His accepted servants is of a different level. O women! Try and fulfil the commands of Allawh so that you are also accepted by Him. If you do this, even your worldly matters will be considered to be *Dînî*.

The second wife of Ismâ'îl *'alayhis salâm*

Prior to building the Ka'bah, Ibrâhîm *'alayhis salâm* had come to Makkah on two occasions. However, on both occasions he did not find Ismâ'îl *'alayhis salâm* at home. Neither was he (Ibrâhîm *'alayhis salâm*) commanded to stay over in Makkah for very long (whereby he could have met his son). When he came to Makkah on the first of such occasions, the wife of Ismâ'îl *'alayhis salâm* was at home. He asked her how she was managing. She replied: "I am in great difficulty." He replied: "When your husband returns, convey my *salâm* to him and tell him to change his door-frame." When Ismâ'îl *'alayhis salâm* returned home and learnt everything, he replied: "That was my father and the door-frame that he was referring to is actually you. He wants me to leave you." He therefore divorced her and married another woman.

When Ibrâhîm *'alayhis salâm* came a second time, he met the second wife of his son. She welcomed him and was very hospitable to him. He also asked her how she was managing. She replied: "Thanks to Allawh, I am experiencing a lot of comfort." He made *du'â* for her and said to her: "When your husband returns home, convey my *salâm* to him and tell him to maintain his door-frame." When Ismâ'îl *'alayhis salâm* returned home, he was informed of what transpired. He remarked: "That was my father. He asked me to keep you with me."

Lesson: See the consequences of being ungrateful. One prophet became displeased with her, while the other prophet divorced her. The fruit of gratitude and patience was that one prophet made *du'â* for her and she was blessed with the opportunity of staying in the company of another prophet. O women! Don't ever be ungrateful. You must exercise patience and express gratitude irrespective of the situation in which you are.

The daughter of Namrûd

Namrûd is the oppressive king who threw Ibrâhîm *'alayhis salâm* into the fire. His daughter, Ru'dah, was watching the scene from above. She noticed that the fire was having no effect on Ibrâhîm *'alayhis salâm*. She shouted and asked him the reason for this. Ibrâhîm *'alayhis salâm* replied: "Allawh has saved me from this calamity through the blessing of *îmân*." She replied: "If you permit me, I will also come into the fire." He replied: "Recite *Lâ ilâha illallâhu Ibrâhîm khalîlullâh* (translation: There is none worthy of worship except Allawh and Ibrâhîm is the close friend of Allawh). She recited this *kalimah* and immediately dived into the fire. The fire had no effect on her as well. She then came out of the fire and went and rebuked and censured her father. He subjected her to great difficulties but she remained steadfast on her *îmân*.

Lesson: Glory be to Allawh! How courageous she was that she did not abandon her *îmân* even when in difficulty! O women! You should also be strong-willed at the time of difficulties and do not act contrary to the *Dîn* even if it equals a hair's breadth.

The daughters of Lût *'alayhis salâm*

When Allawh sent the angels to Lût *'alayhis salâm* informing him that He is going to send a punishment to those who did not accept him (i.e. Lût *'alayhis salâm*), He also ordered Lût to leave that place on that very night together with all those who were Muslims. His daughters were also Muslims. They were also saved from that punishment.

Lesson: Look at the blessing of *îmân* that when Allawh's punishment descends at a place, *îmân* saves one from that punishment. O women! Strengthen your *îmân* by following all His commands and abstaining from all sins.

The wife of Ayyûb *'alayhis salâm*

Her name is Rahmat. When Ayyûb *'alayhis salâm* fell ill and his entire body was engulfed with sickness, everyone stayed aloof from him. No one came near him. However, his wife remained in his service and bore all the difficulties in tending to him. One day, she was delayed in coming to him. Out of anger, Ayyûb *'alayhis salâm* took an oath that when he recovers he will give her 100 strikes with a stick. When he recovered, he decided to fulfil his oath. Out of His mercy, Allawh ordered him to take a broom which has 100 bristles and to strike her once. (In this way he will fulfil his oath).

Lesson: See how patient she was that despite her husband's critical condition she remained in his service. From the oath which he took when he was ill we can deduce that his temperament had become a bit sensitive. However, she used to overlook this as well. On account of her service and patience Allawh saved her from those 100 strikes. From this we can deduce that she was very much liked by Allawh in that He lightened this punishment for her.

This *mas'ala* does not apply any longer. If anyone takes such an oath, by his striking with a broom the oath will not be fulfilled. Instead, the person will have to break this oath and pay compensation *(kaffârah)*. O women! Be obedient to your husbands and endure their sensitive temperaments, you will also be beloved in the sight of Allawh.

Layyâ, the aunt of Yûsuf *'alayhis salâm*

It is mentioned in the Quran that when Yûsuf *'alayhis salâm* became the king of Egypt and there was a drought, all his brothers came to him asking for food. (At that time they did not know that he was in fact their brother whom they had thrown into the well). He then revealed his true identity to them and gave them his shirt asking them to pass it over their father's, Ya'qûb's *'alayhis salâm*, eyes. He also told them to return with everyone. As a result of passing his shirt over his father's eyes, his eyesight returned to him. They then left their country and went to Egypt to meet Yûsuf *'alayhis salâm*. When they came to him, Yûsuf *'alayhis salâm* seated his father and his aunt onto his royal throne. He did this out of respect for them. It was at that time that the two of them and all his brothers fell into prostration before Yûsuf *'alayhis salâm*. In those days, such a prostration in place of *salâm* was permissible. This is no longer permissible.

As for the Quran mentioning this woman to be his mother - the actual fact is that his mother had passed away and Ya'qûb *'alayhis salâm* had married this woman. Other scholars have stated that this incident is in regard to his mother whose name was Râhîl. When they prostrated to him, Yûsuf *'alayhis salâm* remarked: "This is the realization of my childhood dream." He had seen a dream wherein the sun, the moon and 11 stars were prostrating to him.

Lesson: How pious this woman must have been for a prophet to pay his respects to her.

The mother of Mûsâ *'alayhis salâm*

Her name is Yûkhând. When the priests had informed Pharaoh that a boy will be born from among the Banû Isrâ'îl and will fight against his kingdom, Pharaoh issued an order whereby he instructed that all boys who are born to the tribe of Banû Isrâ'îl should be killed. Thousands of such boys were killed. Mûsâ *'alayhis salâm* was born in this volatile situation. Allawh informed his mother by way of inspiration that she should continue breast-feeding him and that when she fears over his life, she should place him in a box and set him afloat in the river. And when We decide, We will send him back to you. Eventually, this is what she did and Allawh also fulfilled all His promises.

Lesson: O women! Look at the high level of trust and conviction that she had in Allawh and how the blessings of this trust manifested themselves.

The sister of Mûsâ *'alayhis salâm*

Some scholars have stated that her name is Maryam, while others say that it is Kulthûm. When Mûsâ's *'alayhis salâm* mother placed him in the river, she said to her daughter to keep a watch on him to see the outcome of this. The box floated down the river and landed at the palace of Pharaoh. When it was taken out of the river, they saw a beautiful child in it. Pharaoh wanted to kill this child. However, his wife who was a pious woman and who believed in Allawh, saved the child's life. The husband (Pharaoh) and wife decided to adopt the child for themselves. They needed a wet-nurse who would breast-feed Mûsâ *'alayhis salâm*. However, he refused to drink the milk of all the wet-nurses who offered their services. Everyone was at a loss as to what could be done. It was at this time that Mûsâ's *'alayhis salâm* sister went there and said: "I will show you a wet-nurse who is very good and kind. Her milk is also very good." Eventually, she directed them to Mûsâ's *'alayhis salâm* mother. His mother was called, and he was handed over to her. Allawh's promise of returning him to her was thereby fulfilled.

Lesson: Look at how intelligent she was: she found him and risked her life in obedience to her mother without the enemy coming to know about it. O women! Obedience to one's parents, intelligence and prudence are great virtues.

The wife of Mûsâ *'alayhis salâm*

Her name is Safûrâ. She is the eldest daughter of Shu'ayb *'alayhis salâm*. When a *kâfir* was unintentionally killed by Mûsâ *'alayhis salâm* in Egypt, Pharaoh learnt of this. He therefore informed his ministers that Mûsâ *'alayhis salâm* should be killed. When Mûsâ *'alayhis salâm* heard about this plan, he escaped secretly to Madyan. When he reached the boundary of this city, he noticed many shepherds drawing water from a well and giving it to their flock to drink. He also noticed two women sitting aloof from all the shepherds. (Later, the elder of the two was his wife and the other was his sister-in-law). Upon seeing this, he asked them the reason for their not being able to give water to their flock. They replied: "We have no male at home. We therefore have to fulfil this task on our own. Because we are women, we are waiting for all these men to go away. Once they all leave, we draw out the water for our flock." He felt sorry for them, drew the water all by himself and gave it to the sheep. When they went home, they related the entire incident to their old father. He sent his elder daughter to go and call this noble person. She came to Mûsâ *'alayhis salâm* with full modesty and shyness and informed him that her father is calling him. He accompanied her and went and met Shu'ayb *'alayhis salâm*. The latter consoled him and informed him that he wished to give one of his daughters to him in marriage. However, the condition is that he will have to tend to his sheep for eight or ten years. Mûsâ *'alayhis salâm* accepted the offer and married the elder sister. After the completion of ten years, he returned home (to Egypt) with her. Because of the cold during the course of their journey, they needed some fire. He spotted a fire on the Mt. Tur so he went towards it. When he reached there, he saw the *nûr* of Allawh. It was at this place that he received prophethood.

Lesson: Look at how hard she worked in order to fulfil her domestic tasks. And when she had to speak to a stranger, how modestly and nervously she spoke. O women! You should also abstain from seeking comfort and abstain from laziness with regard to domestic tasks and duties. Furthermore, consider modesty and bashfulness to be necessary at all times.

The sister-in-law of Mûsâ *'alayhis salâm*

She has been mentioned above. Her name is Safîrâ. She also used to fulfil the domestic tasks with her sister. She used to obey her father and serve him.

Lesson: O women! You should also serve your parents in this way and fulfil all the domestic tasks just as poor people do. Do not consider these tasks to be below your dignity. It is obvious that your status is not higher than that of the prophets' daughters.

Âsiyah

She is the wife of Pharaoh, the king of Egypt who had claimed to be god. Look at the power of Allawh that the husband was a *shayṭân* while the wife was so pious that the Quran praises her and our Rasûl *sallallâhu 'alayhi wa sallam* has spoken about her in the following terms: "There are many men who have reached stages of excellence. However, from among the women, no one reached a stage of excellence except Maryam and Âsiyah. It was Âsiyah who had saved the life of Mûsâ from the tyrant, Pharaoh."

As mentioned in the story of Mûsâ's *'alayhis salâm* sister's story, it was already written in her (Âsiyah's) favour that she will bring *îmân* on Mûsâ *'alayhis salâm*. She had a natural love for him since his infancy. When Mûsâ *'alayhis salâm* received prophethood, Pharaoh did not bring *îmân* on him. However, she brought *îmân* on him. When Pharaoh heard about this, he became extremely harsh to her and imposed many punishments on her. However, she did not relinquish her *îmân* and left the world in this state.

Lesson: Look at how firm she was on her *îmân*. Despite her *kâfir* husband imposing severe difficulties on her, she did not succumb to him. Today, when one experiences minor difficulties, one begins uttering words of *kufr*. O women! *îmân* is a very great gift. Irrespective of the nature of difficulty, never ever do anything contrary to the *Dîn*. If the husband does anything irreligious, don't ever support or join him. In those days, marriage with a *kâfir* husband was valid. However, the rule in our *Sharî'ah* is that if the husband is a *kâfir*, the marriage is not valid. And if he becomes a *kâfir* after marriage, the marriage will be annulled.

The maid of Pharaoh's daughter

It is mentioned in the book Raudatus Safâ that Pharaoh's daughter had a maid who was under her command and who used to comb her hair, etc. She had believed in Mûsâ *'alayhis salâm*. However, she did not expose her *îmân* out of fear for Pharaoh. Once while she was combing her (Pharaoh's daughter's) hair, the comb fell from her hand. When she bent down to pick it up, she recited *Bismillah*. The daughter asked her: "What was it that you recited just now? Whose name is that?" She replied: "It is the name of the one who created your father and also gave him a kingdom." She became astonished and remarked: "Is there anyone greater than my father!" Saying this, she ran out to her father and related the entire incident to her. Pharaoh became extremely angry, called for the maid, and threatened her. However, she unhesitatingly said: "Do whatever you wish, I will not leave my *îmân*." Nails were fastened to her hands and feet and thereafter hot ash and embers were placed on her. When this had no effect on her, a child who was in her lap was taken and thrown into the fire. While the child was in the fire, it said: "Mother! Be patient and don't ever leave your *îmân*." She remained steadfast on her *îmân* until she was also thrown into that fire. In *Sûrah al-Burûj*, mention is made of a trench. In that story a similar incident took place between a mother and her child.

Lesson: Look at how firm she remained on her *îmân*. O women! *îmân* is a very great bounty. Do not allow any shortcoming or defect in your *îmân* and *Dîn* on account of your desires, any motive or any difficulty. Don't ever do anything contrary to the commands of Allawh and His Rasûl *sallallâhu 'alayhi wa sallam*.

An old woman in the army of Mûsâ *'alayhis salâm*

When Pharaoh began persecuting the Banû Isrâ'îl in Egypt, compelling them into labour, beating them and oppressing them, Allawh commanded Mûsâ *'alayhis salâm* to leave Egypt together with the Banû Isrâ'îl on that very night so that they may be saved from the oppression of Pharaoh. Consequently, Mûsâ *'alayhis salâm* left with the Banû Isrâ'îl. When they reached the Nile river, they forgot the road. No one could recognize the road. He became surprised and shouted out: "Whoever is acquainted with this area should please come forward and show us the way." Upon this an old woman came forward and said: "When Yûsuf was about to leave this world, he made a bequest to his brothers and nephews that if at any time you have to leave Egypt, you must carry my coffin, in which my body will be, together with you to wherever you are going. As long as you do not take the coffin, you will not find your way." Mûsâ *'alayhis salâm* asked the whereabouts of the coffin. No one knew the place except for that very same old woman. When he asked her, she replied: "I will not show you the place until you guarantee me one thing." He asked: "What is that? She replied: "You must guarantee me that I will die on *îmân* and that I will be wherever you are in *jannah*." Mûsâ *'alayhis salâm* raised his hands and said: "O Allawh! That which she is asking me for is not in my power." Upon this he was ordered: "You give the guarantee, I will fulfil it." He therefore gave her the guarantee and she showed him the place where the coffin could be found buried in the centre of the river. The moment the coffin was removed, they found the road.

Lesson: Look at how pious this old woman was in that she did not ask for any of the treasures of the world. Instead, she successfully organized the hereafter for herself. O women! You also abandon your lust and desire for this world. You will receive (of this world) whatever has been written for you. Instead, put your *Dîn* in order.

The sister of Haysûr

In the story of Mûsâ and Khidr *'alayhimas salâm* it is mentioned that the latter killed a young boy in fulfilment of Allawh's command. Mûsâ *'alayhis salâm* became alarmed and asked: "What did this innocent child do that you had to kill him?" Khidr *'alayhis salâm* replied: "When this child would have grown, he would have been a *kâfir*. His parents were Muslims. There was the possibility of their also going astray out of love for him. It was therefore felt that it would be good if he was killed. In place of this boy, Allawh will give a daughter to these parents who will be pure from all evil and will be of more benefit to her parents." It is written in other books that this is exactly what happened. This girl married a prophet and from her progeny 70 prophets were born. The name of the boy is Haysûr and this girl is his sister.

Lesson: When Allawh praises a woman by saying that she is pure from all evil and of great benefit to her parents, how great such a woman must be! What a beloved and noble feat it is to be pure from all evil and to provide comfort and peace to one's parents! The result of this is that such a person is praised by Allawh. O women! Strive hard in acquiring these qualities.

The mother of Haysûr

Haysûr is the same boy who has been mentioned above. You have also read that the Quran has mentioned his parents as believers. The person whom Allawh refers to as a believer cannot be any ordinary believer who does not have strong *îmân*. It is obvious that such a person must be very strong in his *îmân*. We can therefore deduce that Haysûr's mother must have been very pious as well.

Lesson: Look! Having strong *îmân* is such a great thing that Allawh praised such persons. O women! Strengthen your *îmân*. This can be only done by following the orders of Allawh and abstaining from sins.

The mother of Sulaymân *'alayhis salâm*

It is mentioned in the Quran that when Sulaymân made a *du'â* to Allawh, he also included the following words: "O Allawh! You have favoured my mother and father." We learn from this that his mother was also a pious woman because the greatest favour is *îmân* and *Dîn*.

Lesson: *Îmân* is such a great thing that it is even mentioned by the prophets in a good way. O women! Give beauty and elegance to your *îmân*.

Bilqîs

She was the queen of Saba. An animal by the name of Hudhud informed Sulaymân *'alayhis salâm* that he came across a queen who worships the sun. Sulaymân *'alayhis salâm* wrote a letter and asked Hudhud to hand it over to her. The following was written in the letter: "Accept Islam and come to me." She consulted her ministers and governors and eventually made the following decision: "I will send many rare gifts to him. If he accepts them, I will conclude that he is a worldly king. If he does not accept them, I will conclude that he is a prophet." When these gifts were given to Sulaymân *'alayhis salâm*, he returned them and sent a message that if you do not become Muslims, I will come with my army to fight you. When she received this message, she was convinced that he is a prophet. She left her city with the intention of becoming a Muslim.

After she departed, Sulaymân *'alayhis salâm* had her valuable royal throne brought to him in a miraculous way. He called for it so that Bilqîs will see the miracle. He removed the pearls and other gems that were on it and had them embedded in another way (different from the way they had been originally embedded). When Bilqîs reached his place, he decided to test her intelligence. He therefore asked her: "Isn't this your throne?" She looked at it carefully and said: "It looks like it. It seems that its appearance has changed slightly." From her answer he deduced that she is very intelligent.

Thereafter, Sulaymân *'alayhis salâm* wanted to show her that his kingdom that was given by Allawh is far better than her worldly kingdom. In order to demonstrate this to her, he ordered a pond to be filled with water and that a crystal clear glass be placed on top of it in such a way that it cannot be seen. He then went and sat at such a place that if anyone wished to go to him, that pond will be in the way and he will therefore have to walk through the pond. Bilqîs was then summoned to him. When Bilqîs reached the pond, she did not notice the glass and felt that she will have to walk through the pond. She began lifting her pants (so that it will not get wet when she walks through the pond). Sulaymân *'alayhis salâm* immediately informed her that it has been laid with glass and that she should merely walk on it.

When Bilqîs saw the miracle of her throne (being brought here) and this great piece of architecture (i.e. the glass on top of the pond), and that he has royal possessions far better than hers, she immediately recited the *kalimah* and became a Muslim. Some scholars have written that Sulaymân *'alayhis salâm* married her soon thereafter. Others have written that she married the king of Yemen. Allawh knows best.

Lesson: Look at how selfless she was that despite being a queen and very rich, the moment she learnt the truth of *Dîn*, she immediately accepted it. She did not display any pride in accepting it nor did she hold on to the beliefs and customs of her forefathers. O women! You should also adopt this attitude. When you hear anything of the *Dîn*, do not consider it to be a blemish or something to be ashamed of. Nor should you hold on to the customs of your family. None of this will help you. Only your *Dîn* will help you.

A slave-woman from the Banû Isrâ'îl

It is mentioned in a Hadîth that a woman from the Banû Isrâ'îl was breast-feeding her child when a richly adorned caravan passed by. This woman made a *du'â*: "O Allawh! Make my child (rich) just like this." Upon hearing this, the child left her breast and said: "O Allawh! Do not make me like this." Thereafter the child continued drinking her milk. After a little while a group of people passed by taking a slave-woman with them in a disgraceful and oppressive manner. Upon seeing this spectacle, the mother made the following *du'â*: "O Allawh! Do not make my child like this." Again the child left her breast and said: "O Allawh! Make me just like this." The mother asked: "What is this you are saying?" He replied: "The person who was at the head of the caravan was a tyrant. The slave-woman was being accused of being a thief and being immoral when in fact she is pure from all these accusations."

Lesson: The meaning of this is that people value the person at the head of the caravan while in Allawh's sight he has no value. This slave-woman has no value in the eyes of the people while in Allawh's sight she has great value. One should therefore try to acquire the value of Allawh irrespective of what people may think. If a person is of no value in Allawh's sight, what benefit is there in acquiring the value and respect of the people? Look! It was the miracle of that slave-woman that a breast-fed child began speaking in order to attest to her purity and chastity. O women! It is the habit of some women to despise and look down upon poor people. On the slightest doubt, they take out faults with them and accuse them of stealing. This is an evil practice. It is possible that such poor people are better than you in the sight of Allawh.

A pious and intelligent woman from the Banû Isrâ'îl

Muhammad bin Ka'b relates that there was a great *'âlim* and *'âbid* in the Banû Isrâ'îl. He loved his wife very much. Co-incidentally, she passed away. This person was so grieved by this that he locked his door and abstained from meeting and conversing with people. A woman from the Banû Isrâ'îl heard about this so she went to him. She informed those who were guarding the entrance to his house that she wants to ask him a *mas'ala* and that it can only be asked directly to him. Saying this, she sat down stubbornly by the door. The person was informed of this and eventually permitted her to enter. She said: "I want to ask you a *mas'ala*." He replied: "Go ahead." She said: "I have a neighbour from whom I borrowed some jewellery. I am wearing it for quite some time now. Thereafter she sent a person asking for her jewellery. The question I want to ask you is that do I have to give it back to her?" The *'âlim* replied: "Yes, you have to give it back to her." The woman replied: "That jewellery was with me for a very long time. How can I give it?" The *'âlim* replied: "In such a case, you should give it even more happily because it was out of her kindness that she allowed you to use it for such a long time." When he said this, the woman replied: "May Allawh have mercy on you? Why, then, are you so sad? Allawh had loaned you something and when He wished, He took it back. (Because) it belongs to Him." Upon hearing this, the *'âlim* realized his mistake and benefited tremendously from this conversation.

Lesson: Look at how this woman put some sense into this man who was a great *'âlim*. O women! You should also bear this in mind when you have to encounter any difficulty or calamity. You should also explain this to others.

The mother of Maryam *'alayhas salâm*

Her name is Hannah. Her husband's name is 'Imrân who is the father of Maryam. When she fell pregnant, she took a vow that when she gives birth to the child she will keep him free for the service of the musjid. That is, she will not allow him to get involved in any worldly activity. She was under the impression that she will give birth to a boy because only a boy can be of service to the musjid. At that time, vows of this nature were permissible. When the time of delivery of the child came, she gave birth to a girl. Out of sadness she said: "O Allawh! I have given birth to a girl." She was informed that this girl will be better than boys and that Allawh has accepted her. She kept the name of this child Maryam and made a *du'â* to Allawh that He should protect her and her progeny from *shayṭân*. Rasûlullâh *sallallâhu 'alayhi wa sallam* said that *shayṭân* torments every child that is born. However, he was unable to torment Maryam and 'Îsâ *'alayhimas salâm*.

Lesson: Look at the blessing of her pure intention in that Allawh blessed her with a pious child and accepted her *du'â* as well. We learn that Allawh favoured her greatly. O women! This is the blessing of pure intentions. Keep your intentions pure all the time. If you do any good act, do it for Allawh alone. In this way, you will also be valued by Allawh.

Maryam *'alayhas salâm*

The story of her birth has been mentioned above. After she was born, her mother took her to Baytul Maqdis in fulfilment of her vow. When she reached the musjid, she informed the pious servants over there to take her because she had vowed this child for the musjid. Because she was from a pious family, all the pious persons who were based in the musjid wanted to rear her and bring her up. Zakariyya was also amongst them. He was the uncle of Maryam. He therefore had a greater right of taking care of her. But because all the others were clamouring to take care of her, they all agreed upon a certain system to determine who will take care of her. Eventually, the lot fell in the name of Zakariyya *'alayhis salâm*. He took her and began looking after her. She began growing very quickly - much faster than other children of her age and very soon she appeared to be a grown up. From a young age she was very pious. Allawh has referred to her as a *walî* in the Quran. It has also mentioned that she used to miraculously receive different types of fruit when it was not even the season to receive such fruit. Zakariyya *'alayhis salâm* used to ask her: "From where are you receiving all this fruit?" She used to reply: "From Allawh." In short, her entire life was something to marvel about. When she became mature, solely through the power of Allawh, she fell pregnant without any man touching her. It was from this pregnancy that 'Îsâ *'alayhis salâm* was born. On seeing that she gave birth without a man, the Jews began accusing her of adultery. In order to prove them wrong, Allawh gave 'Îsâ *'alayhis salâm* the power to speak while he was still a baby. He spoke of such great things that all those who possessed a just and open mind agreed that this is an example of Allawh's power; that he was in fact born without a father and that his mother was pure and innocent. Rasûlullâh *sallallâhu 'alayhi wa sallam* has mentioned her piety by saying that from among the women, no one reached a stage of excellence except Maryam and Âsiyah. We had quoted this Hadîth in full when mentioning the life of Âsiyah.

Lesson: Her mother had devoted her to Allawh. She became very pious. She remained obedient to Allawh to the extent that she became a *walî*. The blessing of this was that Allawh saved her from the accusations of people. O women! Continue obeying Allawh and you will be protected from all calamities. Pay more attention to the *Dînî* affairs of your children and do not make them slaves of this world.

The wife of Zakariyya *'alayhis salâm*

Her name is Îshâ'. She is the sister of Hannah and the aunt of Maryam *'alayhas salâm*. Referring to her, Allawh says in the Quran: "We made his (Zakariyya's) wife fit for him." Some of the scholars have interpreted this as We have mended and corrected her ways. Yahyâ *'alayhis salâm* was born to her while she was in her old age. Based on this, 'Îsâ *'alayhis salâm* is the daughter's son of Yahyâ's *'alayhis salâm* aunt. The daughter's son is often referred to as a son. It is for this reason that Rasûlullâh *sallallâhu 'alayhi wa sallam* has referred to both of them as cousins.

Lesson: Good character is such a great thing that Allawh praised her for it. O women! Reform and mend your ways as we have explained in the previous part of *Bahishti Zewar*.

Note: The above 25 stories concerned the women of the previous *ummahs*. We will now mention the lives of the women of this *ummah*.

Khadîjah *radiyallâhu 'anhâ*

She is the first wife of Rasûlullâh *sallallâhu 'alayhi wa sallam*. Great feats have been attributed to her. Once Rasûlullâh *sallallâhu 'alayhi wa sallam* informed her that Jibra'îl *'alayhis salâm* has conveyed the *salâms* of Allawh to you. Rasûlullâh *sallallâhu 'alayhi wa sallam* also said that the following four women are the best in the world: Maryam, Âsiyah (the wife of Pharaoh), Khadîjah, and Fâtimah.

Whenever Rasûlullâh *sallallâhu 'alayhi wa sallam* used to encounter any difficulties from the *kuffâr*, he used to come and inform Khadîjah *radiyallâhu 'anhâ*. She used to console him in such a way that all his worries used to go away. After her demise he used to think about her so much that when he used to slaughter a sheep, he would also send some of its meat to her friends. Prior to marrying Rasûlullâh *sallallâhu 'alayhi wa sallam*, she had married another person by the name of Abû Hâlah Tamîmî.

Lesson: The high level of value and appreciation that Allawh and His Rasûl *sallallâhu 'alayhi wa sallam* had for her was because of her *Îmân* and her obedience. O women! You should also endeavour in this direction. We also learn from this that it is considered to be a noble characteristic for the wife to console her husband when he is under emotional stress. Some women completely change the temperament of their husbands by putting them under great emotional stress. They do this by making demands on them or by nagging them all the time. Give up this habit.

Saudah *radiyallâhu 'anhâ*

She is also the wife of Rasûlullâh *sallallâhu 'alayhi wa sallam*. She had given her day which he used to spend with her to 'Â'ishah. 'Â'ishah says: "I never desired to be like any woman except Saudah. Whenever I used to see her, I desired to be like her." The name of her first husband was Sukrân bin 'Amr.

Lesson: Look at her magnanimity that she gave her turn to her co-wife. These days, a woman unnecessarily fights with the co-wife and is jealous of her. Look at the justice of 'Â'ishah that she praises her co-wife. Today, they intentionally look for faults in the co-wife. O women! You should also adopt magnanimity and justice of this nature.

'Â'ishah *radiyallâhu 'anhâ*

She is a very beloved wife of Rasûlullâh *sallallâhu 'alayhi wa sallam*. He married her while she was still a virgin. She was so learned that great Sahâbah used to ask her questions. Once a Sahâbi asked Rasûlullâh *sallallâhu 'alayhi wa sallam*: "Whom do you like the most?" He replied: "'Â'ishah." This Sahâbi then asked: "And from among the men?" He replied: "Her father." That is, 'Abû Bakr *radiyallâhu 'anhu*. Many other virtues have been mentioned in her favour.

Lesson: Look at her: despite her being a woman, great *'ulamâ* used to refer to her when they wanted to know any *mas'ala*. Today, let alone not having any knowledge, women do not even have the desire to ask the *'ulamâ* any questions nor do they have the desire to read any Islamic books. O women! Acquire knowledge of the *Dîn* with full endeavour and zeal.

Hafsah *radiyallâhu 'anhâ*

She is the wife of Rasûlullâh *sallallâhu 'alayhi wa sallam* and the daughter of 'Umar *radiyallâhu 'anhu*. On one occasion, Rasûlullâh *sallallâhu 'alayhi wa sallam* had issued one divorce to her. Thereafter, upon the instruction of Jibra'îl he revoked this divorce. Jibra'îl had spoken in her favour in the following way: "You should revoke the divorce which you issued to her because she fasts abundantly, engages in a lot of *'ibâdah* at night, and she will be your wife in *jannah*." She had made a bequest to her brother 'Abdullâh bin 'Umar to give a certain amount of her wealth in charity. She had also made a plot of land *waqf* for Allawh Ta'âlâ. She had also made a bequest in this regard. Her first husband's name was Khunays bin Hudhâfah.

Lesson: Look at the *barakah* of piety that Allawh Ta'âlâ defended her and sent Jibra'îl to speak on her behalf in order to have her divorce revoked. Look at her generosity - how she made arrangements for charity in the name of Allawh and also made a plot of land *waqf* for Allawh Ta'âlâ. O women! Adopt piety and remove love and greed for wealth from the heart.

BOOK XVL

THE LIFE OF RAWSOOLULLAWH (S)

Rasûlullâh's *sallallâhu 'alayhi wa sallam* blessed name is Muhammad. His father's name is 'Abdullâh, who is the son of 'Abdul Muttalib, who is the son of Hâshim, who is the son of 'Abd Manâf. His mother's name is Âminah, who is the daughter of Wahb, who is the son of 'Abd Manâf, who is the son of Zuhrah. This 'Abd Manâf is not the same as the previous one.

He was born on a Monday in the month of *Rabî' al-Awwal* in the same year that a *kâfir* king invaded Makkah on an elephant and tried to destroy the Ka'bah. When he was five years and two days old, his foster mother handed him over to his actual mother. When he was six years old, his mother took him to the tribe of his grandfather, the Banû Najjâr. She remained there for one month with him. On their return, his mother passed away at a place called Abwâ'. A woman by the name of Umme Ayman was also with them. She took him to Makkah. His father had passed away when his mother was still expecting him. His grandfather, 'Abdul Muttalib, therefore took the responsibility of rearing him. On the death of his grandfather, his uncle, Abû Tâlib, took over this responsibility.

His uncle took him to Syria for business. On the way to Syria, a Christian scholar and mystic by the name of Buhayrah saw him and informed his uncle that he should protect him because he is a prophet. His uncle therefore took him back to Makkah. Later he went again to Syria with the goods of Khadîjah *radiyallâhu*

'anhâ. On the way, a Christian scholar and mystic by the name of Nasturah testified to his being a prophet. When he returned from Syria, Khadîjah *radiyallâhu 'anhâ* married him. He was 25 years old at the time while she was 40 years old.

When he was 40 years of age, he received prophethood. When he was 52 or 53 years of age, he experienced the *mi'râj*. After receiving prophethood, he remained in Makkah for approximately 13 years. When the oppression of the *kuffâr* of Makkah increased, he migrated to Madînah under the orders of Allawh. Within two years of reaching Madînah, the decisive battle of Badr took place. Several battles took place thereafter. All the major and minor battles total 35.

He had married 11 women, out of which two had passed away in his very lifetime. They are, Khadîjah and Zaynab bint Khuzaymah *radiyallâhu 'anhumâ*. When he passed away, he left behind 9 wives. They are: Saudah, 'Â'ishah, Hafsah, Umme Salamah, Zaynab bint Jahsh, Umme Habîbah, Juwayriyah, Maymûnah, and Safiyyah *radiyallâhu 'anhunna*.

He had four daughters, the eldest of whom was Zaynab *radiyallâhu 'anhâ*. After her was Ruqayyah *radiyallâhu 'anhâ*, thereafter Umme Kulthûm *radiyallâhu 'anhâ*, and the youngest was Fâtimah *radiyallâhu 'anhâ*. All these daughters were from Khadîjah *radiyallâhu 'anhâ*. He had three, four or five sons (there is no certainty in the number due to a difference in the narrations). They are: Qâsim, 'Abdullâh, Tayyib and Tâhir. All these sons were from Khadîjah *radiyallâhu 'anhâ*. There was one more son by the name of Ibrâhîm who was begotten by Mâriyah. She was the slave-girl of Rasûlullâh *sallallâhu 'alayhi wa sallam*. This last son passed away when he had not been weaned as yet. In this way we get five. Some of the scholars say that the name of 'Abdullâh is also Tayyib. In this way we get four. Other scholars say that Tayyib and Tâhir are also names of 'Abdullâh. In this way we get three. 'Abdullâh was born after prophethood and passed away in Makkah. The other sons passed away before prophethood.

Rasûlullâh *sallallâhu 'alayhi wa sallam* remained in Madînah for 10 years. He fell ill on a Wednesday, two days before the end of the month of *Safar* and passed away on a Monday on the 12th of *Rabî' al-Awwal* at the time of *châsht*, at the age of 63. He was buried on Tuesday afternoon. According to some historians, he was buried on Tuesday night. The reason for this delay is that on account of the sorrow and sadness of the Sahâbah, they were unable to function properly.

From the daughters of Rasûlullâh *sallallâhu 'alayhi wa sallam*, Zaynab *radiyallâhu 'anhâ* had a son by the name of 'Alî and a daughter by the name of Umâmah. However, the progeny of both did not continue. Ruqayyah *radiyallâhu 'anhâ* had a son by the name of 'Abdullâh but he passed away at the age of six. Umme Kulthûm did not have any children. Fâtimah *radiyallâhu 'anhâ* had two sons by the name of Hasan and Husayn *radiyallâhu 'anhumâ*. Their progeny spread far and wide.

The character and habits of Rasûlullâh
sallallâhu 'alayhi wa sallam

1. He was extremely generous. He never said no to anyone who asked him for anything. If he had anything to give, he would give it. If he did not have, he would inform the person in a kind manner that he does not have anything at present and that he would give him something later.
2. He was very honest in his speech.
3. He had a very soft temperament.
4. He liked ease in all matters (i.e. he abstained from causing difficulties and complications).
5. He used to have great concern for those who were in his company in that none of them should experience any difficulty on account of him. So much so that if he had to go out of the house at night, he would wear his sandals very silently, open the door very quietly and walk silently. When he came home and found everyone sleeping, he would carry out all his tasks silently so that no one's sleep is disturbed.
6. When he used to walk, he used to lower his gaze. When walking with many people, he used to walk in their midst (and not ahead of them). If anyone approached him, he was the first to greet.
7. He used to sit with great humility.
8. When sitting down to eat, he used to sit like a poor person. He never ate to a full stomach. He never ate bread made with fine flour. He never ate in elaborate or fancy plates.
9. He used to remain sorrowful out of the fear of Allawh. He used to occupy himself in this all the time. Due to this, he was never at ease.
10. He used to remain silent most of the time. He did not speak unnecessarily. When he spoke, he spoke very clearly so that the person addressed will understand everything that is said to him. His speech was not too lengthy to the extent that it is beyond necessity. At the same time, it was not so short that it is not understood. There was no harshness in his speech nor in his manner.
11. He did not dishonour or disgrace anyone who came to meet him.
12. He did not interrupt the speech of anyone. However, if anyone spoke anything that was contrary to the *Sharî'ah*, he used to either stop the person from doing so or he himself used to get up and leave that place.
13. He used to greatly value the bounty of Allawh irrespective of how small or insignificant it may be. He never used to find fault with it by saying that it does not taste good or that it has a foul smell, etc. However, if his heart was not inclined to anything, he did not eat it. At the same time he did not speak good of it nor complained about it.
14. He never used to become angry over any worldly matter, e.g. someone causing a loss or ruining a certain task. Anas *radiyallâhu 'anhu* says: "I remained in the service of Rasûlullâh *sallallâhu 'alayhi wa sallam* for ten years. During this entire period, if I did anything, he never asked me the reason for doing it. If I did not carry out a particular task, he never asked me the reason for not doing it." However, if anyone did anything contrary to the *Dîn*, nothing could subdue his anger. He did not become angry in his personal affairs.
15. If he was displeased with anyone, he used to merely turn his face away from the person. In other words, he did not utter anything harsh or unpleasant. If he was pleased, he used to lower his gaze.
16. He was more bashful and modest than a virgin woman. If there was something to laugh about, he merely smiled, i.e. without emitting any sound.
17. He used to have a good relationship with everyone. He did not consider himself to be great and thereby withdraw from others. Instead, at times he used to joke in order to make the person happy. However, even his jokes were true.
18. He used to offer optional salâts to such an extent that his feet used to get swollen.
19. When he used to recite or listen to the Quran, he used to cry out of fear and love for Allawh.
20. He was so humble that he ordered the *ummah* not to raise his status too much. If any poor woman labourer informed him that she wished to speak to him in privacy, he used to reply: "Okay, let's sit down on the road and speak." He used to sit at the same place where the woman used to sit.
21. If anyone fell ill, he used to visit him irrespective of whether the person was rich or poor. He used to attend the funeral of anyone who passed away.
22. If anyone invited him for a meal, he used to accept it irrespective of who the person was. Even if anyone invited him to a meal of barley bread or distasteful fat, he did not offer any excuse in order to refrain from attending.
23. He did not utter anything useless.
24. He used to make everyone happy. He abstained from conducting himself in such a manner whereby the person becomes distressed.
25. He used to save himself from the taunts and provocations of the wrong doers in a good manner. At the same time, he used to meet them in a cheerful way.
26. If anyone from among those who used to visit him regularly failed to come on a certain day, he used to enquire about the person.
27. He used to execute his tasks in a scheduled manner. It did not happen that he did a particular task in a certain way on one day and changed the method on another day.
28. He used to stand up with the remembrance of Allawh and sit down with the remembrance of Allawh.
29. When he attended any gathering, he used to sit at the place where the gathering ended. He did not jump over all those who were seated and take the main seat for himself.

30. When he was addressing several persons, he used to look at each one of them individually. He did not focus his attention on one person to the exclusion of others.
31. He used to conduct himself with everyone in such a way that each person used to believe that he likes him the most. When anyone came and sat near him or began to speak, he remained silent. He only used to get up after the person gets up.
32. His manners were general with everyone.
33. When he used to go home in order to rest, he used to sit by leaning against a pillow.
34. He used to execute many of the domestic tasks with his own hands. At times he used to milk the goat, while on other occasions he used to clean his clothes. He used to do most of his work on his own.
35. Irrespective of how great a person may be, he used to meet him with kindness and never disheartened him.
In short, he was the best in character.
36. If anyone did anything unpleasant, he did not reproach him directly. He was not strict by nature nor did he adopt a strict expression as is the habit of some people who adopt an angry facial expression in order to frighten or warn someone and who also speak in an angry tone. Nor was it his habit to speak in a shouting manner.
37. If anyone caused him harm, he did not cause the person any harm in return. Instead, he used to forgive the person.
38. He never ever hit any slave, servant or woman. In fact, he did not even hit any animal. All this excludes punishing anyone in order to fulfil the command of the *Sharî'ah*.
39. If anyone wronged him, he did not take revenge.

The noble characteristics and habits of Rasûlullâh (*sallallâhu 'alayhi wa sallam)*

1. Barrâ' bin 'Âzib narrates that Rasûlullâh *sallallâhu 'alayhi wa sallam* was the most handsome person and had the most pleasant manners. He was neither too tall nor too short.
2. 'Ismâ'îl bin 'Ayyâsh narrates that Rasûlullâh *sallallâhu 'alayhi wa sallam* was the most patient over the harms by others that were inflicted on him.
3. In a lengthy Hadîth narrated by Hind bin Abî Hâlah the following is also mentioned: when Rasûlullâh *sallallâhu 'alayhi wa sallam* used to walk, he used to lift his foot with force and when he used to place it on the ground, he used to place it in such a manner that he had to lean forward when doing so. He used to walk with great humility as if he was descending from an elevated place. When he had to turn and look at anyone or anything, he used to turn completely and look. He used to lower his gaze more towards the ground than raising it towards the heavens. He used to walk behind the Sahâbah (and not ahead of them). Generally, it was his habit to look at a person with a side glance. When anyone came to meet him, he was the first to greet.
4. Jâbir *radiyallâhu 'anhu* says that the pace of his speech was slow. In other words, he used to pause in his speech so that those who are addressed will understand everything thoroughly. However, he did not pause to such an extent that the addressee becomes bored. It is mentioned in a Hadith that he used to repeat whatever he said three times. In short, he used to speak in an excellent manner. He used to speak according to what the circumstances demanded. Some people are intelligent and able to grasp everything very quickly. In such a case it is not appropriate to repeat anything. Others take longer to understand and it is therefore appropriate to repeat something several times. Where there are all types of people, it would be appropriate to repeat the speech three times. This is because those who are quick to grasp something will understand it the first time. Those who possess an average intellect will grasp it the second time, while those who are intellectually weak will understand it the third time. If a situation arises where there is a need to repeat it more than three times, then good character demands that one should not abstain from doing so. Understand this well.
The fact is that Rasûlullâh *sallallâhu 'alayhi wa sallam* was given the highest stage of good character and abiding by the rules. No one was granted this gift prior to him nor will anyone be granted it in the future. Despite being bound by administrative regulations, displaying good character is a great virtue. It was the blessed habit of Rasûlullâh *sallallâhu 'alayhi wa sallam* of following the rules in the things which he executed himself. As for those who were neglectful in this regard, he did not rebuke them. However, he used to advise them in a good and soft manner solely for the purpose of reforming them. This is what the followers of the sunnah have to adopt. They should follow the administrative rules and regulations together with good character. At the same time, they should also urge others to do the same. However, they should not criticise the shortcomings of others merely to satisfy their *nafs* or out of anger. If their object is pure reformation and there is a need to display strictness, this will also be good. Understand this well.
5. 'Â'ishah *radiyallâhu 'anhâ* narrates that Rasûlullâh *sallallâhu 'alayhi wa sallam* used to pause in his speech. Whoever listened to him speak, understood whatever was said.
6. 'Â'ishah *radiyallâhu 'anhâ* narrates that from among all evil habits, Rasûlullâh *sallallâhu 'alayhi wa sallam* abhorred lying the most.
7. Anas *radiyallâhu 'anhu* narrates that from all the different types of clothing, Rasûlullâh *sallallâhu 'alayhi wa sallam* liked a Yamani shawl the most. It was of several colours.
Ibn Raslân says that the wisdom behind his preference for this cloth was that it is not a cloth of beautification (i.e. it is very simple) and at the same time it does not get dirty quickly. Glory be to Allawh! What a great status he had! He used to consider himself to be a traveller in this world. He was not attracted to its beauty nor did he pay any attention to its treasures. O Muslims! You should also adopt this way of life. According to your needs, wear clothes that cover your *aurah*, which are simple, and which do not become dirty quickly. This is so that their beauty does not prevent you from turning towards Allawh and you do not have to clean them very often as this takes up a lot of time. In certain narrations, he has also praised white clothing.
8. 'Â'ishah *radiyallâhu 'anhâ* narrates that Rasûlullâh *sallallâhu 'alayhi wa sallam* used to like the *'ibâdah* which could be fulfilled all the time. In other words, *nafl salâts* and other forms of *'ibâdah* should be offered in such a way that one can continue with them. It should not be such that on one day a person does everything and the following day he does nothing. A little *'ibâdah* which can be fulfilled regularly is better than excessive *'ibdah* which is carried out occasionally, as mentioned in a Hadîth.
9. Mujâhid narrates that Rasûlullâh *sallallâhu 'alayhi wa sallam* used to prefer the front portion of the sheep's meat.
10. 'Â'ishah *radiyallâhu 'anhâ* narrates that from among all the different drinks, he used to like cold and sweet water the most. Ibn 'Abbâs *radiyallâhu 'anhu* narrates that he used to like milk a lot.
11. 'Â'ishah *radiyallâhu 'anhâ* narrates that he used to like honey water a lot.
12. Ibn 'Abbâs *radiyallâhu 'anhu* narrates that from among all the curries, Rasûlullâh *sallallâhu 'alayhi wa sallam* used to like vinegar the most.
13. Anas *radiyallâhu 'anhu* narrates that Rasûlullâh *sallallâhu 'alayhi wa sallam* used to perspire a lot. It is mentioned that Umme Sulaym *radiyallâhu 'anhâ* used to collect his perspiration and mix it with other perfumes because it used to be very fragrant.
14. Jâbir *radiyallâhu 'anhu* narrates that Rasûlullâh's *sallallâhu 'alayhi wa sallam* beard had a lot of hair.
15. 'Â'ishah and Abû Hurayrah *radiyallâhu 'anhuma* narrate that from all the fruit, he used to like fresh dates and musk-melons the most.
16. Ibn 'Abbâs *radiyallâhu 'anhu* narrates that he used to prefer shoulder-meat over all other parts.
17. Abû Wâqid narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* used to lead the people in prayer, he used to shorten his *salât* but when he offered his *salât* on his own, he used to lengthen it considerably. He shortened his *salât* for the people so that no one is inconvenienced. He lengthened his own *salât* because it was the coolness of his eyes. He used to experience peace and tranquillity whenever he offered his *salât*. What can be more peaceful than standing with humility in front of one's true beloved and seeking refuge in Him? The extent of his shortening and lengthening his *salâts* has been mentioned in detail in other Ahâdîth.
18. 'Abdullâh bin Bishr narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* went to anyone's house, he did not stand in front of the door. Instead, he used to stand on the right-hand side or on the left-hand side and then say *"As salâmu 'alaykum"*. This is the sunnah method. When you go anywhere, do not stand directly

in front of the door. Stand either to the right or the left of the door. In standing this way, there is no fear of seeing anyone being without *purdah*. However, if the door is closed, there is no harm in standing in front of it. One should inform the house folk of one's arrival by saying *"As salâmu 'alaykum"*. If they do not hear you the first time, repeat it. Understand this well.

19. 'Ikramah *radiyallâhu 'anhu* narrates that it was the habit of Rasûlullâh *sallallâhu 'alayhi wa sallam* that when anyone came to him and he perceived happiness on the person's face, he used to take the person's hand into his hand. The purpose of this was that the person must become familiar with him.

20. Ghunbah narrates that when a person came to Rasûlullâh *sallallâhu 'alayhi wa sallam* and he had a name which he (Rasûlullâh) did not like, then he used to change it for him.

21. Imâm Ahmad and others narrate that when anyone used to bring his *zakât* to Rasûlullâh *sallallâhu 'alayhi wa sallam* (for distribution), he used to say: "O Allawh! Have mercy on such-and-such person." We should also adopt this practice that when anyone gives us their *zakât* for distribution or gives us any donation for a particular cause, we should also make this *du'â* for the person.

22. 'Â'ishah *radiyallâhu 'anhâ* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* used to experience any happiness, he used to say:

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When anything displeased him, he used to say:

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23. Ibn Mas'ûd *radiyallâhu 'anhu* narrates that when any slave men or women came into the share of Rasûlullâh *sallallâhu 'alayhi wa sallam* (as booty), he used to divide them among his house folk so that there is no dispute among them. In other words, if some of them receive while others do not receive anything, there is a possibility of unpleasantness among them. We should also adopt this practice that when we have to distribute anything, we should not do it in a way which would cause any unpleasantness or disturbance among the people. This is irrespective of whether one is distributing among one's relatives, immediate family, students or disciples.

24. 'Â'ishah *radiyallâhu 'anhâ* narrates that when any food was brought to Rasûlullâh *sallallâhu 'alayhi wa sallam* and there were others with him, he used to eat that which was in front of him. And when dry dates were brought to him, he used to eat from all sides.

25. Anas *radiyallâhu 'anhu* narrates that when the first fruit of the season used to be brought to Rasûlullâh *sallallâhu 'alayhi wa sallam*, he used to touch it with both his eyes, touch it with his lips and then make the following *du'â*:

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Thereafter he used to give it to the children who were with him at the time.

26. Sâlim bin 'Abdullâh bin 'Umar and Qâsim bin Muhammad narrate that when the utensil containing fragrant oil, etc. was brought to Rasûlullâh *sallallâhu 'alayhi wa sallam*, he used to dip his fingers in that oil and apply it with his fingers wherever he desired.

27. Hafsah *radiyallâhu 'anhâ* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* used to lie down in order to sleep, he used to place his right-hand under his right cheek.

28. 'Â'ishah *radiyallâhu 'anhâ* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* intended applying oil (to his head), he used to place it in his left hand and commence with his eyebrows. Thereafter, he used to apply some to his eyes and thereafter to his head. It is related in another Hadîth that when he intended applying oil to his beard, he used to apply to his eyes first and thereafter to his beard.

29. Anas and Jâbir *radiyallâhu 'anhumâ* narrate that when Rasûlullâh *sallallâhu 'alayhi wa sallam* used to relieve himself, he did not lift his clothes until he was as close as possible to the ground. He did this so that his *'aurah* would not be unnecessarily exposed. One reveals one's *'aurah* at the time of sitting down to relieve oneself. Therefore there is no need to reveal one's *'aurah* before-hand. It is for this reason that he used to reveal his *'aurah* at the exact time of need.

30. 'Â'ishah *radiyallâhu 'anhâ* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* was in a state of *janâbah* and intended to sleep (without having made *ghusl*), he used to make *wudû* first (and then sleep). If he intended eating or drinking something, he used to merely wash his hands. When a woman completes her *hayd* or *nifâs*, it will also be preferable for her to do the same.

31. 'Abdullâh bin Yazîd narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* used to bid farewell to the army, he used to make the following *du'â*:

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It would be appropriate to make this *du'â* when bidding farewell to anyone. This is actually a *du'â* for the person's success in this world and in the hereafter.

32. Anas *radiyallâhu 'anhu* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* intended wearing a new garment, he used to wear it on a Friday.

33. 'Abdullâh bin Ka'b *radiyallâhu 'anhu* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* completed using the *miswâk*, he used to give it to an elderly person. And when he used to drink water or anything else, he used to give the left over to the person who was on his right-hand side. He used to do this on account of generosity and in order that it may be a source of *barakah* for these persons.

34. 'Uthmân bin Abî al-'Âs narrates that when the northerly wind used to blow, Rasûlullâh *sallallâhu 'alayhi wa sallam* used to make the following *du'â*:

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The reason for making this *du'â* is that at times such a wind is sent as a punishment for a certain nation. The translation of this *du'â* is: "O Allawh! I seek refuge in you from the evil that You have sent in this wind."

35. 'Â'ishah *radiyallâhu 'anhâ* narrates that whenever Rasûlullâh *sallallâhu 'alayhi wa sallam* was informed that a certain member of his family has spoken a lie even once, he used to remain displeased with the person until he repented. Once the person repented, he used to become pleased with him again. The reason for this is that speaking lies is a major sin in Islam and it is necessary to hate a sinner. Therefore, he used to turn away from such a person. This was his attitude to all sinners.

36. Abû Hurayrah *radiyallâhu 'anhu* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* used to be distressed, he used to hold his beard in his hand and look at it.

37. 'Â'ishah and Abû Hurayrah *radiyallâhu 'anhumâ* narrate that when Rasûlullâh *sallallâhu 'alayhi wa sallam* used to be distressed, he used grasp his beard in his hand.

38. 'Uqbah bin 'Âmir *radiyallâhu 'anhu* narrates that Rasûlullâh *sallallâhu 'alayhi wa sallam* used to apply *surmah* to his eyes an odd number of times. In another narration it is mentioned that he used to apply it three times in each eye.

39. Anas *radiyallâhu 'anhu* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* used to complete eating, he used to lick his three fingers. He used to do this so that the sustenance of Allawh does not go to waste.

40. Abû Hurayrah *radiyallâhu 'anhu* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* encountered any difficulty, he would look up to the heavens and say:

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41. Abû Mûsâ Ash'arî *radiyallâhu 'anhu* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* used to send anyone for any work, he used to say: "Speak to them in a good way and do not create any animosity in them. Make things easy for them and do not impose any burdens on them."

42. Sakhar bin Wadâ'ah narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* intended despatching an army, he used to send it out early in the morning. This is because such a time is a blessed time. There is a greater possibility of one accomplishing whatever task one has departed for.

43. 'Â'ishah *radiyallâhu 'anhâ* narrates that it was the habit of Rasûlullâh *sallallâhu 'alayhi wa sallam* that when he learnt of any evil practice of a particular person, he would not announce openly by saying: "What is wrong with a certain person that he is doing so-and-so thing and saying so-and-so thing." Instead, he used to say: "What is wrong with the people that they are doing so-and-so thing." Glory be to Allawh! What beautiful character he possessed and what type of scolding

this was that he used to advise in such a way that he used to fulfil his objective, and the person concerned would not feel disgraced nor remorseful. Instead, he will value the advice and practice on it.
44. Abû Sa'îd Khudrî *radiyallâhu 'anhu* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* ate in the morning, he did not eat in the evening. And when he ate in the evening, he did not eat in the morning. What this means is that he used to have only one meal in the day - either in the morning or in the evening.
45. 'Â'ishah *radiyallâhu 'anhâ* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* used to make *wudû*, he used to offer two *raka'ât* of *nafl salât* if it was not a *makrûh* time. He would then go to the musjid for the *fard salât*.
46. Ibn 'Abbâs *radiyallâhu 'anhu* narrates that it was the habit of Rasûlullâh *sallallâhu 'alayhi wa sallam* that when winter used to start, he used to commence sleeping inside his house on a Thursday night. At the approach of summer, he used to commence sleeping outside on a Thursday night. When he used to don a new garment, he used to praise Allawh, offer two *raka'ât* of *nafl salât*, and give the old garment to a needy person.
47. Hasan bin Muhammad bin 'Alî narrates that when any wealth used to come to Rasûlullâh *sallallâhu 'alayhi wa sallam* in the morning, he did not keep it till the afternoon. If it came to him in the evening, he did not keep it till the night. In other words, he used to distribute it (or spend it) immediately.
48. Wâlid Murrah narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* had cause to laugh a lot, he used to cover his mouth with his hand.
Occasionally, he used to be overtaken by excessive laughter. But generally, he only used to smile.
49. Abû Umâmah *radiyallâhu 'anhu* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* used sit in a gathering, engage in a conversation, and thereafter wished to leave, he used to make *istighfâr* about ten to fifteen times.
Another Hadîth mentions that he used to make the following *istighfaar*:
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50. 'Abdullâh bin Salâm *radiyallâhu 'anhu* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* used to sit and engage in a conversation, he used to look up at the skies excessively.
51. Hudhayfah *radiyallâhu 'anhu* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* encountered any difficulty, he used to offer two *raka'ât* of *nafl salât*. In doing this, one benefits internally, externally, in one's worldly affairs, affairs of the hereafter, and one's difficulty is also removed.
52. Sa'îd bin Hakîm narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* learnt of anything beautiful and he feared that his gaze will fall as "an evil eye", he used to make the following *du'â*:
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Only good can emanate from his gaze and no harm can befall the person who falls under his gaze. Despite this, he did this in order to teach the *'ummah* that this is what it should do.
53. Mujâhid narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* used to propose to any woman and she refused, he did not mention it again. In other words, he did not insist. If she accepted his proposal, he would get married to her. If not, he did not disgrace himself by insisting or forcing someone. Once he proposed to a woman but she refused. Later, this woman came to him on her own accord and expressed her wish to marry him. He replied that he has already married another woman and that he does not need to marry at present.
54. 'Â'ishah *radiyallâhu 'anhâ* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* used to be alone with his wives, he used to portray a very soft and endearing nature, and speak to them in a good, joking manner.
55. Habîb bin Sâlih narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* went to relieve himself, he used to wear sandals and cover his head.
56. Ibn 'Abbâs *radiyallâhu 'anhu* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* went to visit any sick person, he used to say:
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57. Abû Ayyûb Ansârî *radiyallâhu 'anhu* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* used to make *du'â*, he used to make for himself first (and then on behalf of others).
58. Thaubân *radiyallâhu 'anhu* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* had any cause to fear, he used to make the following *du'â*:
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59. Suhayl *radiyallâhu 'anhu* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* used to be happy over a particular deed or word, he used to remain silent.
60. Umme Salamah narrates that when any of his wives' eyes used to pain, Rasûlullâh *sallallâhu 'alayhi wa sallam* used to abstain from sleeping with her until she recovered.
61. Ibn Mubârak and Ibn Sa'd narrate that when Rasûlullâh *sallallâhu 'alayhi wa sallam* used to attend a *janâzah*, he used to remain extremely silent and speak about death in his heart.
Since a *janâzah* is a place from which one can draw a lesson, one should think about one's own death, about the loneliness in the grave, and fear the punishment after death.
62. Abû Hurayrah *radiyallâhu 'anhu* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* used to sneeze, he used to cover his face with his hand or a cloth and stifle the sneeze.
63. 'Â'ishah *radiyallâhu 'anhâ* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* used to commence with any good act, he used to continue with it.
64. Abû Hurayrah *radiyallâhu 'anhu* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* was overcome by anger while he was standing, he used to sit down. If this happened while he was sitting, he would lie down. Changing one's posture is a treatment for the cooling of one's anger.
65. 'Uthmân *radiyallâhu 'anhu* narrates that on the completion of the burial of a person, Rasûlullâh *sallallâhu 'alayhi wa sallam* would remaining standing at the grave-side for a while. Those accompanying him would also stand with him. Furthermore, he would say: "Seek forgiveness for your dead brother and make *du'â* that he remains steadfast because he is being questioned." In other words, it is the time for Munkar and Nakîr to question him. Therefore make *du'â* for him that he remains steadfast and is able to answer the questions correctly so that he does not experience any difficulty.
66. Abû Hurayrah *radiyallâhu 'anhu* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* used to wear his kurta, he used to commence wearing it from the right-hand side. In other words, he used to insert his hand in the right sleeve first.
67. Anas *radiyallâhu 'anhu* narrates that it was the blessed habit of Rasûlullâh *sallallâhu 'alayhi wa sallam*that when any of his Sahâbah met him (on the road), he would stop (walking) and the Sahâbî also used to stop. Rasûlullâh *sallallâhu 'alayhi wa sallam* would not leave as long as the Sahâbî did not leave. When any of his Sahâbah met him and wished to shake his hand, he would offer his hand to the Sahâbî and would not leave it as long as the Sahâbî did not leave it. Ibn Mubârak has added that Rasûlullâh *sallallâhu 'alayhi wa sallam* would not turn his face away from the Sahâbî as long as the latter did not turn away. When any Sahâbî met him and wished to whisper something into his ear, he would lend an ear to the person and would not withdraw it until the person completed what he had to say and withdrew himself from Rasûlullâh *sallallâhu 'alayhi wa sallam*.
68. Hudhayfah *radiyallâhu 'anhu* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* met any of his companions, he would shake his hands and make *du'â* for him.
69. Jundub *radiyallâhu 'anhu* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* met any of his companions he would not shake his hands until he greeted him. In other words, Rasûlullâh *sallallâhu 'alayhi wa sallam* would greet first, and then shake his hands.
70. Ibn as-Sinnî narrates from the slave of an Ansârî that when Rasûlullâh *sallallâhu 'alayhi wa sallam* wished to call a certain person and did not know the latter's name, he would address him as O 'Abdullâh! (i.e. O servant of Allawh!)
71. Jâbir *radiyallâhu 'anhu* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* used to walk, he would not look here and there.

72. Abû Dâ'ûd narrates from someone from the family of Umme Salamah *radiyallâhu 'anhâ* that the bed of Rasûlullâh *sallallâhu 'alayhi wa sallam* was like a *kafan*. In other words, the cloth that he used to sleep on was similar to the cloth that was used as a *kafan*. It was not expensive and extravagant. His musjid was in the direction of his head. In other words, when he slept, his head used to be towards his musjid.
73. In another Hadîth Hafsah *radiyallâhu 'anhâ* narrates that his bed was of sack.
74. Ibn 'Abbâs *radiyallâhu 'anhu* narrates that Rasûlullâh *sallallâhu 'alayhi wa sallam* kurta used to be above his ankles. In other words, it used to be till half his calves - as mentioned in other Ahâdîth. The sleeves of his kurtah used to be in line with his fingers. It is narrated in another narration that the length of the sleeves was till his wrists.
75. 'Â'ishah *radiyallâhu 'anhâ* narrates that the pillow of Rasûlullâh *sallallâhu 'alayhi wa sallam* was made of leather and filled with the bark of the date tree.
76. Nu'mân bin Bashîr *radiyallâhu 'anhu* says that Rasûlullâh *sallallâhu 'alayhi wa sallam* did not even have ordinary dry dates with which he could fill his stomach. All the treasures of the world were at his feet but he adopted abstinence. He regarded the comforts of this world as insignificant and meaningless and chose poverty of this type. He used to spend a major portion of whatever income he had in charity.
Dry dates are considered to be a very basic and ordinary diet of the Arabs because they grow profusely over there.
77. Anas *radiyallâhu 'anhu* narrates that Rasûlullâh *sallallâhu 'alayhi wa sallam* did not store anything (for himself) for the next day.
78. Ibn 'Abbâs *radiyallâhu 'anhu* narrates that when Rasûlullâh *sallallâhu 'alayhi wa sallam* used to walk, he did not move the people out of his way nor did he strike them.
It is the habit of proud people and rulers to have special servants who move the people out and scold them in order to clear the way ahead of them.
79. 'Â'ishah *radiyallâhu 'anhâ* narrates that Rasûlullâh *sallallâhu 'alayhi wa sallam* did not complete the recitation of the Quran in under three days.
80. Muhammad bin al-Hanafiyyah narrates that it was the habit of Rasûlullâh *sallallâhu 'alayhi wa sallam* of not stopping anyone from doing anything. However, if he was asked and he felt that it should be completed (or continued with), he would reply in the affirmative. If he felt that it should not be carried out, he would remain silent.

GLOSSARY
(Explanation of Islamic terms)

'Âbid: One who engages in the 'ibâdah of Allawh.
'Âlim: One who has attained a considerable amount of Islamic knowledge.
'Âlimah: A female 'âlim.
Adhân: The call to salât.
Auliyâ: Plural of walî. Literally means friend. But in Islamic terminology it refers to the close friends of Allawh.
Aurah: Literally means "genitals". In Islamic terminology it refers to that area of the body which has to be covered. For men, the aurah is from the navel to below the knees. As for women, their entire bodies are an aurah.
Barakah: Literally means "blessings". It refers to the experiencing of abundance in things which are apparently insignificant or little, both in value and amount.
Bay'ah: Pledge of allegiance either to the ruler or spiritual guide.
Dîn: Religion.
Du'â: Invocation to Allawh, supplication, prayer, request, plea.
Ghîbah: Back-biting.
Hâfiz: One who has memorized the Quran.
Hayd: Monthly periods or menstruation experienced by a woman.
Hakîm: Literally means "a wise person". In the Indo-Pak context it refers to a person who is a herbal doctor.
Hijrah: Migration.
Hûr: The large-eyed damsels of paradise promised to the believing men.
'Ibâdah: Literally means "worship". In Islam it refers to all those acts of worship with which one renders worship to Allawh.
'Iddah: The period of waiting during which a woman may not marry after being divorced or widowed.
Istighfâr: The seeking of forgiveness from Allawh.
Istihâdah: The flowing of blood from a woman out of her normal periods. This is irrespective of whether it flows out of her normal menstruation period or her normal nifâs period.
Jâhil: Literally means "an ignorant person". In Islam it refers to a person who does not have knowledge of the Dîn.
Jahannam: Hell. A dweller of hell is called a jahannamî.
Janâbah: The state of impurity which necessitates a bath.
Janâzah: The deceased person.
Jannah: Heaven or paradise. A dweller of heaven is called a jannatî.
Jumu'ah: Friday.
Kâfir: Literally means "a disbeliever". In Islam it refers to one who rejects Allawh and who does not believe in Muhammad *sallallâhu 'alayhi wa sallam* as the final messenger of Allawh.
Kafan: The shroud for the deceased.
Karâmat: Literally means "a miracle". However, in Islam it refers to a miracle performed by saints and other pious servants of Allawh. These miracles are performed only through the will of Allawh.
Kashf: Literally means "manifestation".
Kuffâr: Plural of kâfir.
Kufr: The state of disbelief.
Madrasah: Literally means "a school". In Islamic terminology it refers to a school dedicated to the dissemination of Islamic knowledge.
Mahr: Dowry.
Masâ'il: Plural of mas'ala.
Mas'ala: Literally means "an issue, problem, or question". In Islamic jurisprudence it refers to a rule or regulation.
Munâfiq: A hypocrite.
Murîd: A disciple of a spiritual guide.
Muttaqî: A very pious person.
Nafs: The soul.
Nifâs: The flowing of blood from a woman after child-birth.
Nikâh: Marriage.
Nûr: Light.
Purdah: An Urdu word meaning "seclusion". It is an equivalent of the Arabic word "hijâb". Refers to the seclusion of women from strangers. There are different stages of purdah, the highest of which is that the woman should not come out of her home except for a valid Islamic reason.

Qiyâmah: The day of resurrection.
Rabî‘ al-Awwal: The third month of the Islamic calendar.
Ramaḍân: Refers to the ninth month of the Islamic calendar. It is in this month that the fast is observed. This is the most sacred month of the Islamic calendar.
Ṣafar: The second month of the Islamic calendar.
Shaykh: Literally means "an old man". In Islamic terminology it refers to a learned person. In Islamic sufism it refers to a spiritual guide.
Shayṭân: Satan or the accursed devil.
Tafsîr: Commentary of the Noble Quran.
Tahajjud ṣalât: An optional ṣalât that is offered in the dark of the night. There is great merit in offering this ṣalât.
Tasbîḥ: Saying *"Sub'ḥânallâh"* which means Glory be to Allawh. A rosary that is used to glorify Allawh is also called a tasbîḥ.
Ṭawâf: The act of walking around the ka'bah.
Ta'wîdh: An amulet.
Taubah: Repentance.
‘Ulamâ: Plural of ‘âlim.
Ummah: Literally means "community or nation".
‘Umrah: The minor pilgrimage to Makkah.
Wâjib: Literally means "obligatory". In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a wâjib without any valid reason makes one a sinner and entails punishment.
Walî: A close friend of Allawh.
Waqf: Endowment. In Islamic law it refers to endowing a place or thing in the name of Allawh.
Wuḍû: Literally means "purity or cleanliness". In Islamic terminology it refers to the act of washing oneself before offering ṣalât.
Zâhid: An abstinent person.

CHAPTER XVLI

4 TRUE STORIES

First Story

Rasulullah sallAllawhu alayhi wa sallam is reported to have said: "A person was in a jungle when all of a sudden he heard a voice in a cloud saying: "Go and water the orchard of so and so person." On hearing that voice, the cloud moved and poured heavily on a stony place. All the water collected in a drain and began to flow. This person began following the water and saw that a man was standing in his orchard and was sprinkling water with a spade. This person asked the gardener: "O servant of Allawh! What is your name?" He gave the same name which this person had heard in the cloud. Thereafter, the gardener asked this person: "O servant of Allawh! Why are you asking me my name?" He replied: "I heard a voice in that cloud whose water this is taking your name and asking it to pour water onto your orchard. What do you do in it that it is so acceptable?" He replied: "Now that you have asked, I will have to inform you. I look at its total produce and from there I give one third to charity. Another third I keep for myself and my family, and the last third I re-invest into this orchard."

Lesson: Glory be to Allawh! How merciful He is that the person who obeys Him has all his work done through unseen ways without him even knowing about it. Without doubt, the person who becomes Allawh's, Allawh becomes his.

Second Story

Once Rasulullah sallAllawhu alayhi wa sallam related that there were three men from the *Banu Isra'eel*. One of them was a leper, the other bald, and the third blind. Allawh Ta'ala wanted to test them, so He sent an angel to them. The angel first went to the leper and asked him: "What would you like best?" He replied: "I would like a nice complexion, a beautiful skin, and that this sickness goes away from me whereby people do not allow me to sit with them and which they hate." The angel passed his hand over the body of that person. He was immediately cured and a nice skin and beautiful complexion appeared. The angel then asked him: "What type of wealth do you like the most?" He replied: "Camels." So he gave him a pregnant camel and told him: "May Allawh Ta'ala give you *barakah* in this."

The angel then went to the bald person and asked him: "What would you like best?" He replied: "That my hair grows nicely and that this sickness which people dislike goes away from me!" The angel passed his hand over his head, he was immediately cured and beautiful hair began to grow. He then asked him: "What type of wealth do you like the most?" He replied: "Cows." So he gave him a pregnant cow and told him: "May Allawh Ta'ala give you *barakah* in this."

Eventually, the angel went to the blind person and asked him: "What would you like most?" He replied: "That Allawh gives me back my sight so that I may be able to see everyone." The angel passed his hand over his eyes and Allawh gave him back his sight. He then asked him: "What type of wealth do you like the most?" He replied: "Goats." So he was given a pregnant goat. The animals of all three delivered their babies. In a short time, the jungle was filled with his camels, his cows, and his goats.

Thereafter, under the orders of Allawh Ta'ala, that angel went in his previous form to the leper and said to him: "I am a poor person. All my provisions for my journey are finished. Today I have no means of reaching home except through Allawh and then through your help. In the name of that Allawh who has blessed you with a nice skin and a beautiful complexion, I ask you for a camel which I could ride and reach my home." He replied: "Get far away from here! I have a lot of other commitments to fulfil. I do not have anything to spare which I could give you." The angel said: "I think I recognize you. Were you not a leper, for which people despised you? Were you not very poor, and then Allawh blessed you with so much of wealth?" He replied: "What are you talking? I inherited this wealth from my ancestors." The angel said: "If you are lying, may Allawh return you as you were before."

The angel then went to the bald person in his previous form and asked him the same questions and he also replied in the same way. So the angel said to him: "If you are lying, may Allawh return you as you were before."

Eventually he went to the blind person in that same original form and said to him: "I am a traveller and all my provisions are finished. Today I have no means except Allawh and then you. In the name of that Being who returned to you your eye-sight, I ask you for a goat with which I could do my work and complete my journey." He replied: "Without doubt, I was blind. It was only out of His mercy that Allawh Ta'ala gave me back my eye-sight. Take as much as you want and leave behind as much as you want. By Allawh, I will not stop you from taking anything." The angel replied: "Keep your wealth with you, I do not want anything. I had only come to test you three. Now the test is over. Allawh is pleased with you and displeased with the other two."

Lesson: Just imagine, that because of the ungratefulness of those two, all those bounties were taken away and they were left as they were before. Allawh became displeased with them and they are forsaken both in this world and in the hereafter. Due to his gratefulness, that person's bounties remained intact, Allawh was pleased with him, and he is contented both in this world and in the hereafter.

Third Story

Once some meat from somewhere came to Hadrat Umme Salamah radiAllawhu anha. Rasulullah sallAllawhu alayhi wa sallam liked meat a lot. She therefore asked her maid to keep the meat on the shelf. Rasulullah sallAllawhu alayhi wa sallam will perhaps come and partake of it. So she kept it on the shelf. Just then a beggar came, and while standing at the doorway, shouted: " Give in the name of Allawh, He will give you *barakah*!" A reply from the house came: "May Allawh also give you blessings!" These words are used to show that there is nothing in the house which could be given. That beggar went away. Just then Rasulullah sallAllawhu alayhi wa sallam arrived and asked: "O Umme Salamah! Do you have anything to eat?" She replied: "Yes" and said to the maid: "Go and get that

meat." She goes to bring the meat, but there's no sign of that meat over there. Only a piece of white stone was kept there. Upon this Rasulullah sallAllawhu alayhi wa sallam remarked that because she did not give it to the beggar, that piece of meat turned into a stone.

Lesson: Just think, that due to not giving in the name of Allawh, this misfortune occurred that the form of the meat changed and turned into a stone. In the same way, the person who deceives the beggar and yet eats himself, is actually eating a stone. The result of this is that mercilessness and hard-heartedness increases. Since Allawh Ta'ala has a lot of kindness and mercy on the family of Rasulullah sallAllawhu alayhi wa sallam, He changed the form of the meat in front of their very eyes so that they may be saved from partaking of it.

Fourth Story

It was the noble habit of Rasulullah sallAllawhu alayhi wa sallam that after the Fajr salaat he used to turn and face his companions and ask them: "Did anyone of you see any dream last night?" If anyone saw a dream, he would relate it to him and he would give some interpretation to it. As was his habit, he once asked them if any one of them had seen any dream. They all said that they had not seen any dream. He then said: "I saw a dream last night that two people came to me, took hold of my hand and led me towards a sacred place. I saw a man sitting and another standing with pincers in his hand. He was tearing open the sitting man's cheek until it reached his neck. He then did the same with the other cheek. In the meantime, the first cheek came back to its normal position, so he did the same to it again. I asked the angels: "What is this?" They replied: "Carry on further."

We continued further until we passed by a person who was lying down and another person was standing at his head-side with a heavy boulder in his hand. He took the boulder and, with full force, he burst his head. Once the boulder struck him, it fell and rolled away to a far distance. When he went to pick up that boulder and by the time that he returned, this person's head became normal again. So he burst it again. I asked them: "What is this?" They replied: "Carry on further."

We carried on further until we reached a cave which was like an oven. It was very wide at the bottom and very narrow on top. A fire was burning in it and it was filled with many naked men and women. When the flames rose, all of them rose with it until they were about to fall out. When the flames subsided, they all also went down with it. I asked them: "What is this?" They both replied: "Carry on further."

We proceeded further until we reached a river of blood. A person was standing in the centre of the river, and on the bank another man was standing with many boulders in front of him. The man in the centre walked towards the bank and when he was about to come out, the person on the bank threw a boulder on his face with such force that he returned to his original place in the centre. When he tried to come out again, he threw a boulder at him and sent him back. I asked them: "What is this?" They replied: "Carry on further."

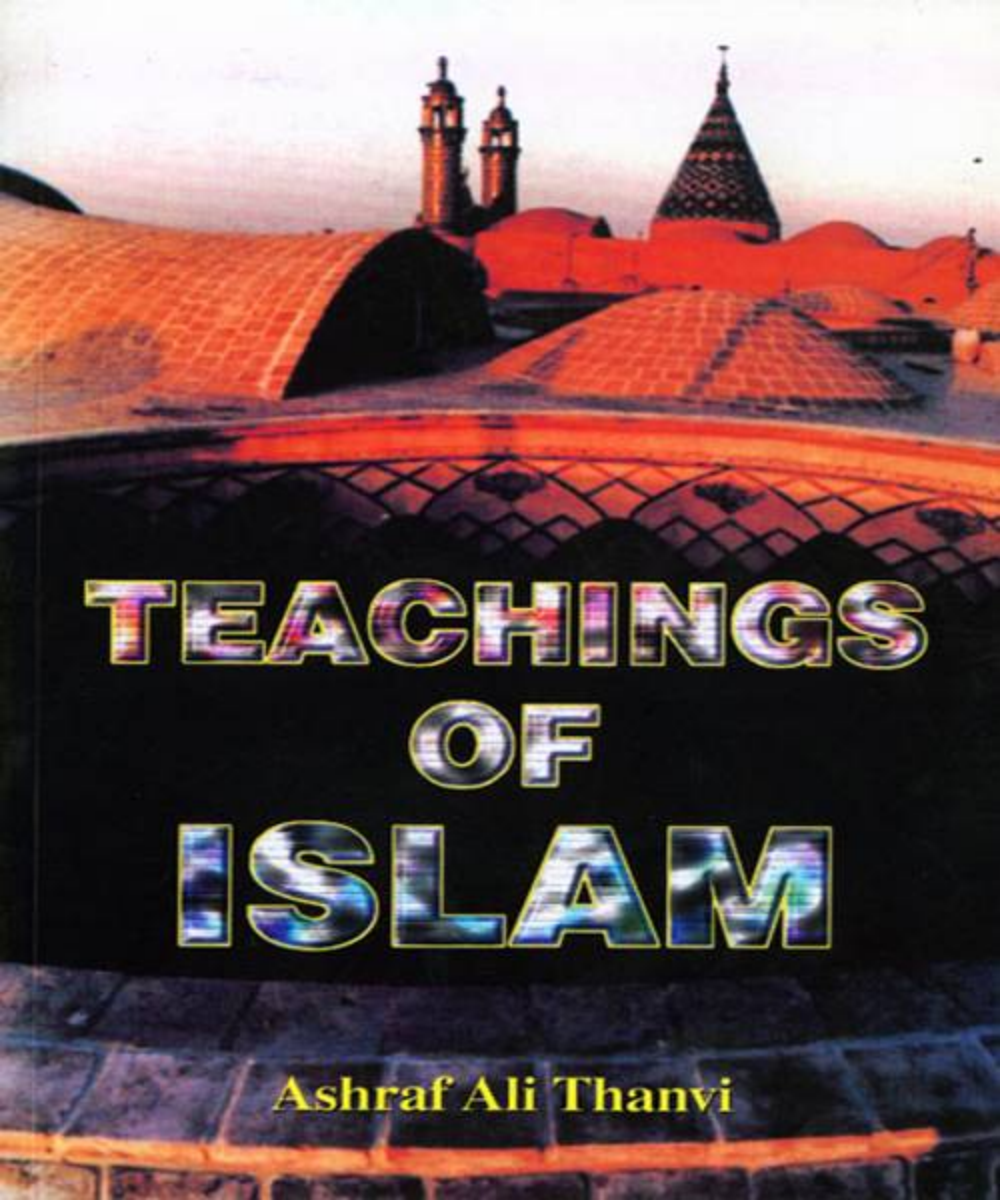
We proceeded further until we reached a green and luscious garden. There was a huge tree and under it an old man and many children were sitting. Near the tree there was another man sitting. There was a fire burning in front of him which he was blowing. Thereafter my two companions lifted me up and took me on top of the tree. Within the tree, a beautiful house was being constructed. They took me inside it; I had never seen such a beautiful house. There were many old and young men and women, and many children inside. After taking me outside, we went to an even higher place. Over there was a house which was better than the first one. They took me inside; there were also young and old people in it. I said to those two persons: "You took me around throughout the night, now tell me about all these mysteries."

One of them said: " The one whose cheeks you saw being torn apart is a liar. He used to speak lies until they used to become famous everywhere. They will continue doing this to him right until *qiyaamah*. As for the one whose head you saw getting smashed, he was a person whom Allawh had given knowledge of the Quran. He was negligent of it at night and did not practise on it during the day. He will be punished right until *qiyaamah* in this way. As for those whom you saw in the cave of fire, they were all adulterers. As for the one in the river of blood, he was a devourer of usury (interest). The old man under the tree is Ibrahim alayhis salaam and all the children around him are the infants of other people. The person blowing the fire is the Guardian of Hell. The first house which you entered is for the general Muslims. The second house is for the martyrs. I am Jibra'eel and this is Mika'eel." He then said: "Lift your head." I lifted my head and saw a white cloud above me. He said: "This is your house." I said: "Let me enter my house." He replied: "Your life is not completed yet. There's still some time left. If it was complete, you would have entered it now."

Lesson: It should be known that dreams of prophets are revelations. All these incidents are true. Several things are learnt from this Hadith: (a) the severe punishment for speaking lies, (b) the fate of an *aalim* who does not practise on his knowledge, (c) the punishment for adultery, (d) the punishment for devouring interest. May Allawh Ta'ala protect all Muslims from all these sins.

CONCLUDING NOTE

This brings us to the end of this new English translation of *Bahishti Zewar*. We pray to Allawh Ta'ala that He accepts this humble effort of ours and may He reward all those who have contributed in some way or the other in enabling us to complete this task. May Allawh Ta'ala make this book a source of our success in this world and salvation in the hereafter. Last, but not least, may He reward Hadrat Maulana Ashraf Ali Thanwi *rahmatullahi alayh* for his great contribution in the service of *Deen*. Our final *dua* is that all praise is due to Allawh alone.


TEACHINGS
OF
ISLAM
Ashraf Ali Thanvi

TEACHINGS OF ISLAM.

(Being a Complete Review of Islam : Shariah and Tariqah)

Urdu : ***Taleemuddin*** by Maulana Mujaddid Ashraf Ali Thanwi Rah.

Translated and Edited by
Hadhrat Qutbul Alam Maulana
Prof. Mohammed Abdullah, Ph.D.
(Khalifa after Khalifa of Hadhrat Maulana Thanwi)

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**

I. Preface

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ الْمَلِكِ الْقُدُّوْسِ الْعَزِيْزِ الْحَكِيْمِ هُوَ
الَّذِيْ بَعَثَ فِي الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ
الْكِتٰبَ وَالْحِكْمَةَ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ۙ وَّاٰخَرِيْنَ مِنْهُمْ لَمَّا
يَلْحَقُوْا بِهِمْ ۭ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۭ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَاۗءُ ۭ وَاللّٰهُ
ذُو الْفَضْلِ الْعَظِيْمِ ۝

These days most people think that Islam teaches salah, fasting and some things of the Unseen on the day of judgement, beautiful women (Hoor) in paradise, snakes and scorpions in Hell and has nothing to do with the apparent and hidden related conditions. Think whatever you fancy to Allah and His prophet (sal-am). Do yours dealings as you wish. Do business as you like. Treat people as you wish. Eat, drink whatever you please. Have your sittings standing, meeting and way of life as you wish. Keep your self associated with whatever qualities you like. You are free to do whatever you please. They think of following the other nations in business, their philosophies in way of life, and those who claim to be god in selfish stages. In short they think there is no principles of being Allah, His Prophet(sal-am), no principles of dealing and business transations, no understanding of morals and manners, no realization of stages and elevation of self, etc. The result is as bad as can be imagined. The opponents of Islam say that Islam is incomplete not that they have incompletely learnt it. Some young educated people began to think this way too. They began to think that they neaded the modern civilization in some respects, and by their tongue, heart or action began to prefer other peoples way over their own. They began to laugh at their own beliefs. The result was that the general public began to only consult Ulema (learned

scholars) in Salah, fasting, etc., but in legal cases, business etc. they felt totally independant. Neither was the details of monotheism one prophethood asked and discussed. To the extent that their some deeds convey polytheism in Divinity and prophethood specially ladies because involved in daily deeds, worship and enquiry of rules and regulations but lacke interest in dealing, morals, etiquettes, reform of the self and heart, etc. The result is that with increase of the knowledge in some aspects if the religion, there is also increase in pride, greed, love of the world and the like. The result on sufis was that they began to think shari'an ahd tariqah two different and unrelated things, the latter the real things and the former for administrative purposes. They became opposed to ulema and considered their inspirations as the highest authority. Their thoughts were inspirations and latter was alone above any doubt the ultimate truth. They did not feel like examing them with shari'ah or Ulema. Almost every group has this trouble. We belong to Allah and to Him we shall return. If you look at the Quran and Sunnah you will find all the teachings of Islam there in clear statements, for example: اَرْسَلْنَا فِيْكُمْ رَسُوْلًا

مِّنْكُمْ يَتْلُوْا عَلَيْكُمْ اٰيٰتِنَا وَيُزَكِّيْكُمْ وَيُعَلِّمُكُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ
مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ۝ اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ
وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا وغیرہ ذلک ۔ آخر جس قرآن میں يُؤْمِنُوْنَ بِالْغَيْبِ وَ
يُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ مذکور ہے اسی قرآن میں فَانْكِحُوْا مَا
طَابَ لَكُمُ الْاٰيَةَ اَلطَّلَاقُ مَرَّتٰنِ الْاٰيَةَ اَحَلَّ اللّٰهُ الْبَيْعَ وَحَرَّمَ الرِّبٰوا الْاٰيَةَ
لَا تَاْكُلُوْٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ اِلَّآ اَنْ تَكُوْنَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ
الْاٰيَةَ وَاِذَا حُيِّيْتُمْ بِتَحِيَّةٍ فَحَيُّوْا بِاَحْسَنَ مِنْهَا الْاٰيَةَ مَنْ يَّشْفَعْ شَفَاعَةً حَسَنَةً
الْاٰيَةَ وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ الْاٰيَةَ وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوْفًا الْاٰيَةَ وَ
اٰتِ ذَا الْقُرْبٰى حَقَّهٗ الْاٰيَةَ اِذَآ اَنْفَقُوْا لَمْ يُسْرِفُوْا وَلَمْ يَقْتُرُوْا الْاٰيَةَ اِنَّمَا الْمُؤْمِنُوْنَ
اِخْوَةٌ الْاٰيَةَ لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ الْاٰيَةَ اِجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ الْاٰيَةَ وَلَا
يَغْتَبْ بَّعْضُكُمْ بَعْضًا الْاٰيَةَ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُسْتَكْبِرِيْنَ الْاٰيَةَ يُحِبُّهُمْ وَيُحِبُّوْنَهٗ

الْاٰيَةَ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ الْاٰيَةَ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ الْاٰيَةَ اَلَّذِيْنَ هُمْ
فِيْ صَلَاتِهِمْ خٰشِعُوْنَ الْاٰيَةَ تَقْشَعِرُّ مِنْهُ جُلُوْدُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ الْاٰيَةَ تَلِيْنُ
وَيَزِيْدُهُمْ خُشُوْعًا الْاٰيَةَ وغیرہا من

Besides these there are verses of dealings, way of life, stages in education of self, etc. Similarly if you examine Hadith you will find faith, salah, Zakah, business, Nikah, Divorce, manners and morals, behaviour, etc. as chapters. Then how can you say that Islam has taught us belief and worship only but not dealings, way of life and Tasawwuf; If you are honest you will agree that Islam has taught all the full things and not left us looking for them elsewhere. Even in other nations there are some honest people who agree to this claim.

When I saw these ideas spreading in the general public, I decided due to Muslim sympathy to write this book in which all the five things be collected and dealt from Quran and Hadith for their benefit. Special mention is made to the mistakes of Sufis and their corrections and reforms in this work. Sufism means pleasure of Allah, and that comes by following rules and regulations. The rules one for all walks of life and all walks of life have to be reformed. First have the Islamic believes of Ahle Sunnah wal Jama'at; then learn salah, fasting, Zakah etc., and follow them then learn Halal or Haram in Islam, so that heart may be enlightened. Learn the Islamic way of life and rights and duties in Islam so as to fulfill these and do no tyranny. If you do tyranny, you can't have mercy from Allah and if you enter Tariqah you will not go astroy and are bound to succeed.

The five topics of Islam that one mainly treated have include the following: Belief, Deeds and worship, dealings and politics, Way of life and Etiquettes, Sulook, Tasawwuf and Tariqah.

O Allah help me and save me from mistakes.

(Mujaddid) Mohmmad Ashraf Ali Thanwi.

II Islamic Beliefs

Belief 1: The entire universe did not exist before. Then it came into existence by the creation of Allah.

Belief 2: He is since ever and will remain for ever.

Belief 3: There is nothings like Him, and He is unique.

Belief 4: He is alive. He has power over everything- Nothing is secret from His knowledge. He sees everything. He listenes to everything. He speaks whatever He pleases. He is worthy of worship. He has no partner. He is kind to His creatures. He is king(of kings).He is free from all defects. He saves His creatures from all troubles and calamities. He is respectful. He is the greatest. He is the creator. He is the forgiver of sins. He gives a lot. He is Mighty. He is the giver of sustenance, gives more to some, less to some. He elevates some, He degrades some.Give respects to some, Humiliates some whom He pleases. He is just. He is tolerant. He appreciates service. He accepts our prayers. He listen to us . There is wisdom in all His actions. He makes all the things. He created us for the first time. He will create us again on the day of judgement. He gives life. He takes life. We know Him by His qualities and virtues but nobody can know His self. He accepts repentance of sinners. He punishes those worthy of punishment. He gives guidance. He neither sleep nor dozes. He does not get tired of looking after the universe. He is holding everything. He has all similar virtues of excellence.

Belief 5: He is One. He does not need anyone. He did not give birth to anyone nor was born from anyone. There is no rival to Him.

Belief 6: He is free from the qualities of His creatures. And wherever in Quran or Hadith such things are mentioned leave its meaning to Allah, He knows its true nature and we believe as such or give it a meaning suitable to it with which we can understand.

Belief 7: Whatever good or bad happens in the universe Allah knows them all before hand and creates them according to His knowledge. This is fate or destiny. There are secrets in creating bad things which everyone does not know.

Belief 8: Allah has given His servants choice to do good or evil which they do by their choice. He is pleased by good deeds. He is displeased by bad deeds. But His servants can not create any work.

Belief 9: Allah has not ordered His servants anything what they can not do.

Belief 10: Allah is not obliged to do anything. Whatever favour He does is by His mercy and kindness.

Belief 11: Many messengers and prophets came to guide His servants. They are all innocent. Their number is known to Allah alone. Allah gave them miracles which other people could not perform to prove their truth. The first of them is Hadhrat Adam A.S. and the last is Hadhrat Mohammed (sal-am) and the rest were in between. Some are more famous such as Hadhrat Nuh, Hadhrat Abraham, Hadhrat Isa, Hadhrat Ismael, Hadhrat Jacob, Hadhrat Joseph, Hadhrat David, Hadhrat Soloman, Hadhrat Job, Hadhrat Mosa, Hadhrat Haron, Hadhrat Zekeryah, Hadhrat John Baptist, Hadhrat Jesus son of Mary, Hadhrat Al Yasaa, Hadhrat Jonah, Hadhrat Lut, Hadhrat Idris, Hadhrat Zul kifl, Hadhrat Saleh, Hadhrat Hood, Hadhrat Shoaib, Hadhrat Ilyas Alaihimus Salam.

Belief 12: Some messengers are higher in ranks than others. The highest in ranks is Hadhrat Mohammed (Sal-aw) No new prophet can come after him. He is the messenger of all those

to be born till the day of judgement among men and Jinn.

Belief 13: Allah took our messenger while awake with his body from Mecca to Jerusalam (Baitul Muqaddas) and then to seven heavens and wherever He pleased and then brought him to Mecca. This is called Ascension or Meraj.

Belief 14: Allah created many creatures from light whom we can't see they are angels. We are not told whether they are male or female. They perform many functions. They never disobey Allah. Four of them are famous: Hadhrat Gabriel, Hadhrat Michail, Hadhrat Israfeel, Hadhrat Izraeel.

Belief 15: Allah created some creatures from fire. We can't see them. They are both good and bad. They have children also. The most famous is the devil shaitan (Iblees).

Belief 16: When a Muslim worships Allah, avoid sins, doesn't love the world, and obeys the prophet (Sal-am) completely he becomes friend of Allah or Wali or saint. Some times he can show things which other people can not do. These are called miracles (Karamat).

Belief 17: A Wali, no matter how great, can still not reach the rank of a Prophet.

Belief 18: It is obligatory for a Wali to follow the shariah. As long as the senses are right no worship (Salah, fasting or any other thing) is waived. The sins are never alright for him.

Belief 19: A person opposed to shariah can not be a Wali or saint. If he shows some strange things with his hands, these are magic, or devlish activity or selfish activity. Don't have faith with him.

Belief 20: A Wali can get to know some secrets with awake or sleeping. This is kasfh ilham or inspiration. Follow them if according to shariah, otherwise reject them.

Belief 21: Allah and His Prophet (Sal-am) have told all the things of religion on Quran and Hadith. There is no room for anythings new or innovation or Bidah which is a big sin. Earlier Ulema called Mujtahid have explained Quran and Hadith with the power of their knowledge and piety and explained many new things to others. Four of them are famous: Hadhrat Imamul Azam Abu Hanifah Rah. (the greatest Imam with the largest following), Hadhrat Imam Shafei Rah, Hadhrat Imam Malik Rah, Hadhrat Imam Ahmed Ibne Hanbal Rah, Followers of Imam Abu Hanifah are called Hanafi and are in majority in the Indo-Pakistan sub-cotinent. Eighty percent of all Muslims are Hanafi.

Similarly for the reform of self saints have devised methods from Quran and Hadith with the light of their heart, four of which are famous: Hadhrat Khawaja Moinuddin Chishti Rah, Hadhrat Abdul Qadir Jeelani Rah, Shaikh Shahabuddin Suhravardy Rah, Hadhrat khaja Bahauddin Naqshbandi Rah, Follow any Mujtahid you wish but don't insult others. Don't follow these if they have made a mistake somewhere in interpreting Quran and Hadith.

Belief 22: Allah has revealed many small and bigger books from heaven through the angel Gabriel to different Prophets that they may guide their people and nation. Four Books are famous. Torah to Hadhrat Musa (Moses), Psalms (Zaboor) to Hadhrat David (Daud), Gospols (Injil) to Hadhrat Isa (Jesus), and Quran to Hadhrat Mohammad (Sal-am), Quran is the last holy book. No book will come from Heaven now Quran's orders will prevail till the day of judgement. All other books are changed and mutilated by earlier people but Allah has promised to protect Quran. No one can change a word of it.

Belief 23: True Muslims who saw our prophet (Sal-am) are called companions (Sahabi). They were all great people. Love them and have God's faith with them. If you have any quarrel or war between them ignore it as a minor incidence. Do not rebuke

them. The four best ones are in order of their caliphate: Hadhrat Abu Baker Rad. He sat on the place of the holy prophet (Sal-am) looked after the religion. He is the best of all Muslims, Next come Hadhrat Omar Rad., the second caliph. Next come Hadhrat Othman Rad., the third caliph. Finally come Hadhrat Ali Rad., the fourth caliph.

Belief24: The prophets wives and daughters were all highly respectable. Among daughters the highest in rank is Hadhrat Fatima Rad, and among wives the highest ranks were Hadhrat Khadijah Rad., and Hadhrat Aisha Rad..

Belief25: Faith remains valid when you accept as true all the sayings of Allah and prophet (Sal-am). If you doubt, call it a lie, find fault, joke them your faith is gone.

Belief26: Not to accept the obvious meaning of Quran and Hadith and find a twisted meaning to satisfy your selfish doing is irreligious.

Belief 27: You lose your faith of you consider sin as permissible (Halal).

Belief 28: As long as you consider a sin as sin and bad, your faith may be weakened but not lost.

Belief 29: To be fearless of Allah or to be hopeless of Allah's mercy is kufr(atheism).

Belief 30: To ask someone about the unseen and to believe it is kufr (atheism). However, the prophets are told by revelation, saints by inspiration and general public by sign can be told something of the unseen.

Belief 31: To call someone as kafir(atheist) or to curse someone by name is a big sin. You can curse the tyrants, liers, etc. Those people who have been named kafir by Allah and His prophet (sal-am) or cursed by them, you can curse them or call

them kafir.

Belief 32: After death when a person is buried or in what state two angels(Munkar and Nakeer or Nakeerainh) come to him and ask who is your Lord? What is your religion? They ask about the Prophet (sal-am), who is he? If the dead is a Muslim, he gives correct reply. For him is all the blessings. Othewise he says, I don't know for all the question. They put to great hardship then. Some are waived by Allah from this examination. These things happen with the dead person, othen people don't see it. Like a sleeping person who dreams and sees every thing in his dream and an awake person sitting net to him is totally unaware of it.

Belief33: The dead receives our prayers, charity, reading of Quran and greatly benefits by them.

Belief34: All the sign told by Allah and His prophet (sal-am) about the day of judgement are going to happen Hadhrat Sayyid Imam Al-Mahdi will appear and will rule the world with great justice. One eyed Dajjal(Anti-christ) will appear among the jews and will curse much trouble on the earth. Hadhrat Isa (Jesus Christ) will desend from Heaven to kill him and he will kill him. Yajuj and Majuj (Gog and MeGog) are a naughty people, they will spread all over the world, then they will be destroyed by the wrath of Allah. A Peculiar animal will come out of earth and will talk with humans. Sun will rise from the west-Quran Majid will be lifted. In a few days all the Muslims will die, and the world will be full of infidels and there are other things to happen.

Belief35: When all the signs have appeared, preparation of the day of Judgement shall take place, Hadhrat Israfeel A.S. will by the order of Allah blow the long horn-like thoor (clarion) and the earth and the heavens will shatter to pieces. All the creatures will die. Those who are already dead, their souls will be unconcious except those whom Allah wants to save. A period of time will pass like this.

Belief36: When Allah would want to recreate the universe, a second time the Thoor will be blown and the entire universe will come to life. All the dead will be alive and gather in the field of judgement. They will be fed up of the troubles there and go to prophets for recommendation. Finally the prophet Mohammad (sal-am) will recommend and all good and bad deeds will be weighed and they will be judged. Some will enter paradise without accounting of deeds. The deed sheets of the good peoples will be given in their right hands and of the bad people will be given in their left hand. The holy prophet (sal-am) will offer drink from river kauthar which is whiter than milk and sweeter than honey. Then we have to walk in the bridge of serat. The good people will pass on the paradise, and the bad people will drop down to Hell

Belief37: Hell has been created. It has snakes, scorpions and varieties of punishment. Among the people of Hell who have a little bit of faith will after suffering for their sins with the recommendation of prophet and saints come out and enter paradise, no matter how great a sinner they are. The atheist and the polytheist will remain there, for ever and death will not come to rescue them.

Belief38: Paradise has been created. It has all sorts of comfort and happiness. The people of paradise will have no fear or worry. They will live there for ever. They will not come out of it and will not die there.

Belief39: Allah is powerful to punish on small sins or forgive bigger sins by His mercy altogether.

Belief40: Those who have been named to be people of paradise by Allah and His Prophet (sal-am) you can call them so

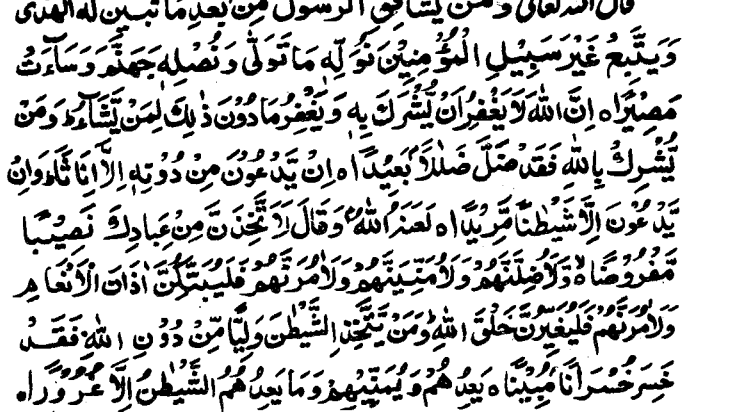
but not certainly so far others. It is however, essential with good signs to have good faith, and hope for the best by Allah's mercy.

Belief41: The greatest blessing in paradise is the sight of Allah, before which all other pleasures are nothing.

Belief42: In this world, while awake, no body has seen Allah nor can anyone see Him.

Belief43: No matter how good or bad a person has been in his life, it is his condition at the time of death that decides whether he will be rewarded or punished.

(I) Kinds of Polytheism (Shirk)


قال الله تعالى وَمَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى
وَيَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهٖ مَا تَوَلّٰى وَنُصْلِهٖ جَهَنَّمَ وَسَآءَتْ
مَصِيْرًا ۝ اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ وَمَنْ
يُّشْرِكْ بِاللّٰهِ فَقَدْ ضَلَّ ضَلٰلًا بَعِيْدًا ۝ اِنْ يَّدْعُوْنَ مِنْ دُوْنِهٖ اِلَّآ اِنٰثًا ۚ وَاِنْ
يَّدْعُوْنَ اِلَّا شَيْطٰنًا مَّرِيْدًا ۝ لَعَنَهُ اللّٰهُ ۘ وَقَالَ لَاَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيْبًا
مَّفْرُوْضًا ۝ وَّلَاُضِلَّنَّهُمْ وَلَاُمَنِّيَنَّهُمْ وَلَاٰمُرَنَّهُمْ فَلَيُبَتِّكُنَّ اٰذَانَ الْاَنْعَامِ
وَلَاٰمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللّٰهِ ۭ وَمَنْ يَّتَّخِذِ الشَّيْطٰنَ وَلِيًّا مِّنْ دُوْنِ اللّٰهِ فَقَدْ
خَسِرَ خُسْرَانًا مُّبِيْنًا ۝ يَعِدُهُمْ وَيُمَنِّيْهِمْ ۭ وَمَا يَعِدُهُمُ الشَّيْطٰنُ اِلَّا غُرُوْرًا ۝

These verses shows the true nature of innovation (Bad'ah) Polytheism or paganism (Shirk), customs of ignorance and obedience to shaitan (devil). These sins effect Divinity and Prophethood beliefs and they are absorbed here after beliefs of Islam some of them are Kufr and Shirk, some near them, some innovations that lead astray, some Makrooh and sin, all of which have to be left out. All these are written here so that Muslims may avoid them and have correct knowledge and belief.

(a)Polytheism in knowledge: To believe that any wali or

saint knows my condition all the time; ask astrologer, pandit, about the unseen or consider for same from a wali's statement; call someone from a distance and believe that he has heard it; to fast in the name of somebody among the creatures.

(b)Polytheism in action: To consider someone capable for harming you or give gains; beg someone for his wishes; beg someone for sustenance children etc.

(c) Polytheism in worship: To do Sajda or prostrate before somebody; to sacrifice some animal in the name of somebody (other than Allah); to give offering to someone; to go round and round a tomb or house; to prefer somebody's statement or custom more than Allah's orders; to bow down somebody or stand like a wall; to keep Tazia and Aalam (as Shiites do); to sacrifice or gun a goat; to sacrifice an animal on somebody's name; to offer to something to be relieved from ghosts; to worship the naval cord for the life of the child; to treat and respect any place equal to Ka'aba.

(d) Polytheism in Habit: To prick the ear or nose of a boy, in the name of someone and let him wear ear or nose rings; to tie a coin around the arm as a token of protection in the name of someone or to wear a string in the neck in anybody's name; to tie florel chaplets to the boys or keep lock of hair, their heads or to dress them as beggers of someone; to give them such names as Ali Baksh (given by Ali), Hussain Baksh (given by Hussain) or Abdul Nabi (Bondsman of the Prophet); to consider something as untouchable; to give the name of someone to an animal and pay respect to it, not to eat betels (Pan) in the month of Muharram, not to wear red clothes; not allow Bibi's sahnak to eat men the universe artivition based on stars ask good, bad date and day from astrologers or ask hidden thing from someone with jinn on her or long to take omens, to consider and believe any month or date to be in inconspicuous; to read rentals of saints; to say if Allah and His

Holy Prophet (Sal-am) wished such and such thing will be done (Allah alone knows and none else if anything will be or not) or say Allah is above and you are below (to help me); to swear by somebody's name; call some body as Shahinshah or Lord of the Lords; to keep pictures, especially of a saint and to respect it (except for identification).

(2) Innovations (Bid-ah):

(a) Innovations of Tomb.: To organize and hold fairs on the graves of saints, to arrange illumination there, to cover them with sheets, and to visit those by the women; to construct pucca tombs over the graves and to respect them extremely, with a view to please the saint of the grave; to kiss Tazias (model of tombs) or graves or rub their dust on the face or to go round them or to bow before them; to offer prayers facing the graves or to make offerings of sweets etc. upon the graves; harm worldly or religions activities and travel to tombs of saints' singing and musical instruments there; decorate the tombs, put flowers there; to do 'Urs' or face and go there.

(b) Innovations of custom : To observe compulsarily the third and fortieth day death cerimonies; to regard the marriage of widow as sin proper ; to arrange with pomp and show the ceromonies of marriage, Khatna (circamcision), Bismillah (begining of education) and to arrange musical bands dance etc. in them; to celebrate the festivals of pagans like Holi, Diwali, etc; instead of "Assalamo Alaikum" to greet in any other way or just to put hand on the foreheads; appearing unveiled by women without bashfulness before in-laws and other cousins or strangers; to listen music or play musical instruments or to watch the dance of dancing girls and to give them rewards; to be boastful of ones family or to consider family relation with a saint as sufficient for salvation; to taunt or look down upon someone on account of his humbler pedigree or to regard any profession low or mean; to praise anyone

with exaggeration; spend extravagantly in marriage and other ceremonies and even to take loan for them on interest; to dress the bridegroom with such clothes which are forbidden under religion code to adorn him with floral chaplets, whistles and apply myrtle paste to his hand and feet, to make fire works and other such unnecessary decorations on such occasions; to bring bride-groom among women and let women appear unveiled before him or to joke with him; to try to peep and eavesdrop in the privacy of bride and bride-groom, and if heard or seen something to spread; before marriage to make the bride sit and remain in strict seclusion for a certain period to the extent that even her prayers (Salah) one missed; to fix exorbitant dowry or Mehr just for the sake of bashfulness; to weep and lament aloud on the death of someone and to wail beating face and chest, after the death of someone to break the pitchers which were in use at the time of death or to wash the clothes touched the dead body; not to prepare pickles etc. in the house of mourning or not to hold any function for about a year and to revive the mourning on certain fixed and particular days; to indulge in excessive make up and decoration (by women) and to hate simple dress; to hange pictures and photos in the house; to use gold and silver utensils; wearing of very thin clothes and jingling ornaments by women; going of woman in gathering of men such as procession, fairs etc; or adopt and wear the dress of opposite sex and its manners; to get the body tatooed; to practise witchcraft; embracing and hugging to prohibited persons by women at the time of departure or on coming back from a journey; to get ear or nose of a boy pricked as an omen for his long life and to make him wear nose or ear ring and other ornament and silk or safron-dyed clothes; to give opium to the children to heep them quiet and asleep; to treat the ailment of a child with the milk or meat of a lion; shave trim the beard; grow the moustache too long to wear trousers below the ankle; play chess, etc.

(3)Some Bigger (Grave) Sins :

To assign partners to Allah (Shirk); to kill anyone unjustly or without proper cause; practicing of witch-craft and chars by children women uring the confine ment of any other woman so that the child of that woman may die and she may have a child. This amounts to murda; to tease the parents and to put them to inconvenience; to commit adultery; to misappropriate the property of orphans or others, or to deprive the daughters of their share in the legacy; to accuse any women of adultry even on slightest doubt; to oppress or speak ill of someone and to backbite; to lose faith in Allah and be disappointed of His mercy and blessings; not to fulfil a promise or to misappropriate a trust to abondon intentionally any of the duties enjoined by Allah, such as Salah(Namaz), fast, Hajj, Zakah; to forget the holy Quran after memorizing it, to tell lie and to take false oath; to swear by the name of someone other then Allah; to swear in such words as he or she be deprived of Kalimath at the time of death or may die without Iman(Faith); to offer sajdah (prostration) before anyone other than Allah to miss Salah without legitimate cause; to call a Muslim a non-believer or dishonest to call Allah's curse on anyone; to call anyone enemy of Allah; to steal or to commit theft or to abuse' to indulge in usury (taking or giving money on interest); to express joy on rising cost of food grains; to compell on lowering the price after setting the bargain,; to sit in seclusion with prohibited persons of the opposite sex; to gamble or to take part in game of chance. Some people play certain games with stakes. This is to allow gambling; to like and appreciate the customs of infidels; to find fault with fool or with other persons; to enjoy music and dance; to drink wine and other intoxicating drugs; not to advise others in spite of being in position to do so; to redicule other with a view to humiliate them; running away from a jihad; have an evil eye on neighbours women; omit Fridays prayer for men; being homosexual (gay or lesbian); have intercourse with wife during mensuration; have sex with animals; entering the house of

other person without permission.

(4) Branches of Faith:

You are required to perfect the following 77 actions deed, 30 belonging to your heart, 7 to the tongue, and 40 to your entire body in order to be a good and faithful believer or Moimin: The 30 faithful deeds of your heart include the following;to believe in God (Allah, in Arabic); to believe that every thing was non-existant before and came to exist later by the creation of Allah; to believe in His angels; to believe that all the holy books revealed by Allah are true, and that now only the last book Quran (Koran) is in force and valid; to believe in all the messengers of Allah and now to follow the noble example (Sunnah) of his last prophet Mohammed (sal-am); to believe that God knows everything ; even in advance and does whatever He wills or pleases, to believe in Qiyamah or last Day and the end of the world (to come); to believe in paradise and hell; to love Allah, to love the Prophet Mohammed (sal-am); to love or to hate someone for the sake of Allah alone; the intent of and the motive behind all your actions and deeds must be the pleasure of Allah and the service of His religion; to be sorry on a sin and to repent to do "taubah"; to from Allah; to be hope ful of Allah's mercy ; to be modest; to be thankful to Allah; to fulfil a promise; to be patient; to be humble and to keep the option open that you may in fact be now or in the long run of life inferior to others; to be kind and merciful to Allah's creatures and people; to be content with destiny and with what Allah has given; to trust Allah; not to be proud on any of your virtues; and not to consider yourself better or superior than others; not to have malice or hatred towards anyone; not to envy anyone wishing him or her, to love a virtue while you gain it; not to lose temper during anger; not have bad wishes for anyone; and not to love the world but to control all temptations and greed.

The 7 faithful deeds of your tongue : are as follows: to recite the Kalimah of Islam; to read the holy Quran; to acquire knowledge

and to learn the religion (such as by reading the Urdu books of Ashrefun Nisab or Nisabe-shari'at and Tasawwuf available from Maktaba Thanvi, Molvi Musafir Khana, Bandar Road, Karachi, Pakistan); to teach knowledge (or the above books), to pray; to remember Allah and to do "Zikr"; and to aviod and to stay away from all sins and useless things and such places and company, obscene talks, sinful things, falsehood, back-biting, abuse, and unlawful instrumental music.

The remaining 40 faithful deeds of your entire body include the following: Purificaion, cleanliness, ablution, bath and keeping cloths clean; regularity and punctuality in Salah or Namaz or prayers; giving money to the poor as Zakah or charity at 'Id and almsgiving, fasting (a month in Ramadhan); performing the Hajj pilgrimage; staying the last ten days of Ramadhan in a mosque in Itikaf; emigrate or leave the place where religion is in danger; fulill your views and carry out pledge to Allah; but not to carryout any sinful and wrong oath; to recompense an unful filled oath is to properly cover the body: man from navel to knees, and girls and women all body axcept face, hands and feet; to sacrifice animals for Allah; giving funeral service, shorouding and burying the dead; paying bank of debts; avoid all illegal transaction and unlawful business deal and tactics; not to conceal the evidence ; to get married when the need arises; to meet the obligation of those under your care or responsible to you; to serve and give comfort to parents; to look after or to take care for your children well; to be kind to your relation and not to illtreat them; to obey your master or mistress or boss or ruler within the Shariah; to do justice and be always just; never to leave the Jama'at nor to follow a path separate from and against the general body of Muslim; full loyalty, allegiance, devotion and obedience to your government and ruler but none whatsoever in any matter against Islam and the Islamic Shariah, to make peace among those quarelling fighting or having arguments; to help or be helpful to others or to support a good, noble, virtous cause; to guide or show the right path and to prohibit or oppose by evil (atleast from your heart); to rule according to

shari'ah in an Islamic state by the government, and to penalize according to Islamc law for transgressing limits of Islam; to fight with your enemies and the enemies of Islam and be prepared for defense whenever an occasion arises; to restore a deposit and to remain trustworthy; to lend person in need; to be friendly and hospitable to your neighbours; to accept only a lawful income or only such money; to spend according to shari'ah or the Islamic religious law; to return Salam for a Salam and to respond to salutation; if and when after sneezing; a Muslims says Al-hamdulillah (God be praised) than you respond under reply by reciting Ya rahamokallah (may God have mercy upon you); never give anyone unnecessarily the following; any or slightest trouble inconvenience diffilculty, hardship, suffering, torment, affliction, humiliation; embarrassment and the likes do not participate or observe are get involved with any unlawful or in religious show or activity; and to remove every disturbing, troublesome harmful thing such as stones, brickes, thorns, wood and the like from the path and to clear it as a service to everyone concerned. (Adopted from Merajun-Nabi with Miladun-Nabi (sal-am) by M. Abdullah Ph.D. Published by Dini Book Depot, 4160, Urdu Bazar, Jama Masjid, Delhi-6 (India).

(5) Worldly Loss From Sins.

These are as follows a person engaged in sins is deprived of learning and knowledge; faces decrease in sustenance and living, dreads the rememberance of Allah, fears men, perticularly good and pious persons; feels difficulties in most of his affairs loses purity of heart; feels weakness of heart and body, is debarred from submission and devotion; his life shortened, is deprived of the capabilities of repentances; loses weight and abhorrence of sins after some times is humiliated in the sight of Allah; loses his brain and wisdom is ceased by the holy prophet (sal-am); is deprived of the good wishes of the angel`s, face shortage in crops; loses modesty and service of self-respect loses the source of exaltedness of Allah; loses the blessing and beneficiton of Allah, it surrounded by difficulties and calamities' satans are deputed over him; loses

peace of mind and heart; is deprived of the capability of reciting Kalimah at the time of death; loses hope in the mercy of Allah and dies without repentence. Avoid sins and repent now.

(6) Worldly Gains from Worship.

The material gains are as follows: sustenance is increased, receives blessing and all kinds of abundance, removal of difficulties and harassments easy accomplishment of all legitimate desires; life becomes a pleasure, there are plenty of timely rains and all evils are warded off; Allah becomes very kind and helpful; respect and honours; his status is raised and becomes very popular, the holy Qur'an becomes a sourse of deliverance for such a person; gets better compensation for any loss; experiences gradual increase in the blessing of Allah day by day increase in his wealth; experiences comfort and peace of mind and heart; his benefits pass on to his generations, hears mysterious tidings in life; angel's give good tidings at the time of death, His span of life is increased; remains immune to poverty and starvation; experiences abundance in things which are small in quantity; removal and cooling of wrath of Allah.

III DEEDS AND WORSHIP

Deed 1. Make Wudhu or ablution well under even if you don't like it.

Deed 2. Try to be with ablution all the times.

Deed 3. Fresh ablution is better, even if you have abulution already.

Deed 4. A drop of liquid (Mizi) that comes out does not necessitate bath, just wash it and do ablution.

Deed 5. Doubt or suspicions does not break wudhu

unless something happened for sure.

Deed 6. Dozing or sleeping on the posture of Salah does not break wudhu.

Deed 7. While going to toilet do not face or oppose Qibla. Do not clean with right hand. Do not clean with faces, bone or coat.

Deed 8. Not taking procaution with urine causes punishment of the grave or tomb.

Deed 9. Do not have toilet under shade in a road.

Deed 10. While going to toilet take off a ring with name of Allah or prophet written on it.

Deed 11. For going to toilet sit in a field where nobody is watching you and do not lift your clothes until your are close to the ground.

Deed 12. Do not urinate where urine may come up and do not urinate in hole, may be a harmful animal is inside and may come out to harm you.

Deed 13. While defecating put a cover behind you even if it is sand.

Deed 14. Do not urinate where you take bath and defecation is even worst.

Deed 15. Do not talk while going to toilet.

Deed 16. When entering the toilet read Bismilahe Allahumma inni aoozobika minal khobothe wal khabayeth. When coming out read gufhranaka Al-hamdo lihhahillazi azhaba anneyal aza aafani.

Deed 17. After three mud pellets, wash with water.

Deed 18. Do not urinate standing.

Deed 19. Use miswak (tooth brush) at each prayer time if possible.

Deed 20. When wakeup from sleep, wash your hands before putting in water.

Deed 21. Wash your feet properly in ablution.

Deed 22. In ablution wash your fingers with fingers passing both hands and beard.

Deed 23. In wudhu don't suspect whether I am clean or not, whether that organ has been washed or not, whether that organ washed three times or not. In suspicion everthing is alright.

Deed 24. Do not waste water in wudhu.

Deed 25. Shake the ring as you pour water above it.

Deed 26. The procedure for bath is: first clean both hands, then remove the dirt on the body, then make wudhu, then wash head three times, (then put water in the nostrils, then gargle with water), then wash the rest of the body.

Deed 27. There is no need for ablution after bath.

Deed 28. When in need of bath (during Janabat) if wanting to eat, sleep or go to wife again its better to go to toilet first then make wudhu. Without wudhu no harm done.

Deed 29. Do not urinate in still water (without need)

Deed 30. It is possible to get a disease (of bars) while using water warmed by sun rays.

Deed 31. It is Sunnah to take bath on Friday, and after bathing the dead you should take bath also.

(7) Salah or Namaz

Deed 32. Pray in good time , bow and prostrate properly, with fear and love of Allah as much as possible.

Deed 33. When a child is 7 years old ask him to pray ask when 10 years old make him pray even if it requries beating.

Deed 34. Pray regularly and punctually.

Deed 35. Don't sleep before Isha. Don't sit talking after Isha . Sleep early so that Tahajjud (night) prayers and Fajr are not spoiled.

Deed 36. Asr time is short. Do not delay it. Pray early.

Deed 37. If slept by chance or forgot to pray, then pray on soon as possible but if the time is Makrooh let it pass.

Deed 38. Azan (call) is for inviting to prayers. Don't invite others after Azan. But if somebody is sleeping its right to wake him up.

Deed 39. One who calls for prayer should also say the Takbeer. Don't annoy him.

Deed 40. One who call for prayer 7 years is promised free from Hell.

Deed 41. Do not run for Salah. You may not have peace of mind that way.

Deed 42. A prayer is accepted between azan and Takbeer.

Deed 43. The farther the distance from mosque, the more will be your reward for coming.

Deed 44. When entering mosque put the right feet first and recite Allahummaaftahli abwaba rahmaticka, and when leaving

mosque (Masjid) take out left leg firs t and recite Alahumma inni asaluka min fadhlika.

Deed 45. When time is not Makrooh, read two raka'ah Tahiyyatul masjid first in the mosque.

Deed 46. Don't make noise in the mosque, don't eat a bad smelling food before going there (such as garlic , raw onion radish, tobacco, Hukka etc.) Don't spit in the mosque. Don't pass wind there as angels are disturbed. Don't buy or sell there. Don't recite bad poems there. Don't punish anybody as his urine may come out. Don't talk of the world there.

Deed 47. Don't pray on something very attractive that may disturb attention from Salah.

Deed 48. You should keep something like a wooden piece or some similar thing in front of the praying person (in front of his right or left eyebrow to avoid similarity with idol worshippers).

Deed 49. Imam should pray with small surahs so that no body is annoyed and hate the prayer by congregation.

Deed 50. Do the bowing , prostration and every thing else properly and peacefully.

Deed 51. Do not lift the long shirt or comb hairs with fingers during prayers.

Deed 52. When getting up in Salah, don't use your hands for support.

Deed 53. After fardh Salah, it is better to move a little else where for Sunnah and Nawafil.

Deed 54. Don't look this way and that way during Salah, don't look up stop yawning, don't blow, don't do anything contrary to etiquette of Salah, and keep your eyes at the place of

Sajdah (prostration)

Deed 55. Pray with congregation except when excused.

Deed 56. First eat or go to toilet before praying, if you need that.

Deed 57. The Imam should pray for all members of the congregation.

Deed 58. Don't leave the mosque after Azan exept when returning after a short while.

Deed 59. Stand in a straight line for Salah. First fill the first row, then second row, then third row stand equally on both sides of the Imam.

Deed 60. If the people don't want to Imam for a good reason, he must not lead the prayer.

Deed 61. If you are qualified to lead the prayer, then lead it when asked, It is sign of the day of judgement (approaching) that people may not wish to be Imam.

Deed 62. Imam should not stand at a higher (elevated) place than others.

Deed 63. Don't do bowing, prostration or anything before the Imam.

Deed 64. If joined the Imam when he was in prostration or sitting position (Qa'dah) then join him whenever you find him. Don't wait for Imam to stand up.

Deed 65. Pray Tahajjud. It has lot of virtues.

Deed 66. Don't have so many Nawafil and recitals (Zikr) that you can't cope.

Deed 67. When your feet tired in Salah or feel sleeping, have a break in Salah and rest.

Deed 68. When going to bed, make wudhu and sleep while saying Allah Allah.

Deed 69. Pray Nawafil at home also.

Deed 70. Friday read Durood Sharif a lot.

Deed 71. Fridays bath, change new clothes, put perfumes and go early for prayers. Don't go over people's shoulders. Don't ask someone to leave and give his place to you. Don't force your way between two seated persons. Don't talk during sermons. If sleepy, change places.

Deed 72. When sun-eclipse or moon-eclipse occurs offer Salah, pray give charity, repent (and free slaves).

Deed 73. Go for Id prayers one way and retrun the other way.

Deed 74. For someone wishing to sacrifice an animal during Idul-Adha it is preferable not to cut nails or trim moustaches after seeing the new moon till sacrifice day.

Deed 75. Sacrifice on behalf of the Prophet (sal-am) as this increases his love.

Deed 76. Fresh vain is a blessing. Take it on your body.

Deed 77. For the prayer of rain (Salatul Istisqa) go humble crying in used clothes (for details see Islamic Prayers by M. Abdulah Ph.D., Dini Book Depot, Delhi-6)

(8) Funeral and Burial

Deed 78. When a person is dying read loudly Kalimah near him.

Deed 79. Give Shoroud of average cost neither cheap nor too expansive.

Deed 80. If you remember an old trouble or worry say Inna lillahi wa inna ilahe rajeoon and you well be rewarded as before.

Deed 81. Any amount of grief read Inna lillahi and be rewarded.

Deed 82. Go to the graveyard some times on this lessens the love of the world and reminds of the hereafter, especially parents, tomb on friday.

(9) Zakah and Charity

Deed 83. You can pay Zakah in advance.

Deed 84. You pay Zakah on ornaments as well.

Deed 85. Give Zikah to such people who don't ask and are confined to their houses.

Deed 86. Give whatever you can. Don't be embarrassed by little things.

Deed 87. Don't think you have fulfilled all the rights by giving Zakah. There are other rights on wealth which have to be paid when occassion arises.

Deed 88. Giving close relative have two rewards, one of charity (Sadqah) and other of helping the relation.

Deed 89. If neighbour is poor, increase water in curry and send them some.

Deed 90. Give beggar somthing even small amount.

Deed 91. A wife can give an amount to poor from his wealth. that he may not mind.

Deed 92. If you give something as charity to some one and he is selling don't buy from him, He may reduce the price for you and this will amount to returning the charity.

(10) Fasting (Saum)

Deed 93. Don't speak foul during fasting. Don't shout. If somebody fights with you tell him it is your fast today.

Deed 94. The day you see a new moon the calendar will begin that day. Don't say it is that days moon and hence the date is so and so.

Deed 95. When husband in home, a wife may not fast optional Saum.

Deed 96. Fast sometimes optional saum.

Deed 97. If somebody invite you in Saum, go to his house and pray for him.

Deed 98. When last ten days of Ramadhan are left do more worship.

(11) Reading Quran

Deed 99. If you cannot read Quran very well, don't worry, keep reciting, you will have twice the reward.

Deed 100. While sleeping read Qul Huallaho, Qul Aoozo birabil Falaq and Qul Aoozo birabbin Nas and blow on the hands and rub it on the body. Do it three times.

Deed 101. Keep reading Quran so that you don't forget and be a sinner.

Deed 102. If you are used to reading Quran and someday you don't feel the reading, postpone reading it. If you are not used to it, force yourself and halt.

Deed 103. Read Quran in a way that it appears that you fear Allah.

(12) Prayers, Zikr and Seeking Forgiveness

Deed 104. Pray with enthusiasm, don't ask for sins, be sure of acceptance, if acceptance is delayed don't give up.

Deed 105. Don't curse in anger your children or yourself. It may be the time of acceptance.

Deed 106. When you assemble somewhere and talk of the world, then do recite Allah and Prophets's (Sal-am) Zikr, Durood Sharif so that the meeting may not go empty handed and be an embarrassment on the day of judgement.

Deed 107. Count Zikr on fingers or with a Tasbih (Mussabbaha).

Deed 108. Seek forgiveness a lot, all difficulties will be solved on you would get sustenence from where you did not inagive.

Deed 109. If you sin, rapent quikly and promptly. If it happens again do it again. Don't thik you will sin again, so what is the point.

Deed 110.

عمل ۱۱۰ بعض دعائیں خاص حالات و خاص اوقات کی مذکور ہوتی ہیں سوتے وقت یہ دعا پڑھو اَللّٰھُمَّ بِاسْمِكَ اَمُوْتُ وَ اَحْیٰی ۔ جاگتے وقت یہ پڑھو اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَحْیَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَیْهِ النُّشُوْرُ صبح کو یہ دعا پڑھو اَللّٰھُمَّ بِكَ اَصْبَحْنَا وَبِكَ اَمْسَیْنَا وَبِكَ نَحْیٰی وَبِكَ نَمُوْتُ وَاِلَیْكَ النُّشُوْرُ اور شام کے وقت یہ دعا پڑھو اَللّٰھُمَّ بِكَ اَمْسَیْنَا وَبِكَ اَصْبَحْنَا وَبِكَ نَحْیٰی وَبِكَ نَمُوْتُ وَ اِلَیْكَ النُّشُوْرُ بی بی کے پاس جاتے وقت یہ دعا پڑھو بِسْمِ اللّٰهِ اَللّٰھُمَّ جَنِّبْنَا الشَّیْطَانَ وَجَنِّبِ الشَّیْطَانَ مَا رَزَقْتَنَا لشکر کفار پر اگر بد دعا کرنا ہو یہ پڑھے اَللّٰھُمَّ مُنْزِلَ الْكِتٰبِ وَسَرِیْعَ الْحِسَابِ اَللّٰھُمَّ اهْزِمِ الْاَحْزَابَ اَللّٰھُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ کسی کے مہمان ہو کھانے پینے سے فارغ ہو کر میزبان کے لئے یوں دعا کرو اَللّٰھُمَّ بَارِكْ لَهُمْ فِیْمَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ

وَارْحَمْهُمْ چاند دیکھ کر یہ دعا پڑھو اَللّٰھُمَّ اَهِلَّهُ عَلَیْنَا بِالْاَمْنِ وَالْاِیْمَانِ وَالسَّلَامَةِ وَالْاِسْلَامِ رَبِّیْ وَرَبُّكَ اللّٰهُ کسی کو مصیبت زدہ دیکھ کر یہ دعا پڑھو تم کو اللہ تعالیٰ اس مصیبت سے محفوظ رکھیں گے اَلْحَمْدُ لِلّٰهِ الَّذِیْ عَافَانِیْ مِمَّا ابْتَلَاكَ بِهٖ وَفَضَّلَنِیْ عَلٰی كَثِیْرٍ مِّمَّنْ خَلَقَ تَفْضِیْلًا جب کوئی تم سے رخصت ہونے لگے اس سے اس طرح کہو اَسْتَوْدِعُ اللّٰهَ دِیْنَكُمْ وَاَمَانَتَكُمْ وَخَوَاتِیْمَ اَعْمَالِكُمْ کسی کو نکاح کی مبارکباد دو اس طرح کہو بَارَكَ اللّٰهُ لَكَ وَبَارَكَ عَلَیْكَ وَجَمَعَ بَیْنَكُمَا فِیْ خَیْرٍ جب کوئی مصیبت آوے یہ پڑھو یَا حَیُّ یَا قَیُّوْمُ بِرَحْمَتِكَ اَسْتَغِیْثُ ۔

(13) Hajj (Pilgrimage)

Deed 111. Do Hajj early in life.

Deed 112. Take plenty of money with you.

Deed 114. After Hajj try to go to Madina to visit the Prophet's (Sal-am) tomb.

Deed 115. Until the Haji returns home his prayers are accepted. Say salam to Haji, Shake hands with him and ask him to pray for your forgiveness.

(14) Swearing

Deed 116. Do not swear for anyone other than Allah (such as father, son, any other creature). If youy have a habit of doing so, recite Kalimah after that.

Deed 117. Don't swear if I am liar I die without faith even if it is true. However if it is lie than it is terrible.

Deed 118. If you swear contrary to shari'ah in anger or otherwise (like I will not talk to my father) then break it and give Kaffarah.

Deed 119. Do not swear again to take somebody's wealth

or property. (The meaning of oath is what the owner thinks).

Deed 120. If you don't give charity for Allah and will trouble you say you will give this much if the trouble is gone is misery

IV Dealing

Deed 1. The prphets have done handicraft. It is the best way of earning livelihood.

Deed 2. Expenses from adultress, false Taweez etc. are all haram. Children of pirs do that, take money from prostitutes, do false Taweez and rob people.

Deed 3. Begging is the worst, most wretched, disrespectful profession. It is for better to sell cut grass or wood.

Deed 4. If you can't help it and you have to beg then ask religious good rich people. This is less humiliating experience.

Deed 5. If you get some money without greed its alright to eat drink and give for Allah's sake from that.

Deed 6. Allah looks at your heart. What is Haram in Shari'ah is prohibited. Don't take that with dirty tricks.

Deed 7. Earn and help others instead of free-eating-except those who are doing religions service may not work but general Muslims must support them.

Deed 8. If you are suspicious of something, leave it.

Deed 9. Sanitor's work involves contact with filth all the time. Leave it.

Deed 10. Don't sell a thing which is instrument of sin.

Deed 11. Rupee, Pound, Dollar etc. are worth while

things. Take good care of them Earn them legally and don't be embarrassed.

Deed 12. If you are happy and contended in life don't leave the way of life.

Deed 13. During buying and selling and asking for your rights be kind and nice.

Deed 14. Don't swear too much while selling goods. One or two lies slip the tongue and this is sin and prevents blessings.

Deed 15. Business is a very good thing. Trust and truth are its important parts. It brings trust in this world and company of prophets trustworthy people and martyrs on the day of judgement.

Deed 16. Make it a habit to give some money out ot business charity. Some irregularities happen in business. It will take care of it or reduce its effect.

Deed 17. Tell the witness any defect in your merchandise. Blessing is gone by concealing it.

Deed 18. Do not give and take usury (intrest) or be a witness thereof. They have been cursed.

Deed 19. Those things that are sold by measuring and if they are of the same kind as wheat wheat in exchange two conditions are in exchange: (1)equal amount and (2) hand to hand, otherwise it will become interest. It they are sold by measering but one different things as wheat and barley they don't have to equal but must be hand to hand. And if they are same kind and not sold by measuring as goat goat then they don't have to be equal, and if they are not of the same kind and not sold by measuring then neither should be equal nor hand to hand. There are the details of Fiqh Hanafi on interest.

These deep ornaments are bought or made and it is not equal

due to differnce in rates and after loan or credit which is interest. In this case for instance silver is less, add some rupees to it. This will make silver silver equal. If credit is needed take loan and pay back later on.

If you give a Rupee and take 8 Annas paisa now and rest after one hour. This is not permissible. Give him Rupee on a trust and when he has the total change take it and do the dealing.

Deed 20. If you want to buy good wheat for bad wheat and he does not give equal, then you sell your wheat for instance for 1Rs. and then buy for 1Rs. his wheat that he had loan from you.

Deed 21. Take a silver or gold ornament and there is something mixed with it and you want to buy or sell silver ornament for silver and gold ornament for gold then this exchange is valid when in the ornament silver or gold is definitely less and silver and gold for money is none. If equal or more, then not alright.

Deed 22. If somebody is indebted to you and he gives you a present or invites you to meal and there was no friendship before, than do not accept it. Ask him the income of mortgage because he is indebted to you and this benefits is under pressure of loan and is not Halal for you.

Deed 23. Some people buy something for a fixed money and when cannot afford it sell back to the seller for less price, this is interest and prohibited, but you can do like this. Orignal seller gives the money agreed upon before as loan and the buyer pays back the money. Now he sells it for low price to the seller. The remaining money will be loan on him.

Suppose you buy a watch for 10 Rupees and when short of Rs. 10/- you sold it back for Rs.8/- This is interest and Haram. but you can obtain loan of Rs. 10/- From the seller and buy the watch. Now you can sell it for Rs.8/- and you have to pay loan (remaining) to the original seller.

Deed 24. Don't buy fruits from gardens until ripe and mature.

Deed 25. Don't sell your property on receiving invoice only until the property has come in your possession. A buyer can buy on sight of the invoice but reserves the right to buy or refuse after seeing the property.

Deed 26. A villager brought some grains. Let him come in the city then buy his grains. Don't go out of town to buy from him as this way be more expensive or has the authority to sell at whatever price be likes and the town people have no say in this matter. If a buyer is negotiating the deal you do not offer your deal to wreck his deal. But if he refuse him, then you can buy, you can offer your higher price because the earlier lower price has not been accepted yet, but do not offer higher price to cheat someone.

If a villager comes to sell his things then don't tell him give it to me, I will sell it at higher price later on but let him sell himself unless there is obvious loss. While selling on goat or a cow don't stop milking then to have bigger unddar (for deceit) to a buyer.

Deed 27. You can not sell grass growing by itself or water in your own property.

Deed 28. Don't deceive the buyer.

Deed 29. If a person in trouble sell his property, don't take advantage of him, help him or give the right price.

Deed 30. Don't sell a thing you don't own it in the hope that you will buy it from the market and give it to him.

Deed 31. In a mortgage don't make the condition that if I don't pay in this period of time there it will be considered selling to him. This is wrong.

Deed 32. Don't deceive in measuring and woghing.

Deed 33. If you bought some thing (as "badani") and the seller could not make it then you take from him the money you gave neither more nor anything else. Once you have got the money, you can buy whatever you want.

Deed 34. You can buy grains cheap and sell it at higher price, but when people are in trouble don't wait for highter prices. There is a curse on it and Haram it is.

Deed 35. The ruler has no right to fix prices but he can advise the merchants.

Deed 36. If poor person owes you something, be kind to him, give him time to repay, waive all or part of it, Allah will have mercy upon you on the day of Qiyamah.

Deed 37. If you owe something to someone then don't repay him with bad thing but have the courage to repay better but this is not to be made condition of the deal.

Deed 38. If you have got something to repay then don't delay. It is tyranny.

Deed 39. If somebody has a loan from you and he gives promise from somebody else who can pay then don't ask him but ask the referance.

Deed 40. If you are on loan don't delay payment. Don't take loan unnecessarily. And he says something bad, be patient. It is his right.

Deed 41. If you can afford then pay those on loan on your behalf.

Deed 42. Sell things baning on the balance.

Deed 43. When you pay somebody's loan, pray for him and thank him also.

Deed 44. If you have a partner, then be honest otherwise the blessing is gone.

Deed 45. Do not cheat in a trust.

Deed 46. Money collected by force, tyranny, high. position is not Halal. Those who collect contribution should think about it. Only that money is Halal which is given with pleasure.

Deed 47. Don't take somebody's property in joke to embarrass him or to take it. If taken in him return promptly.

Deed 48. Be courteous to neighbours. Understand him in things. Suppose he wants to put a nail in your wall and it does not harm you, then allow him.

Deed 49. If you have to sell land or house,, then buy another in its place otherwise money may be spent unnecessarily.

Deed 50. If a tree provides shade to people and animals and it is not your property, then don't cut it. The living things will be in pain and this will punish you.

Deed 51. To hurd goats is sunnah of the prophets.

Deed 52. Pay labourers as soon as they finish the work. Allah will claim for those if it is done for Allah's sake then it is serious.

Deed 53. During drought some people sell their children or others children. This is Haram (Illegal). Allah will claim in this case.

Deed 54. The "Jhar phoonk" (Taweez) which is according to shari'ah, you can accept money as a favour on it.

Deed 55. If you give fire to cook or salt to cook it is as you gave them full meal.

Deed 56. Offering drink where there is plenty of water is

like freeing a slave. And offering drink where there is little water is like reviving a dead (reward).

Deed 57. If you give something to someone for life and say I will collect it after your death. Then this becomes his property and after his death goes the inheritors. Don't give like this keep it with yourself.

Deed 58. If you give something to your son, give similar thing to your other son also. Injustice is bad.

Deed 59. Accept gift of someone who does not want a gift in return, otherwise mutual ill feeling will result. But you try to give him something. If nothing is available then praise him and take his kindness in front of others and say " Jazakallho Khaira" you did not thank Allah if you did not thank him. Similarly don't boost I have got this much when nothing has come.

Deed 60. Keep exchanging gifts. It cleans the heart increases love and don't be bothered about small amount.

Deed .61. If somebody offers you perfume, oil, milk or pillow, then smell the perfume, put the oil on, drink milk, rest on the pillow but don't refuse. These are small things, it pleases his heart and you can bear the kindness.

Deed 62. If you receive new fruit for the first time, then put it on the eyes and lips and say Allahumma kama araitana awwalahu fa arena aakheraka. Then give it to a child nearby.

Deed 63. If you own somebody some money, trust, write then mak a note of it and keep it with you.

(15) Marriage (Nikah)

Deed 64. Get married if you have the need and if you have the money if you have the need but don't have the money, then fasting is the solution.

Deed 65. Look for the religiousness of the wife. Don't go much on wealth, beauty, family relationship (geneology)

Deed 66. If you are returning from a journey, don't enter the home all of a sudden. Wait till she has combed her hairs and put on the make up. She didn't care about these when you were absent. You may not like to see her without these.

Deed 67. If somebody send a message for nikah to a lady in your house, then the thing to look for is religion. Don't go much for wealth, position, geneology, as these could lead to embarrassment later in marriage.

Deed 68. If a man and a girl fall in love (by chance), then it is better to get them married.

Deed 69. A Nikah is blessed when the expenses are low and where the Mehr (dowry) is less.

Deed 70. Many women describe the figure and beauty of other women to their husbands. This is bad and dangerous. If he falls in love, you will cry.

Deed 71. Don't let two men sleep under one blanket or two women sleep under one blanket. Don't let them see each other's body. A woman should not see another woman from navel till knees. Most women don't care it.

Deed 72. If you see a women turn your face away from her, and if the thought lingers on, have intercourse with your wife and the thought will be gone.

Deed 73. See a woman before marrige if you want to marry her, so that you don't dislike her face.

Deed 74. Don't be naked without need for going to toilet or having sex. Have shame with Allah and his angels.

Deed 75. Don't be alone or travel with a strange women. It is a big sin. A strange woman is one whom you could marry at all.

Deed 76. Woman should not look at other man. No peeping.

Deed 77. Give good names to your children, teach knowledge, when adult marry them, otherwise you will be the sinner. Some people keep the girls which is too bad. This is their right.

Deed 78. Don't apply where a person has applied for Nikah. Until he get a reply or drop the idea.

Deed 79. If a man wants a second wife don't ask him to divorce the first wife. Just be content.

Deed 80. Nikah should be in Mosque for publicity and for blessing.

Deed 81. Don't come in front of foster brother without proper investigation. Don't marry where there is doubt.

Deed 82. Don't talk about the private affairs of husband and wife to friends and relatives. Allah does not like that.

Deed 83. Waleemah (dinner) is preferred but don't spend too much money on that. The prophets wife walimah was 1 kilo barley (in one wife), date, cheese, and ghee in Safiya Rad, and goat with bread in Zainab Rad., which the people ate their full.

Deed 84. If you have many wives treat them equally.

Deed 85. Be patient on wifes behaviours. Don't have enmity with her. If you don't like one thing, you may like another. Don't hit her without need. Even then don't hit her too much. Don't hit her on her face. You may feel ashamed of kissing her in the night. Play with her. Don't rebuke. Don't leave the house. Sleep on

another cot if angry. When you cannot get along divorce her.

Deed 86. A wife should obey the husband. Please him fulfill his orders, come to him when he asks for intercourse. Don't ask too much money should not read Nawafil (Salah) without permission nor nafl fasting. Don't give his property to anyone without his permission nor use herself. Don't allow anyone to come home without permission. Don't ask for divorce without good excuse.

Deed 87. It is a big sin to seduce the wife and have fight with the husband or casue enmity between them.

Deed 88. If the husband hit slightly to his wife, don't ask the reason for this act. May be she refused from intercourse, then what will he say. Nothing.

Deed 89. Do not divorce without good cause.

Deed 90. Don't divorce during menstruation, may be because of that thing.

Deed 91. Woman remarrying first husband after divorce from second husband as a condition is full of shame.

Deed 92. Don't consider your wife an adultress on suspicious and the baby born on appearance should not be discribed. This is a big sin.

Deed 93. If wife is bad mannered and you can't help it, then divorce her. If she fears that because he loves her he may still have sex after divorce, than don't divorce but find a just and amiable solution.

Deed 94. If a man finds his wife committing adultery and he killed her, her won't be a sinner in Allah's eyes but because of lacke of proof of Shari'ah, he will be asked to give revenge.

Deed 95. To suspect his wife without proof is ignorance and pride. and to overlook with obvious foul play is without sense of honour

Deed 96. If somebody asks you your advice concerning Nikah any if you know anything wrong do tell it. It is not back-biting. If for good reason you have to tell the mistakes and evils then do tell them. It is not only permissble but also obligatory.

Deed 97. If husband is miser and does not give enough money then wife can steal it but not for extravagance.

Deed 98. If Allah gives you money, first yourself then others.

V Politics

Deed 99. If a kafir wounds you or cuts your any organ, and you are going to take revenge and he promptly reads Kalimah of Islam then don't punish him thinking that he did that to save his life. This shows Islam is merciful, tolerant and just.

Deed 100. Don't kill a kafir subject. It is a big sin and taken you for then from paradise.

Deed 101. Don't commit suicide. It is strongly prohibited.

Deed 102. Don't punish in the mosque. May be urine may come out.

Deed 103. If a Muslim kills a zimmi kafir, he will be killed in revenge.

Deed 104. If in the army of Islam ever a minor solder gives protection to the army of Kuffar (infidal) it will be binding on whole army. But if fighting must continue, the kuffar will be given fresh notice that we take back our agreement.

Deed 105. If several people kill one person, they will all be killed in revenge and all will be sinners.

Deed 106. If an un-qualified doctor treats a person and he dies, he will be asked to give revenge.

Deed 107. It is permissable to fight to protect your life, property, religion, respect. If he is killed, he would be a martyr. No harm done if other person is killed. No revenge.

Deed 108. Don't throw stones for play, it might hurt somebody.

Deed 109. If you pass in a group of people with a sharp knife like thing, then hide the sharp edge from people so that nobody is hurt.

Deed 110. Don't point a sharp edge towards anyone as joke, may be it gets out of hand and hunt him.

Deed 111. Don't give unhuman punishment such as standing in sun with oil on the body or beat with hunters cruelly.

Deed 112. Don't give a knife or sword open to someone. Either close it or put it on the ground and the other person will light it.

Deed 113. Don't harm an animal or human in fire.

Deed 114. If a man has to be killed in revenge don't cut his hands and feet and let him die painfully.

Deed 115. Don't remove the chicks from birds nest. The

parents will be restless.

Deed 116. If a magician harms or hurts people and does not give up, he is worthy of being killed.

Deed 117. If somebody agrees to adultery ignore him three times and if he insists the fourth time then give him the punishment.

Deed 118. If during punishment he takes back his claim, then leave him.

Deed 119. If a pregnent woman is found to be adultress don't give her the punishment until she had had the baby and if no other woman can breast feed the baby until this period.

Deed 120. After he or she had the punishment, it is very bad to rebuke or laugh at the criminal.

Deed 121. An adulterer who may be sick and may die during punishment will be postponned until he has recovered.

Deed 122. There are two kinds of punisment; (i) fixed (Hudood) (2) Tazeer (depending upon the ruler). In Hudood every body rich poor, respectful, mean are all equal. In Ta'zeer ignore the noble and only warn him.

Deed 123. Don't lead false case or one where truth and falsehood is not known.

Deed 124. Alcohol is prohabited in medicine as well.

Deed 125. An intoxicating substance is prohibited in small quantities also.

(16) Government

Deed 126. A person who asks for government is not worthy of it. He is selfish. One who stays away from it is more suitable as he will do justice.

Deed 127. Don't insult the ruler (Sultan).

Deed 128. The ruler are required to be kind and merciful on people.

Deed 129. To flatter the rulers, to tell him the means of tyranny is bad.

Deed 130. Tell the truth and don't fear the rulers.

Deed 131. The rulers should not investigate secretly the mistakes of the people without good cause.

Deed 132. Don't stare to frighten someone.

Deed 133. If the rulers are tyrannous don't blame them. Think that you have disobeyed Allah. Repent and improve your lot, Allah will soften the hearts of the rulers.

Deed 134. Rulers should be accessible to needy and available to those crying out for assitance. It is wrong to be inaccessible.

Deed 135. Don't judge between people in anger. Mind does not act properly when angry.

Deed 136. Bribery is strictly prohibited even as gift.

Deed 137. False claim, false witness, false oath, flase refusal of anyone's right is all sin.

Deed 138. Try hard to prove your point. Don't sit idle. It is weakness. If despite of this you fail, don't be too upset. Think that the real ruler (Allah) wants it that way.

Deed 139. You can imprison someone on strong suspicion.

Deed 140. Horse-riding and target-practicing are ordered.

Deed 141. Don't cut the tail hairs of a horse (with which he drives the fly away), the mane (with which he recieves warmth), and the forehead hairs (which are blessing).

(17) Travel

Deed 142. Allow the riding animal to feed in the way somewhere suitable and if there is no grass come quickly to the destination navel arrange for the feeding of the animal. Don't stay at a road.

Deed 143. As for as possible, don't travel alone.

Deed 144. Return to your home when travel is no longer needed.

Deed 145. There is more blessing (quicker to travel) in night travel.

Deed 146. Elect a person as your leader (Amir) of travel and follow his advice in a dispute.

Deed 147. The leader should take care that no one is left and no one is having a complaint.

Deed 148. When the travel ends alight and stay close together so that if somebody is in trouble others can help him.

Deed 149. Fix the turn and all follow it if riding animals are in shortage. Even the leader should follow it.

Deed 150. If you have to stay long while talking, then get out of the animal and don't tire the animal, who is for travel.

Deed 151. When you reach the destination first unload the animal and take off the saddle from it.

Deed 152. If there is space in your ride, offer those who walk to ride with you.

Deed 153. When riding to fight, keep it a secret unless it is better to disclose it.

Deed 154. Those who are incapable of fighting or don't

want to fight (children, woman, old people, labourer , servants scholar, sufi or saint) don't forget to kill them.

Deed 155. Don't change your mind after giving word of peace to the enemy.

Deed 156. Don't kill the ambassador.

Deed 157. Concealing the scene and event of crime is sin.

Deed 158. A person who is tyrannous to a kafir subject, does not give him his rights, harm him without cause, or take away his property, on the day of Judgement, the holy Prophet (sal-am) will claim on his behalf.

Deed 159. When sacrificing an animal, use sharp knife. Sharpen the knife very well.

Deed 160. Don't keep dogs without need. It bites a stranger, it barks at other dogs and has no sympathy for his fellow-animals, a bad virtue.

Deed 161. Don't let the animals fight each other (cocks, goats, etc.)

Deed 162. Too much time spent in hunting makes a man lazy and brainless, and he cannot do his usual duties.

VI Way of Life and Eating

Etiquette 1. If a fly falls in the food, give it a dive and throw it away. Eat it if you like. One wing is diseased and other is with cure. The fly places the diseased wing first. Putting the other wings is the cure.

Etiquette 2. Start eating with Bismillah. Eat with your right hand and in front of you. But if it is a mixture of food, then take whichever you like.

Etiquette 3. Eat with three fingers (unless you have to use all finger) and lick the fingers after wards. Clean the curry in the pot as this is a blessing.

Etiquette 4. If some thing (of good) drops clean it (wash it) and eat it. Don't be proud. This is royal blessing. Everyone does not get it.

Etiquette 5. Sit with humility and eat it. Don't lean on pillow like proud people.

Etiquette 6. If there are more people and less food, eat proportionately. Not that one person eats his full and others are hungry.

Etiquette 7. If you are eating dates, grapes, sweets, take one at a time not two. That would be bad manners and greed.

Etiquette 8. Don't go to crowd of people after eating raw onion, garlic or bad smelling things.

Etiquette 9. Cook with measure (not too much). Don't measure the extra cooked food as this removes the blessing.

Etiquette 10. After food and drink say Al Hamdo lillah (thank Allah).

Etiquette 11. Wash your hands before and after feeding. Rinse the mouth after eating.

Etiquette 12. Don't eat very warm food. It is harmful.

Etiquette 13. Look after your guests for 3 days, one day prepare special food. The guest should not stay longer.

Etiquette 14. There is blessing in eating together.

Etiquette 15. After eating first remove the cloth (on which food was served) and don't get up first. If you have eaten before you friends, continue eating a little bit to accompany him to his full. If you have to leave early, apologize and leave.

Etiquette 16. It is Sunnah to go up to the door with the guest.

Etiquette 17. Don't drink water in one breath, but in 3 breathing; remove the glass from the mouth during respiration. Drink water saying Bismillah and in the end Al-Hamdolillah.

Etiquette 18. Don't drink water from the water-skin or any other vessel from which a lot of water can come suddenly or snakes or scorpion may come.

Etiquette 19. Don't drink standing with out necessity.

Etiquette 20. Don't eat or drink in gold or silver vessels.

Etiquette 21. If others have to drink water give to your right then to his right (and so on) until everyone has been drunk.

Etiquette 22. Don't dirnk from the tap of a vessel.

Etiquette 23. Don't let the children out in the evening. Say bismillah and close the door and cover the vessels. Put off the light in night.

Etiquette 24. If presenting water or food to somone put a cover or lid on it.

Etiquette 25. Put off the fire when going to bed.

(18) Dress

Etiquette 26. Men should not wear long shirt, trousers etc. lower than ankle. They should also not wear silk except 4 fingers wide piece.

Etiquette 27. Don't walk with one shoe on. Don't wrap yourself in one cloth that you cannot move fast or take out your hands as in blanket in winter, don't wear such clothes that getting up and sitting down the sex organs are exposed.

Etiquette 28. Wear clothes from the right side first.

Etiquette 29. Thank Allah after wearing clothes. A lot of sins are forgiven.

Etiquette 30. Wordly lust increases by sitting with rich people. Good clothes are preferred. Don't consider a cloth old until a patch has been put upon it.

Etiquette 31. Don't wear such expensive clothes that every one may points at you nor be ungrateful with dirty clothes. Wear with simplicity average clothes.

Etiquette 32. Don't copy other nations clothes just as you won't wear ladies clothes.

Etiquette 33. Wearing thin clothes for women is like going naked.

Etiquette 34. If "Tana" is silk and "bana" is cotton, it is alright.

Etiquette 35. Man should not wear gold ring. Silver ring upto "4½ Masha" is alright.

Etiquette 36. Musical ornament like "Ghungroo" (Small bells) is prohibited.

Etiquette 37. Have several pairs of shoes. Wear in right foot first, and take off from left foot first.

Etiquette 38. While wearing shoes if you have to tie the lachets with hands, then do it sitting (not standing).

Etiquette 39. Where shoes can be stolen, keep them

with you.

Etiquette 40. There are things of good nature; circumcision, trim the moustache, shave the pubic hairs, shave the arms pit; nails and hair must be cut or trimmed within 40 days.

Etiquette 41. Apply hair dye to grey hairs but not with black colour.

Etiquette 42. Men wearing ladies clothes and ladies wearing and looking like men is Haram (illegal).

Etiquette 43. To increase the length of your hair don't borrow hair from somebody else. Tatooing is Haram.

Etiquette 44. Safflower and saffron coloured clothes are prohibited for men.

Etiquette 45. Don't trim beard unless it is more than one fist long. To have symmetry you can cut one or two hairs from the beard.

Etiquette 46. If there is hair on the head, wash it, comb it, oil it, similarly with beard. But not doing that all the time.

Etiquette 47. If hair turns grey don't pluck them or pull them.

Etiquette 48. It is better to shave hair of children than keeping them.

Etiquette 49. It is better for woman to apply "Hina Mehndi" to hand or atleast to nails.

Etiquette 50. Apply eye "Surma" before going to bed three times in each eye.

Etiquette 51 Keep the house clean. Don't let the dirt accumulate infront of the house.

Etiquette 52. Apply perfume (Itr) sometimes.

Eliquette 53. Don't keep pictures in the house(except for identification)

Etiquette 54. All these games are prohibited:chess, "chauser", "Ganjafah", pigeon flying,listen to music.

(19) Medicine.

Etiquette 55. When sick,it is recommended to take medicine.

Etiquette 56. Don't insist to feed or drink a patient.

Etiquette 57. Don't give Haram medicine.

Etiquette 58. Don't use Taweez, " Ganda," Tootkah" contrary to Shariah.

Etiquette 59. In case of an evil eye, collect water from washing mouth, hands upto elbows, both feet and legs, place of "Istinja" (private parts) and pour the water on the head of the person whose evil eye it is. Insha-Allah he will be cured.

Etiquette 60. Take care of stomach, all the body parts will be alright. If stomach is sick, the rest of the body become sick too.

Etiquette 61. A person suffering from a disease people dislike it should stay away from the public, so that they are not harmed.

Etiquette 62. To take bad men is a kind of "shirk" (paganism).

Etiquette 63. Starts, "Ramal" Hamzad" all destroy faith.

(20) Dreams

Etiquette 64. If you see a horrible dream, then express dislike by emitting spitting sound three times to the left, read Aoozo billahi minashaitanir Rajeem (3 times), change the side you were sleeping on and don't mention to anyone-you will be alright insha-Allah.

Etiquette 65. Tell your dreams for explanation to an intelligent friend so gives a good one, as it often happens according to the explanation given.

Etiquette 66. Don't invent a dream. It is a big sin.

(21) Salam (Salutations)

Etiquette 67. Do salam to each other. It increases mutual love.

Etiquette 68. Say salam to any Muslim, not just those whom you know.

Etiquette 69. Say salam as follows: mounted person to one on foot, walking person to one sitting, few people to more people, younger person to older person. This is the proper etiquette.

Etiquette 70. Whosoever says salam first gets more reward.

Etiquette 71. If a person says salam (among many people) it is sufficient from all of them. Similarly if a person replies it is sufficient from his group.

(22) Permission to enter a House

Etiquette 72. If you go to meet a person, do not enter without permission (even if it is a man's home) and return if after 3 times knocking or calling you don't get the permission. Similarly don't enter your house without permission (a strange lady or neighbour may be in). But you don't need permission to meet a person in public place (or meeting).

Etiquette 73. When the caller is asked who is that. Don't say: I. But give your name.

(23) Hand Shaking and Standing up

Etiquette 74. Hand shaking cleans the heart and sins are forgiven.

Etiquette 75. To hug with affection is alright but not with lust.

Etiquette 76. To stand out of respect for a saint scholar or respectful person is alright. Sit down when he is seated. This is copying Kuffar (infidels) that the leader is sitting all others are standing by him. This is pride. But where there is familiarity and the saint does not like it, then don't stand up.

(24) Sitting, lying and walking.

Etiquette 77. Don't lie down with one leg over the other leg to expose the private parts.

Etiquette 78. Don't wear fancy dress and walk with pride.

Etiquette 79. Don't sit on all fours, if it is pride.

Etiquette 80. Don't lie upside down (on stomach)

Etiquette 81. Don't sleep on a roof without boundary wall. You may fall.

Etiquette 82. Don't sit in part sun, part shade.

Etiquette 83. If a woman has to go out, let her walk on a side not the middle of the road.

(25) Meeting Place

Etiquette 84. Don't unnecessarily sit on the pavement to a road. If you have to sit think of the following. Don't look at woman, don't give trouble to a pedestrian , nor narrow his ways, say salam to one who salute you, enjoin the right, forbid the wrong, help anyone in trouble or tyranny, somebody who wants to know the way tell him the way and if somebody needs help in loading/

unloading help him.

Etiquette 85. Don't ask anyone to get up for you to sit there.

Etiquette 86. Somebody who leaves his place and comes back quickly, the place is his right, others should not sit there.

Etiquette 87. The president of the meeting should leave something (handkerchief, turban, or something) there if he has to go out side for a short while to indicate that he is coming back. Let the people know it.

Etiquette 88. If two people are intentionally sitting togther don't sit between them without permission.

Etiquette 89. If somebody comes to meet you, move a little for him to sit down there.

Etiquette 90. Don't sit behind any body or don't sit with your back towards anyone.

Etiquette 91. Sit when you find room in a meeting. Don't try for a prominent position.

Etiquette 92. Sneezing is pleasant. After you sneeze say Al-hamdo lillah. A listener should say Yarahmakullah. The sneezing person should say yaghfirkumullah.

Etiquette 93. When somebody sneezes a lot don't reply.

Etiquette 94. When you sneeze put your hand or handerchief on the mouth to reduce the noise.

Etiquette 95. Prevent yawning. If you can't help it cover the mouth.

Etiquette 96. Don't laugh too loud.

Etiquette 97. Don't be rude in a meeting. Keep talking with the neighbours there. Be one of them. Join the talk unless it is against shariah.

(26) Miscellaneous Etiquettes

Etiquette 98. A Muslim has the following rights on other Muslims: When he does salam, say salam, when he calls reply, accept if he invites, when he snezees and says Al-Hamdo lillah say Yarahmakullah, when he is sick visit him, when he dies accompany his funeral like for him what you like for yourself.

Etiquette 99. When you go home, say salam to the inmates.

Etiquette 100. Drop soil after writing letter. Not needed with pens now in use.

Etiquette 101. It helps to think what to write if you put the pen on back in the ear.

Etiquette 102. To love your own little children also carries reward.

Etiquette 103. Don't dry yours hands with other peoples clothes. If he does not mind then it is alright for instance when he is wearing clothes given by you.

Etiquette 104. Don't stretch your legs towards anyone.

Etiquette 105. Meet people with a smile (to please him).

Etiquette 106. Best names are Abdullah and Abdur Rahamn.

Etiquette 107. Don't keep a name showing pride nor one with a bad meaning.

Etiquette 108. Don;t keep names like "Banda Hasan"

(Slave of Hasan) or "Banda Husain" (Slave of Husain).

Etiquette 109. Don't say bad to time (zamana). It goes to Allah.

Etiquette 110. One says people say so for irresponsible news and the listener thinks it is reliable. Don't say a thing like that without authority.

Etiquette 111. Don't say like this : if Allah wants and that man wants or Allah above, below you.

Etiquette 112. Don't use too respectful words for sinners.

Etiquette 113. Bad poem is bad but in permissible poems also don't get too involved to cause suffering in worldly or religious affairs.

Etiquette 114. Don't exaggerate.

Etiquette 115. There is a great sin of not acting according to your sermon.

Etiquette 116. Speak in moderation, neither too lengthy that people get bored, nor too brief that the meaning may not be clear.

Etiquette 117. A woman's voice may not reach unnecessarily to a man's ear. Similarly men should not sing in front of women as they are soft-hearted. They may be influenced to evil.

Etiquette 118. Music destroys the heart. Don't get involved with it.

(27) Control of the Tongue

Etiquette 119. Think before you say something.

Etiquette 120. Don't rebuke. It is the act of sinners.

Etiquette 121. Don't address or call someone as sinner, kafir (pagan), cursed, enemy of Allah, faithless-if he is not so it will come to you. Similarly don't say to a man, animal or lifeless thing as cursed, Gods' anger be upon him, go to hell, etc.

Etiquette 122. If somebody rebukes you, you can take revenge and rebuke him to the same extent, not more in which case you would be sinner.

Etiquette 123. People often say like this :there is too much negligence people are sinners etc. It is alright to say this as a grief and kindness but not as pride. The crime applies to him in the first place.

Etiquette 124. Don't have two faces. Don't talk on thing somewhere and another thing somewhere else.

Etiquette 125. Don't back bite.

Etiquette 126. Speak the truth, don't lie but you can lie for reconciliation between two rivals.

Etiquette 127. Don't praise someone on his face. In his absence also don't praise too much or with certainty. Allah knows the truth. If you believe it say in my opinion be is so and so.

Etiquette 128. Don't back bite. It causes sin and wordly trouble as well. This is when he is as bad as you say. But if he is an innocent then this is slander, which is worst.

Etiquette 129. Don't propagate your sins.

Etiquette 130. Don't argue . Be quiet when you see the person does not accept the truth. It is no good to talk unnecessarily.

Etiquette 131. Don't make a habit of lying just for a laugh.

Etiquette 132. If there is no worldly good or religious good don't talk.

Etiquette 133. If somebody sins advise him politely but not hate or debasing, what if you get involved in that sin. Where will you be then?

Etiquette 134. Don't copy somebody in back-biting like walk as a lame , etc.

Etiquette 135. Laughing too much makes the heart dead, develops negligence , light of the face is gone.

Etiquette 136. If you backbite and can not ask for forgiveness then ask for forgiveness from Allah like this: Allahumm-aghfir lana wa laha.

Etiquette 137. Don't make false promises, not even to child. If you say I will give you biscuit, then have this intention also.

Etiquette 138. You can talk funny to please someone but don't lie and don't hurt someone, if he dislikes your fun.

Etiquette 139. Don't be proud of geneology or wealth.

(28) Rights and Service

Etiquette 140. Serve your parents even if they are pagan (Kafir). Obey them unless they say against Allah and His Prophet (Sal-am)

Etiquette 141. If you rebuke other people's parents and they rebuke yours, this is like rebuking your own parents.

Etiquette 142. It follows from serving parents to treat well and with kindness their friends after their death.

Etiquette 143. Treat you relation well even if they don't treat you well.

Etiquette 144. Investigate your relation for following their rights.

Etiquette 145. The right of "khala" (mother's sister) is like the mother.

Etiquette 146. If parents died unhappay, pray for them and do Istighfar (ask for forgiveness). Insah-Allah they will be pleased.

Etiquette 147. Uncles right is like father's.

Etiquette 148. Elder brother's right is like father's.

Etiquette 149. Rearing children and taking care of them carries reward, but specially daughters.

Etiquette 150. Who from his earnings helps widows and poors (and orphans) he will be rewarded as in Jihad(holy war).

Etiquette 151. Helping and looking after orphans will be rewarded by the company of the holy Prophet (sal-am).

Etiquette 152. Teach your children knowledge and abilities.

Etiquette 153. Don't harm your neighbour, but help them.

Etiquette 154. Be kind and sympathetic to each other.

Etiquette 155. Help and recommend a person in need. Don't recommend if it is harmful or disliked by him.

Etiquette 156. Help the oppressed and the oppressor (by stopping him for his tyranny)

Etiquette 157. Don't propagate the fault or sin of anyone.

Etiquette 158. Help as far as possible anyone in hardship.

Etiquette 159. Don't consider anyone inferior. Don't accept his loss of wealth and respect.

Etiquette 160. Don't hurt anyone.

Etiquette 161. Like for others what you like for yourself.

Etiquette 162. If there are three people in a group don't let two of them talk privately (leaving the third to speculate if they are talking about him or else). Ask a fourth person to join the group and then talk two each.

Etiquette 163. Be a well-wisher to all.

Etiquette 164. Be kind and courteous to Allah's creatures.

Etiquette 165. Be kind to young people and respect ful of elder people.

Etiquette 166. Defend someone who is back-bitten infront of you.

Etiquette 167. Inform a man of his weakness, otherwise sombody else will humiliate him.

Etiquette 168. Be well-behaved to your friends and colleagues.

Etiquette 169. Treat every one according to his rank.

Etiquette 170. It is a shame you eat to your full and your neighbour in starving.

Etiquette 171. Don't be a slave of your wishes. Have friendship for Allah's sake without any selfishness.

Etiquette 172. If you like or love someone inform him also. This will make him love you too. Ask his name, address, family background which will boost the friendship.

Etiquette 173. Enquire about his religious views before

making a new friend. Otherwise you will be spoiled by bad company.

Etiquette 174. Finish your dispute with another person within 3 days, then meet again and talk Who talks first carries the more reward.

Etiquette 175. Don't go by suspision. Don't find fault with others. Don't hate or have envy. Don't break friendship. Don't be greedy. Be brothers.

Etiquette 176. Make friendship where two persons break away.

Etiquette 177. Forgive someone who apologizes you.

Etiquette 178. Think before you leap. Work on satisfaction, don't worry.

Etiquette 179. A wise man is one who is experienced.

Etiquette 180. Be moderate. Be in the middle. Don't go to extremes.

Etiquette 181. If somebody asks for advice, give him what you consider best.

Etiquette 182. To speed wisely and with organization is half economics, to be liked by people is half intelligence, and to enquire a thing properly is half knowledge,

Etiquette 183. Treat people kindly and amicably.

Etiquette 184. It is better to meet people, be patient on their afflictions than live alone and be not useful to anyone. If you can't bear it , it is alright.

Etiquette 185. Control your temper (anger).

Etiquette 186. Live with humility, not with pride.

Etiquette 187. It will be bad on the day of judgement, there fore ask people to forgive you now.

Etiquette 188. Enjoin the right. Forbid the wrong. If there is no life or fear of repraisal then be quiet. But consider an evil bad in your heart.

VII Sulook, Tariqah and Sufism

Unfortunatly there are some fanatics who refuse to accept the validity of sulook, Tariqah and Tasawwaf(Sufism). Something will be said for them in brief first.

قَالَ اللهُ عَزَّوَجَلَّ فَفَهَّمْنَاهَا سُلَيْمٰنَ ج وَقَالَ رَسُوْلُ اللهِ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَلَقَدْ كَانَ فِيْمَنْ قَبْلَكُمْ مِّنَ الْاُمَمِ مُحَدَّثُوْنَ وَاِنْ يَّكُ
فِيْ اُمَّتِيْ اَحَدٌ فَاِنَّهٗ عُمَرُ مُتَّفَقٌ عَلَيْهِ وَقَالَ اللهُ تَعَالٰى وَعَلَّمْنٰهُ مِنْ لَّدُنَّا عِلْمًا ۝

Allah said hence we explained the event to Soloman A.S. and said the holy prophet (Sal-am) certainly before you people has passed in other nations who have received inspiration and anyone is in my Ummah it is Omar Rad.

Knowledgeable people say one who has not received any thing from the hidden knowledge may die on lack of faith. The least you can do is to accept it.

This is the summary of Imam Ghazali Rah.

اَلْاِحْسَانُ اَنْ تَعْبُدَ اللهَ كَاَنَّكَ تَرٰهُ فَاِنْ لَّمْ تَكُنْ تَرٰهُ فَاِنَّهٗ يَرٰكَ ۝

after this is described faith and Islam, which means besides Islamic beliefs and apparent worship there is some thing else called "Ihsan" in the Hadith. And talking its significance means that this is the

hidden Tariq without which this peace of mind is not available. Thousands of people support it which the intellect can not reject that by sitting next to a Shaikh of Tariqah besides beliefs and Fiqh a new thing develops in your hidden self (which was not there before) and the result in increase in love of virtues and hatred for sin day by day. This is a strong proof that hidden thing is something.

Besides vision and inspiration of saints are so much recorded that with the following of Shariah this is a proof. This is what Qadhi. Thanaullah Rah. says, "Follow it or at least don't refuse it".

(29) Bait or Pledge.

It is the habit of Allah that you need a teacher or guide for perfection in any profession. When you plan to enter sulook look for a teacher. A Shaikh's qualifications are as follows.

(i) Knowledge in Shariah to a satisfactory extent by books or ulema so that he can save his followers from mistakes of belief and deeds.

(ii) Must be pious. Free from bigger sins and not insisting on smaller sins.

(iii) Leaving world and seeking the Hereafter. Following apparent and hidden worships. Otherwise it will have a bad effect on student's heart.

(iv) Look after his Mureeds (disciples) if any go astray correct him.

(v) He must have had the company of saints. Learnt from them. He should not necessarily show miracles. Must not be greedy. May not be apposed to earning.

The holy Prophet (sal-am) has taken Bait apart from Islam and Jihad. Also on welfare of Muslims, in front of Allah's orders not to worry about anybody's rebuke or any thing, not to beg from

people. Thus there is no doubt that this is Sunnah.

Because of similarity with caliphate the earlier saints confined it to company. Then came Bait (pledge) and the title of Sufi was common in the second century (Qashiriyah)

(30) Struggle and Mujahidah

The essence are the following four things : (1) less talking (2) less eating (3) less sleeping (4) less contact with people. Ask the middle course from the shaikh. Neither too much to cause negligence or too little to ruin the health.

Self has two requirements (1) rights, keep them, save them, (2) pleasures, avoid them.

Grief is a good struggle. Humility and servitude develop from it. Constipation of the soul that comes in the way is a struggle and good thing. Don't complain. Keep on working with patience.

(31) Detailed Struggle

There are two kinds. One good manners and they are several stages or "Muqamat" such as repentance, patience, thankfulness, fear, hope, abstinence (zuhd), monotheism, trust, love, desire (shauq), sincerity, truthfulness, meditation (muraqabah), thoughtfulness. Except otherwise stated, these are taken from Ahyaul Uloom.

(a) Repentance (Taubah)

قَالَ اللّٰهُ تَعَالٰى يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا تُوْبُوْٓا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًا.

Allah says in Quran. o You who belive repent to Allah sincere repentance.

Hadith : O people repent to Allah.

Feel sorry on remembering sin. Leaving the sin, firm commitment not to do it in the future and prevent it at the time of desire. Think the punishment in Quran and Hadith on sins, this will create a burning and hatred in the heart, this is repentance.

If Salah and fasting are left fulfill them. If people's right are wasted, them ask them to forgive you.

(b) Patience

قال الله تعالى يا أيها الذين آمنوا اصبروا - وقال رسول الله صلى الله عليه وسلم عجبا لأمر المؤمن إن أمره كله خير وليس ذلك لأحد إلا للمؤمن إن أصابته سراء شكر وإن أصابته ضراء صبر فكان خيرا له (رواه مسلم)

Allah says in Quran, O you who believe have patience. The prophet (sal-am) said in Muslim, everything of a beliver is good. If he is pleased he thanked, if he had hardship he had patience, thus every thing is good for him.

There are two powers in man. One encourages on religion and other on selfish desires. Then patience is to raise the one on religion above the selfish desires.

Weaken the selfish desires to obtain it.

(c) Thankfulness. Allah says be thankful to Me.

قال الله تعالى واشكروا لي.

Consider a blessing from the real owner. Two things will develop from this to be pleased with Allah and to please Allah in service and obeying his rules.

Think of Allah's blessings and mercy.

(d) Hope. Don't be hopeless of Allah's mercy.

Waiting for beloved things (mercy, forgiveness, blessing, paradise etc.) will create happiness in heart and to try to achieve them. One who wants for mercy and paradise but does not repent and do good deeds he is in false hopes. Just like a farmer does not sow the seeds and waits for crop is in false hope.

(e) Fear. Allah says in Quran وَاخْشَوْنِي fear me and the prophet (sal-am) said in Tirmizi, on who fears starts travelling in the night, one who travels in the night reaches the destination. Listen Allah's merchandise is expensive. Beware it is paradise.

Fearing of heart from something unpleasent that would happen in the future.

Think of Allah's punishment and anger to attain it.

(f) Abstinence (zuhd).

قال الله تعالى لكيلا تأسوا على ما فاتكم ولا تفرحوا بما آتاكم

So that you maynot be sorry for what you have lost, and be not proud with happiness on what We gave you. The holy prophet (sal-am) said the first good thing of this Ummah is faith and abstinence, and the first evil thing of this ummah is misery and talking to oneself.

To leave something you like for something which is better is Zuhd, for instance leave this world for the Hereafter.

To attain it think of the evils and temporary nature of the world and the goods and permanent nature of the Hereafter.

(g) Monotheism (Unity of God). Allah says in Quran: Allah has created you and all your deeds. And you don't like anything except what Allah likes. The holy prophet(sal-am) said if all men unite to award you a gain, they cannot do that except what Allah has written for you, and if all men unite to give you a harm, they can't do that except what Allah has written for you (Ahmad & Tirmizi)

(h) Trust. Allah say in Quran

قَالَ اللّٰهُ تَعَالٰی وَعَلَی اللّٰهِ فَلْیَتَوَکَّلِ الْمُؤْمِنُوْنَ let the believers have their trust on Allah. The prophet (sal-am) said when ask from Allah, when ask for help ask from Allah (Ahmed & Tirmizi).

Have the trust of your heart on the Maker.

To attain this think of His promises and kindness and you past successes.

(i) Love. Allah says in Quran

قَالَ اللّٰهُ تَعَالٰی یُحِبُّهُمْ وَیُحِبُّوْنَهٗ

Allah and Allah loves them. The prophet (Sal-am) they have said those who likes Allah's meeting, Allah likes to meet him, and one who dislikes meeting with Allah, Allah dislikes meeting with him. (Bukhari &Muslim).

It is inclination of a thing that gives pleasure to self. When strong, this is called love.

To attain this cut down wordly relationship, remove the love of other than Allah because two loves don't assemble in the heart. Think of Allah's virtues, qualities and blessings.

(j) Desire (Shauq).

قَالَ اللّٰهُ تَعَالٰی مَنْ کَانَ یَرْجُوْا لِقَآءَ اللّٰهِ فَاِنَّ اَجَلَ اللّٰهِ لَاٰتٍ (الآیۃ)

Allah says in Quran, one who hopes for meeting Allah, then Allah's time (death) is due to come.

The prophet (sal-am) said O Allah I want to see your face and desire to meet you.

If you know some thing a little and don't know all of it, to develop the desire to know Him perfectly and the natural wish to see the beloved.

To attain this develop love as desire comes with love.

(k) Affection (Uns)

قَالَ اللّٰهُ تَعَالٰی هُوَ الَّذِیْ اَنْزَلَ السَّکِیْنَةَ فِیْ قُلُوْبِ الْمُؤْمِنِیْنَ

Allah says in Quran, He is One who descended affection in the heart of the believers. The prophet (sal-am) said when people sit to do Zikrullah, but surround them angels of peace, and surrounds them Allah's mercy, and descends upon them affection and satisfation, and Allah remembers them in front of those with Him (the angels) (Muslim).

Take a beloved thing, you know something and hidden things you don't know if you look at what you don't know and want to know, Him this is "affection" (uns). When latter in extreme, you don't often remember the qualities of His Majesty and familiarity comes in his statements and actions.

To attain this, develop love (see love).

(l) Pleasure.

Allah says in Quran, Allah is pleased with them and they are pleased with Allah. The prophet (sal-am) said for a man it is good to be pleased with what Allah has destined from him.

Not to reject on destiny with tongue or heart, sometimes in extreme cases even the pain is not felt.

To attain this, develop love.

(m) Intention.

Allah say in Quran, O Mohammed (sal-am) don't be angry with those who call their Lord morning and evening (all the time) and like Allah. The Prophet (Sal-am) said
actions depend upon intentions.

It is rising of the heart towards some thing good for him.

To attain this develop good deeds and the goodness of sulook way of the Hereafter, this will activate the heart.

(n) Sincerity. قَالَ اللّٰهُ تَعَالٰى وَمَا أُمِرُوْٓا اِلَّا لِيَعْبُدُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ حُنَفَآءَ الآية

Allah says in Quran, they have been asked to worship Me with sincerity and away from other things. The prophet (sal-am) said when a man prays well in front of others and in loneliness also, then Allah says he is my rightful servant.

To worship Allah for the sake of Allah and without pleasures of others or self.

To attain this remove "show" (riya).

(o) Truthfulness.

قَالَ اللّٰهُ تَعَالٰى اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا وَجٰهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ ۭ اُولٰۗىِٕكَ هُمُ الصّٰدِقُوْنَ ۝ وَعَنْ عَائِشَةَ قَالَتْ مَرَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِاَبِيْ بَكْرٍ وَّهُوَ يَلْعَنُ بَعْضَ رَقِيْقِهٖ فَالْتَفَتَ اِلَيْهِ فَقَالَ لَعَّانِيْنَ وَصِدِّيْقِيْنَ اِلٰى قَوْلِ اَبِيْ بَكْرٍ لَآ اَعُوْدُ ۔ رواه البيهقي في شعب الايمان

Allah say in Quran : those are faithful who believe on Allah and His prophet, did not hesitate and fought with their life and property in the way of Allah. There are the truthful ones. Aysha Rad. said the prophet (Sa-am) passed through Abu Bakr Rad. He was cursing his slave. The prophet (sal-am) said Siddiq and cursing? Abu Bakr (Rad.) said I will not do that again.

To need perfection in any stage (muqam) and leave not incomplete.

To attain it keep a watch of it and keep on perfecting.

(p) Meditation (Muraqabah).

قَالَ اللّٰهُ تَعَالٰى اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَيْءٍ رَّقِيْبًا وقال رسول الله صلى الله عليه وسلم اَلْاِحْسَانُ اَنْ تَعْبُدَ اللّٰهَ كَاَنَّكَ تَرٰىهُ فَاِنْ لَّمْ تَكُنْ تَرٰاهُ فَاِنَّهٗ يَرٰاكَ (رواه مسلم) وقال عليه السلام اِحْفَظِ اللّٰهَ تَجِدْهُ تُجَاهَكَ (رواه احمد والترمذي)

Allah says in Quran : Allah is most certainly watchful over everything. Ihsan is to worship Allah as if you see Him, if you can't see him He does see you. The Prophet (sal-am) said think of Allah, you will find Him infront of you

Know that Allah knows my apparent and hidden and knows everything all the time, know He is Great, Al-mighty, think of His punishment, then you will think of Him all the time and nothing will happen against His wishes.

Think with his heart of someone who is looking after him.

(q) Thoughtfulness. قَالَ اللّٰهُ تَعَالٰى وَيَضْرِبُ اللّٰهُ الْاَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ۝

Allah says in Quran, Allah gives examples for people so that they may think. The prophet (sal-am) said

Consequantly accept what is going to last over what is going to perish.

Take two things in your mind and desire the third, for instance you know that the Hereafter is permanent, and you now that permanent thing is preferable to temporary thing. From these two facts you desire the third hereafter is preferable.

By the reform of these stages all the others are also reformed, such as piety, contentment, certainty, servitude, steadfastness, modesty, freedom, manners, etiquettes, recognition of Allah etc. Which are descibed in Quran and Hadit as follows:

اِتَّقُوا اللّٰهَ مِنْ حُسْنِ اِسْلَامِ الْمَرْءِ تَرْكُهٗ مَا لَا يَعْنِيْهِ ۔ اَلْقَنَاعَةُ كَنْزٌ لَّا يَفْنٰى ۔ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۝ وَاعْبُدْ رَبَّكَ حَتّٰى يَاْتِيَكَ الْيَقِيْنُ ۝ اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا الآية ۔ اِسْتَحْيُوْا مِنَ اللّٰهِ حَقَّ الْحَيَآءِ ۔ يُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ قوله عليه السلام يَوْمَ الْقِيٰمَةِ يُعْرَضُ اُمَّتِيْ اُمَّتِيْ ۔ وَاِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ۝ مَا زَاغَ الْبَصَرُ وَمَا طَغٰى وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ

It is obvious, therefore they are not described in detail.

(32) Bad Manners.

(a) Lust. قَالَ اللّٰهُ تَعَالٰى وَيُرِيْدُ الَّذِيْنَ يَتَّبِعُوْنَ الشَّهَوٰتِ اَنْ تَمِيْلُوْا مَيْلًا عَظِيْمًا ۔

Allah says in Quran, those people who follow their selfish desires or lust want you to deviate from truth a lot of turning away.

Needs struggle which has been described earlier.

(b) Evils of Tongue. وَقَالَ اللّٰهُ تَعَالٰى مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَمَتَ نَجَا رواه احمد والترمذی

Allah says in Quran not a word he utters but there is a watcher ready.

One who kept queit escaped punishment.

There are evils of tongue : talking contrary to shari'ah useless argument, fighting, artificiality in talk, rebukes curse, music, joke to hurt other person, disclose somebody's secret, false promises lie, false oath, false witness, backbiting, have two faces in talk, praise, to talk about Allah without knowledge, ask ulema useless things.

The cure is to think a little because Allah listens and watches one everything that He will not be displeased. This will stop sin from the mouth.

(c) Anger. قَالَ اللّٰهُ تَعَالٰى اِذْ جَعَلَ الَّذِيْنَ كَفَرُوْا فِيْ قُلُوْبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ وَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَغْضَبْ (رواه البخاری)

Allah says in Quran : When these people who become kafir

in their heart did the anger of Jahilyya (ignorance). The Prophet (sal-am) said don't be angry.

It is the rushing of blood to take revenge.

The cure is to think that Allah has more power over me and I disobey Him too and if He gets angry what will happen. Think that nothing happens without Allah's permission so why should I object or resist. Say Aoozoo billahi. Sit down if standing, lie down if sitting. Make ablution with cold water. Finally remove the person or get away from him.

(d) Malice (Keenah).

Allah says in Quran forgive others, enjoin the right, and turn your face away form the ignorant people. The prophat (Sal-am) said (Bukhari & Muslim): Don't have malice.

When you cannot take revenge of anger in order to control it there is a hardship in heart called malice.

To cure is to forgive his sins, and start talking to him, in a few days malice will be gone.

(e) Jealousy. قَالَ اللّٰهُ تَعَالٰى وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَحَاسَدُوْا (رواه البخاری)

Allah says in Quran : I seek refuge with the Lord of the day break.....from the mischief of the enemy when he envy. The prophet (sal-am) said don't envy each other.

Somebody has a good condition and you don't like it and wish that he loses it.

Praise the man a lot and treat him with kindness, humility, giving. This will produce your love in his heart. Then he will treat you likewise. This will produce his love in your heart. Jealousy will

be gone. This is the cure.

(f) Worldly love. قَالَ اللّٰهُ تَعَالٰى وَمَا الْحَيٰوةُ الدُّنْيَا اِلَّا مَتَاعُ الْغُرُوْرِ

Allah says in Quran, the worldly life is full of defect. And the prophet (sal-am) said world is a prison for the believer and a paradise for the kafir (Muslim).

World is a thing which has pleasure now but no reward in the Hereafter.

To cure worldly love remember death often and do not make long plans.

(g)Misery. قَالَ اللّٰهُ تَعَالٰى وَمَنْ يَّبْخَلْ فَاِنَّمَا يَبْخَلُ عَنْ نَّفْسِهٖ

Allah says in Quran : One who is miser does misery from himself. The prophet (sal-am) said a miser is away form Allah, is away from paradise , is away from people, is close to hell (Tirmizi).

To avoid spending where it is esssential according to Shari'ah.

To cure, remove the love of wealth from the heart and see worldly love .

(h) Greed. قَالَ اللّٰهُ تَعَالٰى وَلَا تَمُدَّنَّ عَيْنَيْكَ اِلٰى مَا مَتَّعْنَا بِهٖ اَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيٰوةِ الدُّنْيَا وقال رسول اللّٰه صلى اللّٰه عليه وسلم يَهْرَمُ ابْنُ اٰدَمَ وَيَشِبُّ مِنْهُ اِثْنَانِ الْحِرْصُ عَلَى الْمَالِ وَالْحِرْصُ عَلَى الْعُمُرِ (متفق عليه)

Allah says in Quran : don't cast your eyes towards the things we gave for benefit to different Kafir groups in this world. The prophet (sal-am) said man gets old but two things keep increasing : greed on his wealth and greed on his age.

It is the business of heart with wealth.

To cure, cut down the expenses so that more income may not be needed, and don't think of what will happen in the future. Think that a greedy person is always miserable.

(i) Love of Position.

قَالَ اللّٰهُ تَعَالٰى تِلْكَ الدَّارُ الْاٰخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِى الْاَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ وقال رسول اللّٰه صلى اللّٰه عليه وسلم مَا ذِئْبَانِ جَائِعَانِ اُرْسِلَا فِىْ غَنَمٍ بِاَفْسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ لِدِيْنِهٖ (رواه الترمذى)

Allah says in Quran : this Hereafter is meant for those who do not have love for position or trouble-making, and the end is for those who fear Allah. The prophet (sal-am) said two hungry wolves on goats don't cause so much danger as greed of wealth and love for position ruins a man's religion.

It is the change of peoples heart that they may respect and obey him.

To cure, think that neither will I remain nor these people who are showing respect to me, so what good in being pleased with their temporary behaviour.

(j) Show. قَالَ اللّٰهُ تَعَالٰى يُرَآءُوْنَ النَّاسَ

Allah says in Quran : they show to the people. The prophet (sal-am) said:
(Ibne Majah), a little show is shirk (polytheism).

By a worship of Allah, to try to be respectful in the eyes of the people.

To cure, remove love of position from the heart as show is a part of it. Apart from Jama'at day other prayers and worship secretly. Hadrat Haji Imdadullah (my shaikh) Rah. said if you fear

who in a worship do it lot and openly, no body will pay attention to it. The worship will become habit and then sincerity will come into it.

(k) Pride. قَالَ اللّٰہُ تَعَالٰی اِنَّ اللّٰہَ لَا یُحِبُّ الْمُسْتَکْبِرِیْنَ ۝

Allah says in Quran : Allah does not like proud people. The Prophet (sal-am) said in Muslim, whosoever has an atom's worth of pride in his beart will not go to paradise.

It is to consider oneself greater than others in virtues.

To cure, think of Allah's greatness, you will find your virtues nothing in fromt of Him. If you find yourself greater than a person, treat him with respect and humility until you get used to it.

قَالَ اللّٰہُ تَعَالٰی اِذْ اَعْجَبَتْکُمْ کَثْرَتُکُمْ

(l) Self pamperedness (UJB).

Allah says in Quran : when it looked good to you your being more in number. The prophet (sal-am) said, things which destroy are the selfish desires which you follow, misery is one which you act upon, and considering good of a person of himself is worst of all (Baihiqi).

It is to consider a virtue to yourself.

To cure think of it as a gift from Allah, and fear that it might be withdrawn.

(m) Deceit (Ghuroor). قَالَ اللّٰہُ تَعَالٰی وَلَا یَغُرَّنَّکُمْ بِاللّٰہِ الْغَرُوْرُ

Allah says in Quran : And let not satan deceive you. The prophet (sal-am) said stay away from the deceitful world (Baihiqi).

It is belief according to selfish desires, which is attractive, by the deceit of the devil (shaitan) self is satisfied with it.

To cure always judge your actions with Quran, Hadith and saint's sayings.

With the cure of these all other bad manners will be gone. Remember these short poems in Persian.

(n) Meditation. It includes "Musharitah" before the meditation and "Muhasabah" after it. Musharitah is to talk to yourself every morning don't do this and that evil or sin. Then keep an eye on this meditation or "Muraqabah." Then do the "Muhasabah" in the evening before going to sleep. Remember all the deeds. Thank God for good deeds. Feel sorry for the bad deeds or those with the intermingling of the self, repent, and fix some punishment and do it. Allah says- وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ (احیاء العلوم) (Ahyaul Uloom).

(33) Misclaneous Masails of Tariqah (Tasawwuf).

(a) Rejection. After receiving the goal nobody is rejected. If anybody is rejected it is before that.

(b) More Rewards to Saints. The saints (auliya) get more rewards in their worship and good deeds, because they are more sincere and have more servitude.

(c) Manifestation (Kashf). Breaking of habit takes place in many ways. One is manifestation or Kashf which is of two kinds: worldly manifestation and Divine manifestation. Worldly manifestation is where the distance in time or space may not be a curtain

for him. He may come to know the things. Divine manifestation is where knowledge concerning sulook or concerning attributes and qualities of Allah may be manifested.

Second is inspiration. Some knowledge may be revealed on the heart of sufi, or hear some voice. There is "Tasawwuf" or influencing. Influencing means affecting the hidden of the Mureed by which he is attracted to Allah. Influencing also occurs by courage in prayer in worldly things. There are many stories from saints in there.

(d) Manifestation and Inspiration. Manifestation and Inspiration give knowledge with hesitation. If it is according to Shari'ah it is acceptable, otherwise will be disearded. Some companions said Azan (call to prayer) in their dream. The prophet accepted it and it was carried. The companions were hesitant in washing the prophet whether to take off the clothes and, a sleep came on them and they all heard a voice saying wash him with dress on, and it was carried on.

If there is difference in manifestation, then the latter one will be accepted of the same person.

If they are of two persons, then one of more intelligent person will be accepted. If both are intelligent then one whose manifastation is often according to Shari'ah will be accepted. If they are both equal then who is more pious his will be accepted. If both are equal then follow your hearts desire. If a kashf is opposed to a group of them, then follow the group. But if he alone is the best person, then follow him.

(e) Miracles. Miracles are not essential for sainthood. Some companions did not show a miracle all their life even though they are greater then all saints. Greatness lies in closeness to Allah and sincerity of worship. Hindu jogis show unusual things (miracles). This is a result of struggle. It is lesser in rank to Zikr of heart.

It is a miracle if saints to be steadfast on shari'ah and quest manifestation in finding out the ability of the mureed and train him accordingly.

Shaikh Akbar Rah. wrote that some saints wished on their death bed that they would have not shown any miracle. Then how would you knows he is a saint. Sainthood is a secret thing, why know it. If you want to benefit from their company then sit a few days and notice the change in your heart. You will know he is influencial.

(f) Search for a preceptor and number. It is essential to acquire hidden perfection and for that a preceptor is needed as is the habit of Allah without whom this way is not travelled. It is therefore, essential to find a "Pir" or preceptor. Meet different saints, do not hurry in :Bait"(or pledge) and do not reject quickly. Look if they are steadfast in Shari'ah. If not steadfast leave him even if he shows miracles.

Allah says in Quran: Don't listen to him O Mohammed (Sal-am) to any sinner or kafir. And don't listen to him whose heart has negligence and his work has crossed the limits. If he is steadfast on Shari'ah, he is a saint alright but you need training and perfection. Don't do Bait just now. Look for the effect on your heart : increase in Allah's love, and decrease in sins and worldly love. These are the signs of saints in Hadith : when you see them you remember Allah.

You may recognise this right away, so ask an intelligent, truthful "mureed" about the Shaikh. Allah syas in Quran :

The prophet (sal-am) said
cure for sickness and ignorance is asking others. If several people give good witness then he is worth considering. After satisfaction, be a mureed and follows him.

If after a long time there is no gain, go somewhere else. The object is Allah and not Shaikh. But don't talk ill of the Shaikh. May be he is a perfect Shaikh and your share is not there. Similarly if the shaikh dies before your completion or you have no hope of seeing him, then go somewhere else. To benefit from tomb is not enough. You can not have training from tomb. Although a related person feels something in his events. There are thousands of tombs of saints and even prophets, no one should have done "Bait " for training and education.

(g) Bait (pledge). Don't do Bait more than one place. This removes the blessing and shaikh is disheartened. The relationship way disappear. He may earn a bad name.

(h) Love for Shaikh. If you feel some improvement in your heart, then consider the shaikh worth while. Follow him. Obey him. Please him. Don't do anything he does not like as think block the relationship read the surah Hojorat (Apartments) in Quran, the first few verses about the prophet (sal-am) : 1. O you who believe! do not be forward in the presernce of Allah and His messenger, and fear Allah. Verily Allah is hearing, knowing. 2. O You who believe! do not raise you voice above the voice of the prophet, nor shout loud to him in discourse, as you do to one another, lest you works ,may be rendered fruitless, which you perceive not. A shaikh is the follower of the prophet. Learn these etiquittes for him also.

(i) Best for Me. Consider your Shaikh as best for you. Allah says in Quran :

there is somone greater then a knowledgeable person. Believe that in my search I can not find a better person for me as explained by Hadhrat Haji Imdadullah Sahab Rah. (the shaikh of Moulana Thanwi).

(j) Shaikh not innocent. If by chance shaikh does something objectionable remember the story of Hadhrat Musa (Moses) and Khidhr A.S. and think about it. Either think of a re-

interpretaion or that saints are not innocent. But if somebody has make a habit of sin, then leave him. He is not a saint.

(k) Shaikh not knower of the Unseen. Don't insult the saints and also don't elevate them higher then or equal to Allah or His prophet (sal-am) for instance to call them "Alimul-ghaib" knower of the unseen is kufr (paganism).

قَالَ اللّٰهُ تَعَالٰى لَا يَعْلَمُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ
الْغَيْبَ اِلَّا اللّٰهُ وَقُلْ لَّآ اَقُوْلُ لَكُمْ عِنْدِيْ خَزَآئِنُ اللّٰهِ وَلَآ اَعْلَمُ الْغَيْبَ وَ لَا
يُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖ اِلَّا بِمَا شَآءَ

Allah says in Quran : Nobody knows of what is in the heavens and earth of the unseen except Allah; Say O Mohammed (sal-am) I do not say I have treasures of Allah nor I know the unseen; and people can not surround a little bit of knowledge except what Allah wishes. It is Kufr to consider saints capable of giving anything or taking away anything or giving children or sustenence or take from Allah by force.

قَالَ اللّٰهُ تَعَالٰى قُلْ لَّآ اَمْلِكُ لِنَفْسِيْ نَفْعًا وَّلَا ضَرًّا اِلَّا مَا شَآءَ اللّٰهُ

These are Kufr and shirk and some ways of sin and Bid'ah : offer salah to them (saints), doing prostration to their tombs and going round it (as to Kabah).

Allah says in Quran :

اَلدُّعَآءُ هُوَ الْعِبَادَةُ ثُمَّ تَلَا

We worship you and ask You for help. Going round the kabah in circles in worship like Salah.

Allah says in Quran : Ask me I will grant it. those who are proud to worship will enter Hell disgraced. Who you call besides Allah are servants like you.

(l) Shaikh (Saint) not prophet. A saint can not reach the rank of a prophet nor can worship be waived but it is more emphasized. But "Majzoob" (mad man) is excepted. Shaikh is not innocent nor can he reach the rank of a companion.

Allah says in Quran : You are best of Ummah. The prophet (sal-am) said the best period of Islam is my time. All agree on it. All the companions are just. According to Abdullah bi Mubarak (who was a "Tabei") the dust that went into the nostrils of Hadhrat Maavia Rad. horse is better than Hadhrat Owais Qarni Rah. and Hadhrat Omar bin Abdul Aziz Marvani.

(m) Tomb of Shaikh. All these are prohibited : To build high tombs, with dome on them, to have fare (Urs), lightning the tombs, to prostrate(do Sajdah) to any dead (or alive).

However, it is good to visit the tomb, do "Isale Thawab" or send blessings to them and for a man of relationship to obtain blessings from them.

(n) Shaikh Should Progress. A Shaikh should make progress should not claim to be perfect; should thank Allah for the blessings; should not be greedy or progressing the Tariqah; should be kind to Mureeds; forgive their mistakes; should not remove them in exchange for worldly people; should not ask " mureeds" to give him money; should be patient on troubles from people; like seriously; should not prefer one Mureed or another (disciple) except on piety; do not do such things as people may be disappointed or distressed (from Irshadut Talebeen bv Qazi Thanaullah

Panipati Rah.)

قَالَ اللّٰہُ تَعَالٰی قُلْ

رَّبِّ زِدْنِیْ عِلْمًا دعویٰ کمال کا نہ کرے ہاں اظہار نعمت میں مضائقہ نہیں۔ قَالَ اللّٰہُ تَعَالٰی لَا تُزَکُّوْا اَنْفُسَکُمْ وقال اللہ تعالیٰ وَاَمَّا بِنِعْمَۃِ رَبِّکَ فَحَدِّثْ اور انشاء طریقہ پر جرلیس ہے۔ قال اللہ تعالیٰ حَرِیْصٌ عَلَیْکُمْ مریدوں کے ساتھ شفقت و محبت سے رہے۔ قال اللہ تعالیٰ بِالْمُؤْمِنِیْنَ رَءُوْفٌ رَّحِیْمٌ ان کی خطا قصور سے درگذرے قال اللہ تعالیٰ وَلَوْ کُنْتَ فَظًّا غَلِیْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِکَ فاعف عنھم دنیاداروں کی خاطر سے ان کو علیحدہ نہ کرے۔ قال اللہ تعالیٰ لَا تَطْرُدِ الَّذِیْنَ یَدْعُوْنَ رَبَّھُمْ الی قولہ فَتَکُوْنَ مِنَ الظّٰلِمِیْنَ اور مریدوں سے متوقع دنیا و طالب نفع دنیوی کا نہ ہو۔ قال اللہ تعالیٰ تُرِیْدُوْنَ زِیْنَۃَ الْحَیٰوۃِ الدُّنْیَا وَقَالَ لَا اَسْئَلُکُمْ عَلَیْہِ اَجْرًا

(o) Imagining Shaikh. It is also called "Barzakh" "Rabita " and "Wasita". This does not mean that God is in the shape of the Shaikh. This is totally wrong. If you are mistaken by this Hadith. Allah created Adam on His qualities. Mouth nose is not only shape but shape is also quality. Human being are given hearing, sight, etc. so they are created on the shape or quality of Allah. This much is written in books of Tasawwuf. If you imagine shaikh a lot you would love him. This thought removes other thoughts and gives peace of mind. (Hadhrat Shah Kalimullah Rah. in Kashkol). It is good for the specialist but very harmful for the general public. Don't consider Shaikh present

all the times or helping him all the times sometimes the shape appears before your face, sometimes it is someone from the unseen; the shaikh does not know it even Hadhrat Imam Ghazzali has prohibited it and such "Ashghal" which have manifestation.

(p) Ladies Bait. Don't take ladies hands in your hand. This is Haram. The prophet (sal-am) never did so. Let them hold a piece of cloth.

(q) Musical Concert. (Sama) It is a controvercial matter. It is permissible when you have the right people, right time, and right place. Now is a custom left. People with different selfish motives gather together. There is a lot of bad name to the Tariqah of saints. Hadhrat Sultanul Mashaikh Rah. says in Fawaidul fuad:

چند چیز موجود شود سماع آنگاه شنود. آں چیست مسمع است و مسموع و متسمع و آلہ سماع
ست فرمودند مسمع گوینده است می باید کہ مرد تمام باشد و کودک و عورت نباشد اما مسموع
آنچہ می گوید باید کہ ہزل و فحش نباشد و اما متسمع آنکہ می شنود باید کہ می شنود و مملو باشد از یاد حق و
اما آلہ سماع و آں مزامیر است چوں چنگ و رباب و مثل آں باید کہ در میان نباشد ایں چنیں سماع
حلال ست

Sama' activates the present situation in the person and if it is other than. Allah then that is activated in most people who go there. If love other than Allah is Haram then what do you speak of its source.

(r) Absorption (Istighraq). During absorption there is no progress in action and he gets lost. keep on acting, keep on progressing. This is best (Khajah Obaidullah Ahrar Rah.).

(s) Apparest Meaning of Quran and Hadith is valid. Don't speak against shaikh without situation and be kafir (Gulshan Raz).

(t) Statement under Intoxiation to be Rejected. Keep quite if a Sufi under intoxication says something objectionable. Don't follow him. Do object if public is going to get astray. Show

him the mistake then.

(u) Apparent and Hidden Meanings of Quran and Hadith. It is kufr to deny the apparent meaning of Quran and Hadith. To accept the apparent and go towards the hidden is the right thing. For instance, in Hadith it is mentioned where thee is dog angels don't go. Apparent people said day is prohibited (but they kept the dog-like qualities in their heart). They have faith and will eventually go to paradise. Hidden people said this dog as alright, keep it. They said house is heart, dog is dog-like virtues, angels means heavenly enlightenment. They became kafir by rejecting Shaikh.

Those who are moderate, on the right path, said when dog is prohibited in the house, how can dog-like qualities will be allowed in the heart, this is right path

(v) Curtains. People of manifestation say that there are in lack pleasentry or anecedote 10,000 curtains dark and light each. There are 7 anecdotes, this 70,000 curtains. Zikr removes darkness and the light of ancecdote becomes visible to the salik. This is the sign of those curtains being lifted. For instance the curtain of self is lust, the curtain of heart is to pay attention to other than Allah, and curtain of intellect is to think in the meaning of philosophy, etc.

(w) Salik and Curtains. In Fawaidul Fuad it is written: "saliks" are who walks the way, "waqif" or stationary is one who stops in the middle, when salik is lazy in worship and he repents right away and does worship again he becomes salik again. But if he continues in negligiance then he is, I am afraid, going to be an "rajeh: or returner. There are 7 stages of a mistake : first is in differnce, if not repented it becomes a curtain, if still (insisted becomes a distance, if still went the wrong way then worship is withdrawn; further more of this "salbe qadeem" is satisfaction, and then in the end is enmity (from love). Inna lillah!

VIII Correction of Mistakes.

The important ones are described below.

اس غلطی کی اصلاح کہ فقیری میں اتباع شریعت کی ضرورت نہیں فتوحات میں ہے کُلُّ حَقِیْقَۃٍ عَلٰی خِلَافِ الشَّرِیْعَۃِ زَنْدَقَۃٌ بَاطِلَۃٌ اور اسی میں ہے مَا لَنَا طَرِیْقٌ اِلَی اللّٰہِ اِلَّا عَلَی الْوَجْہِ الْمَشْرُوْعِ لَا طَرِیْقَ لَنَا اِلَی اللّٰہِ اِلَّا الْاِتِّبَاعُ اسی میں ہے فَمَنْ قَالَ اِنَّ ثَمَّ طَرِیْقًا اِلَی اللّٰہِ خِلَافَ مَا شَرَعَ فَقَوْلُہٗ رُدَّ وَلَا یُقْتَدٰی بِشَیْخٍ لَا اَدَبَ لَہٗ حضرت بایزید فرماتے ہیں لَوْ نَظَرْتُمْ اِلٰی رَجُلٍ اُعْطِیَ مِنَ الْکَرَامَاتِ حَتّٰی یَرْتَقِیَ فِی الْھَوَاءِ فَلَا تَغْتَرُّوْا بِہٖ حَتّٰی تَنْظُرُوْا کَیْفَ تَجِدُوْنَہٗ عِنْدَ الْاَمْرِ وَالنَّھْیِ وَحِفْظِ الْحُدُوْدِ وَاَدَاءِ الشَّرِیْعَۃِ ۔ حضرت جنید فرماتے ہیں اَلطُّرُقُ کُلُّھَا مَسْدُوْدَۃٌ عَلَی الْخَلْقِ اِلَّا عَلٰی مَنِ اقْتَفٰی اَثَرَ رَسُوْلِ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اور فتوحات میں ہے ۔ فَمَا عِنْدَ اللّٰہِ مَنْ لَمْ یَتَعَلَّمْ بِحُکْمِ مَکَانٍ فَاِنَّ اللّٰہَ مَا اتَّخَذَ وَلِیًّا جَاھِلًا قِیْلَ اَنَّ الْاِبْطَالَ مَعَ الْعِلْمِ خَیْرٌ مِّنَ الْعَمَلِ مَعَ الْجَھْلِ.

Statement are from futoohat, Hadhrat Ba Yazeed Rah, Hadhrat Junaid Rah., Qashirya from Hadhrat Zun Noon Masri Rah., Hadhrat Siri Saqti Rah.,Hadhrat Abu Sulaiman Rah. Hadhrat Ahmed bin Abul Hawaris Rah., Hadhrat Abu Hafas Haddad Rah., Hadhrat Abu Uthnam Rah., Hadhrat Noori Rah., Hadrath Abu Saeed Khazzaz Rah., Daleelul Arefeen, Malfoozat Khaja Moinuddin Chishti Rah., Maktoobate Quddoosia by Hadhrat Qutbul Alam Abdul Quddoos Gangohi Rah, and Quwatul Qulobs by Abu Talib Makki, etc. These prove that in sufism (Tasawwuf) first you need the knowledge of shariah, then act according to it. The door does not open without it. No body can be a saint (Wali) by opposing the prophet by being an innovator. When this is the result with innovation (Bid'ah) what to talk about kufr and shirk. Ignorant people call knowledge the greatest certain (Hijabe Akbar) and action (freedom from action). This is wrong. Let me explain to you.

Hijabe-Akbar is the last curtain between you and the king. When you reach, this curtain, all the other curtain have been removed. After you cross this last curtain you will see the king. One

who has not even acquired the knowledge is behind many many curtains. So acquired knowledge from books (such as Bahishti Zewar, English edition by Maulana Ashraf Ali Thanwi, Saroha and M. Abdullah) or from Ulema to come up to the last curtain. Let's take freedom. Freedom means escape from lust (not Allah's commandments).

گر تو خواہی حریٔ و دل زندگی — بندگی کن بندگی کن بندگی
زندگی مقصود و بہر بندگی ست — زندگی بے بندگی شرمندگی ست
جز خضوع و بندگی و افتقار — اندریں حضرت ندارد اعتبار
ہر کہ اندر عشق یابد زندگی — کفر باشد پیش او جز بندگی
ذوق یابد تا بداند طاعات پر — مغز یابد تا بداند دانۂ شجر

You are mistaken if youn think shari'ah is opposed to Haqiqah. Shariah is not Haqiqah but is not opposed to it. There are various laws. One thing illegal in one law does not become legal in other law. Imam Ghazali Rah. has said why keep Haqiqah secret". This is because they are not opposed to shari'ah but because they are difficult not conceivable by ordinary people and are harmful to them. Second (to be kept secret) are ways of teaching of sulook, if made public will bring disrespect and greed of Salik (Talib). Third thing (to be kept secret) are the resuts of struggle and manifestations or this will produce claim and show. They are not secret because they are opposed to shariah but if so they will be rejected. In summary, you meet Allah by the knowledge of Shari'ah and Sunnah. If any saint said otherwise he was intoxicated. May be he made a mistake and is forgiven or the stories are wrongly narrated. But ordinary people joke with it, oppose it, so that this is Kufr. This means don't do anything against shari'ah as like: going round the tombs in circles, prostration before Shaikh. Follow a shaikh as long he follows Shariah,, otherwise leave him. Hadhrat Noovi Rah. says one who speaks contrary to shari'ah in closeness, get away from him.

(34) Intermingling of Sexes is Harmful.

There is a story in Jawahire Ghaibi, a person was doing Tawaf(going round the circles to Kabah) and saying O Allah I seek refuge from You to You. On asking he told his story. Once he looked with lust to a beautiful boy and was slapped from the unseen and lost his eyes. Hadhrat Yusuf bin Husain Rah. says I saw the troubles of sufis in mixing with the boys and women. Shaikh Wasti Rah. says when Allah wants to disgrace someone throws him in dirty roads meaning boys. Hadhrat Muzaffar Qarminsi Rah. says being kind is good but with woman it is bad. People said to Hadhrat Shaikh Naseerabadi that we sit with ladies and our intentaion are good. He said as long as this body is there he is talking to her is Haram. Some ignorant people consider it a source of Allah's love. If so the protitutes were Auliya (saints). It is not ture that love of a woman is source of Allah's love, but be that woman your wife.

(a) Shaikh not Allah. It is wrong and has been discussed earlier in this book.

(b) Paradise and Hell Present. Anybody who doubts that goes against Quran clearly.

(c) Quran not Prophet's (sal-am) words. If Quran was Hadhrat Mohammed's (sal-am) words what does this verse mean this book which we have revealed towards you. Who is saying that (Allah)? Whom is He saying that (Mohammed)? Not only faith is gone but intellect is also gone.

(d) Protection of Tongue. Don't say anything that comes to your head. Think if it is the right manners (etiquette). You could become a kafir(atheist) by that.

بے ادب را اندریں رہ بار نیست — جائے او بر دار شد در دار نیست
از خدا جو میم توفیقِ ادب — بے ادب محروم ماند از فضلِ رب
بے ادب تنہا نہ خود را داشت بد — بلکہ آتش در ہمہ آفاق زد
ہر کہ گستاخی کند اندر طریق — باشد او در لجۂ حسرت غریق
ہر کہ گستاخی کند در راہ دوست — رہزنِ مردان شد و نامرد اوست
بد گستاخی کسوفِ آفتاب — شد عزازیلے ز جرأت رو بباب

There is no restriction in "Wahdatul Wajood." Sometimes called Allah a creature, sometimes called a creature of Allah. God forbid.

There is also no protection of stomach. They accept meal from there who take interest, from prostitutes and the like, and who accept money from them. This is all big sin.

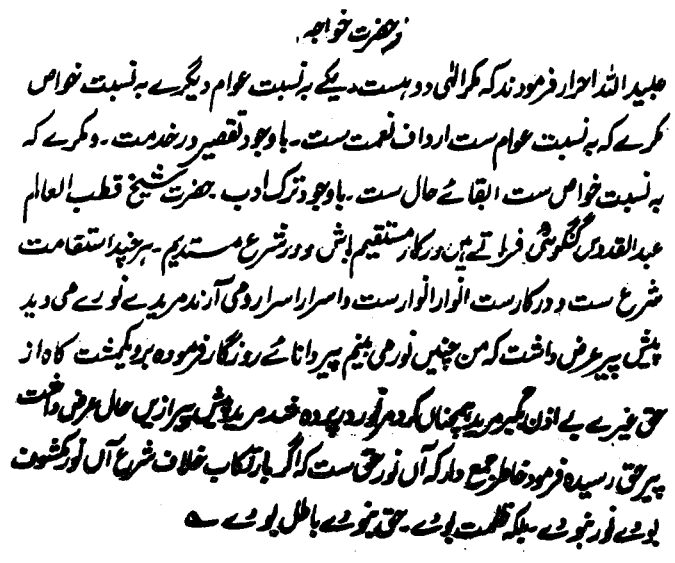
(e) Rules of Shari'ah not waived. There is a mistake in the belief that at some stage in Sufism rules of Shari'ah are waived. This is Kufr. As long as you are aware they are never forgiven, although in unconciousness you are excused. Hadhrat Ibrahim bin Shaiban Rah. says: The knowledge of Tasawwuf depends upon unity of Allah, sincerity and correct attitude of servitude. All other than this is deceit and irreligiousness.

Hadhrat Junaid Rah. was told some people say we have reached the end why now bother about rules of Shari'ah. He said yes, they have reached the end of Hell. And he said a thing, an adulterer is better then someone with this belief. And he said if I live thousnad years I will not leave my Zikr recital.

(f) Boasting and Insulting Others. Another mistake that some people do is to boast and insult othres, Allah says

But if you say some thing as a gift from Allah and not your attribute, then it is alright. Allah says in Quran:

Some say my "Nisbat" (relationship) is so strong that sins don't change them. Some say we stare boys and prostitutes and this increases our relationship. Remember, this is Shaitan's relationship and this increase is called "istidraj" or "makr" . Such a person can never come on the right path.



(g) **Authorities of Hadith.** They are Ulema Shaikhul Hadith. It is not right to look the meaning in Urdu or Persian and start arguing. Among such false Hadith is

There is no word or meaning in authorities Hadith, there is a warning by the Prophet(sal-am)

one who lies on me intentionally may make his abode the fire of Hell.

Another lie is that the prophet (sal-am) brought several

thousand statements of Tasawwuf on Meraj night and told them to Hadhrat Ali Rad. How do you know that several thousand statements of Tasawwuuf given on Meraj night? There was so secrecy that angels did not know it. How did the claimant know it? The second lie is that it was told to Hadhrat Ali Rah. secretly. somebody asked Hadhrat Ali Rah. if the prophet (sal-am) told him some special things. He said no but the understanding of Quran which Allah bestows to people. This understanding came to him from the prophet (sal-am) and this has been transferred to date (from chest to chest). This is the meaning of Tasawwuf coming from chest to chest. This does not mean that the prophet (sal-am) said something secretly to Ali and it is being transferred now.

It is like this. A person may say that Hatim was very generous. It is written in the books. But I have information from chest to chest that he was a miser. Don't tell this to Mullahs, they will oppose you. You can bring anything chest to chest and there will be no authenticity.

The third lie is that only Hadhrat Ali Rah. was selected to know them, when the virtues of the best person after the prophets, Hadhrat Abu Bakr Rah. was ignored. How can this happen?

(h) Allah's vision not in this world . Another mistakes is that some people believe that Allah's vision will be on this earth (as in the paradise). In Quran in the story of Hadrat Musa A.S. when he wished to see Allah, the reply was
(You can't see now). There is a Hadith

you will never see Allah before death. Another Hadith in Muslim says His curtain is light. If He lifted it, it will burn every thing (all creations). After Quran and Hadith what is that thing they will believe? You can see Allah in dreams (in sleep).

(i) Caution. There is a spiritual lighting. Sometimes a "salik" mistakes it for Allah and goes astray. A shaikh is needed to help you out.

(35) Some Clarification.

Some saints have used the word "Tajallie Zati." Let not be deceived by that. It means that " salik" is so absorbed in his attentions towards Allah that he does not notice anything else, not even His attributes. This is not seeing Allah. There is a difference between "tajalli" and sight. Tajalli means appearance. This is an attribute of Allah. Sight, is an attributed of the creature(man) and is not the same thing as appearance. Allah can appear but man cannot see Him. In the story of Hadhrat Musa A.S.
negates seeing of Allah and is appearance.

We will see Allah in the Hereafter.

Another mistake is to consider Hadhrat Mohammed (sal-

am) in his body as Allah. This is kufr (atheism). This creates thousands of mistakes. Whatever comes in your imagination, Allah is above that. Our senses and intellect can not reach Him.

كُلُّ مَا تَوَهَّمَهُ قَلْبُكَ اَوْسَرَّحَ فِي بِحَارِ فِكْرِكَ اَوْخَطَرَ
فِي مَعَارِضَاتِ قَلْبِكَ مِنْ حُسْنٍ اَوْبَهَاءٍ اَوْاُنْسٍ اَوْجَمَالٍ اَوْضِيَاءٍ اَوْشَيْخٍ اَوْنُوْرٍ اَوْ
شَخْصٍ اَوْخَيَالٍ فَاللّٰهُ تَعَالٰى بَعِيْدٌ مِّنْ ذٰلِكَ اَلَا تَسْمَعُ اِلٰى قَوْلِهٖ تَعَالٰى لَيْسَ
كَمِثْلِهٖ شَيْءٌ وَّهُوَ السَّمِيْعُ الْبَصِيْرُ۔

IX. Mistakes of Tariqah.

(a) Opposing Sunnah. It is a big sin, contrary to Tasawwuf. These days customs and insolvation are common and Tasawwuf is also a name of customs.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْشِكُ اَنْ
يَّاْتِيَ عَلَى النَّاسِ زَمَانٌ لَا يَبْقٰى مِنَ الْاِسْلَامِ اِلَّا اِسْمُهٗ وَلَا يَبْقٰى مِنَ الْقُرْاٰنِ اِلَّا رَسْمُهٗ۔
رواہ البیہقی فی شعب الایمان۔

People are following customs, they even don't know the meaning of the technical terms of Tasawwuf. Shah Waliullah Rah. says :

صوفیہ غنیمتے ست کہ ریٰی و رسوم ایشاں ہیچ نمی ارزد۔

(b) Leave Ignorant Shaikh. One mistake is that you did "Bait" with a non observant of Shari'ah preceptor and kept on it for the rest of your life. When he is not perfect how would he perfect others. Hadhrat Bandarah Rah. says : company of innovators equals turning away from Allah.

صحبۃ اہل البدع تورث الامراض من الکبر

It is difficult to have faith with an ignorant sinner. But it is the rule that you need a perfect Shaikh , one who is master of the apparent and hidden. This does not mean a non-observant of Shariah preceptor but an ordinary shaikh who will be sufficient with my belief.

(c) Don't be Intimate with Boys. Don't watch woman and boys, don't sit with them, don't mix with them. This has been described above.

A saint was going with his Shaikh when he saw a handsome boy and asked his Shaikh, will Allah punish this face. The Shaikh said you have seen this boy, you will be punished. He said after 20 years I forgot my Quran. Mixing wih woman throws you miles away from Allah.

(d) Control you Tongue. It is a big mistake not to control your tongue to make false claims, claim on monotheism, insulting Allah and His Shariah. These have been described above.

(e) Going to Extremes in Struggle (Mujahidah). Don't struggle more than what Shaikh has advised you, You will soon be fed up and leave struggle altogether. This has happened to many people.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُذُوْا مِنَ الْاَعْمَالِ مَا تُطِيْقُوْنَ فَاِنَّ اللّٰهَ لَا
يَمَلُّ حَتّٰى تَمَلُّوْا (رواہ الضیاء)

(f) Don't Rush in Results. Don't say that so many days have been since I was struggling but with no results. The result is either he loves faith with the Shaikh or leaves the struggle. Let Him understand that it takes time, once he was a baby then with time he

grew up a man, once he was ignorant then with time he became knowledgeable. Read the following Persian poem if you feel worried.

اشعار

قرنہا باید کہ تا یک کودکے از لطف طبع — عاقلے کامل شود یا فاضلے صاحب سخن
سالہا باید کہ تا یک سنگ اصلی زآفتاب — لعل گردد در بدخشاں یا عقیق اندر یمن
مانا باید کہ تا یک مشت پشم از پشت میش — صوفی را خرقہ گردد یا حمایے راد سن
ہفتہا باید کہ تا یک پنبہ از آب و گل — شاہدے را حلہ گردد یا شہیدے را کفن
بدونہا باید کشیدن انتظار بے شمار — تا کہ در جوف صدف باران شود در عدن

(g) Don't displease the Shaikh. Don't be angry with or enemy of your Shaikh. There is a Hadith : One who is an enemy of my Wali (friend), I declare war upon him.

مَنْ عَادٰی لِیْ وَلِیًّا فَقَدْ اٰذَنْتُہٗ بِالْحَرْبِ۔

X. Wills of Saints.

(36) Imam Qaishiry Rah.

First of all have the beliefs according to Ahle Sunnat wal Jama'at (see English Bashishti Zewar, Dini Book Depot, Delhi-6, India), Then learn the practices as the need be by learning or company of Ulema. In controversial matters follow caution. Repent from sins, and please those who have rights upon you. Break off relations of wealth and position. Don't oppose your Shaikh nor object to him. Don't hide from Shaikh your hidden circumstances. If opposed Shaikh, apologize promptly. Don't travel without need. Don't laugh too much. Don't quarell with anyone. Don't be jealous of your colleagues. Stay away from woman and children, don't talk freely with them. Without completion of your relation- ship, do not do Bait to anyone else. Follow the Shari'ah thoroughly. Don't be lazy in struggle and worship. Be alone. When in crowd leave them. Consider yourself less than them. Stay away from the company of worldy people.

(37) Shah Waliullah Sahib Rah.

Don't sit in the company of rich (unless necessary). Stay away from : ignorant Sufis, Ulema opposed to Tasawwuf, Muhaddith opposed to Fuqaha, Philosophers. Sit with a person who is learned and Sufi. He should be leaver of the world, lover of Zikrullah and Sunnah, neutral in Mazahib (Hanafi, Shafiie etc.) and Sufi orders. Should not say chishtiyyah are powerful and strong, naqshbandiyyah follow Sunnah, etc. Ignore the intoxicated people. Don't talk evil of them. Yourself do what the shari'ah says.

(38) Haji Imdadullah Sahib Rah.

First have the beliefs of Ahle sunnat wal Jama'at. Cure these views: greed, anger, lies, back, biting, misery, jealousy, show,

pride, malice. Develop these good manners : patience, thankfulness, contentment, knowledge, certainty, trust, pleasure etc. Observe Shari'ah Repent from sin and do good deeds. Pray with Jama'at on time. Remember Allah all the time. Thank Allah on Zikr. Don't ask for manifestation and miracles. Don't tell his secrets to unqualified people. Remove the world from his heart. Stay away from the company of opposed to Shari'ah Sufis. Meet people, when needed, nicely. Consider himself inferior most. Don't worry, whatever happens is from Allah. Help in religious works. Have noble intention. Eat and drink with moderation. Earning livelihood is better but if you trust don't trust on human being. Don't hope or fear anyone. Thank Allah on his blessings. Don't get disheartened in starvation. Be kind to his colleagues. Keep forgiving him and accepting their a pologies. Don't backbite. Consider your weakness in front of you. Don't argue. Be a host and help the travellar. Be in the company of poor, Ulema and good people. Be content. Laugh less, cry a lot. Fear Allah's punishment. Be mindful of death all the time. Keep examining your deeds everyday. Thank for good deeds and repent for bad deeds. Don't go in anti religious meetings. Avoid the customs if ignorants, Visit the tombs of saints and general Muslim. Respect the Shaikh. Always pray for steadfastness.

(39) The will and Advise of Mujaddid Thanwi Rah.

(a) I ask my friends in particular and the general Muslim public in general emphatically that learning and teaching of religious knowledge is obligatory on each one of them and teaching this to them children. There is no way in escaping from the wordly troubles which are plenty. Do not waste this time.

(b) I ask the students not to be proud of learning and teaching. Its usefulness depends on the company of saints and shaikh. Hold them fast.

(c) Stay away form, the following: Do not follow anger and excessive sex. Do not rush things. Do not do anything without consultation: Do not backbite. Do not talk too much. Do not meet too many people, especially if you make them your secret bearers; this is dangerous. Do not eat too much. Do not take loan without great necessity. Do not be extravagent. Do not pile up unnecessary goods. Do not go to extremes in statements, actions, food and dress. Do not be rude to rich people and do not mix too much with them. Do not eat medicine without Doctor's advice. Save your tongue from useless things and sins. Do not interfere in any body's worldly affairs.

(d) Read surah Yaseen or Qul Huallaho Ahad 3 times every day for me but do not do any Bid'at.

(e) Do not attach themselves to the world. Do not be unaware of the hereafter. Be prepared for death anytime. Repent from morning sins in the night and night sins in the day. Fulfill the peoples duties,(see English Bahashti Zewar).

(f) Death on Islam is the best blessing. Pray for it after everday 5 prayers. Thank Allah for the available faith. Lain shakartum la-azidannakum! this is a good promise of good death.

(g) May Allah be with them who translate the Mujaddids Books from Urdu to English and Arabic as is much needed now. Amen. wa sallallah alan nabiyy.

* * * * * *

XI. Shajarah

It is a good thing to read and to have the family tree (Shajrah) of your preceptor or Shaikh. This helps to develop a special relationship, affection and love for the preceptors of Tariqah and the holy Prophet (sal-am). This has, therefore, been in the practice of saints and their disciples of Islam to pray with the "Tasawwuf" or "Waseelah" of the following.

1. The Prophet Mohammed (Sal-am) Next only to Allah.
2. Hadhrat Ali Rad.
3. Hadhrat Hasan Basari Rah.
4. Hadhrat Khajah Abdul Wahid bin Zaid Rah.
5. Hadhrat Fudhail ibne Ayadh Rah.
6. Hadhrat Ibrahim Adham Rah.
7. Hadhrat Huzaifah Mar-ashi Rah.
8. Hadhrat Bu-Hurrairah Rah.
9. Hadhrat Mamshad Alavi Rah.
10. Hadhrat Abu Ishaq Shami Rah.
11. Hadhrat Abu Ahmed Chishti Rah.
12. Hadhrat Bu-Mohammed Rah.
13. Hadhrat Abu Yusuf Rah.
14. Hadhrat Maudood Chishti Rah.
15. Hadhrat Sharif Zandani Rah.

16. Hadhrat Uthman Rah.
17. Hadhrat Muinuddin Rah.
18. Hadhrat Qutbuddin Rah.
19. Hadhrat Fariddudinn Shakar-Ganj Rah.
20. Hadhrat Alauddin Sabir Rah.
21. Hadhrat Shamsuddin Turk Rah
22. Hadhrat Jalaluddin Rah.
23. Hadhrat Ahmed Abdul Haq Rah.
24. Hadhrat Ahmed Arif Rah.
25. Hadhrat Shaikh Mohammed Rah.
26. Abdul Quddoos Rah.
27. Hadhrat Jalaluddin Rah.
28. Hadhrat Nizamuddin Rah.
29. Hadhrat Bu Saeed Rah.
30. Hadhrat Muhibullah Rah.
31. Hadhrat Shah Mohammad Rah.
32. Hadhrat Mohammadi Rah.
33. Hadhrat Azuddin Rah.
34. Hadhrat Abdul Hadi Rah.
35. Hadhrat Abdul Bari Rah.
36. Hadhrat Haji Abdur Raheem Rah.
37. Hadhrat Noor Mohammed Rah.

38. Hadhrat Haji Imdadullah Rah.

39. Hadhrat Mujaddid Ashraf Ali Thanwi Rah.

40. Hadhrat Dr. M. Abdul Hai Arefi Rah.

41. Hadhrat Mohammed Abdullah ,Ph.D.

FURU-UL IMAN

(The Branches of Iman)

Maulana Ashraf Ali Thanvi (R.A.)
(Urdu : Farough-ul Iman)

Translated by
Dr. Rafiq Ahmed

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INTRODUCTION

بِسمِ اللهِ الرَّحمٰنِ الرَّحِيمِ ط

الحمد لله الذى ضرب الله مثلًا كلمةً طيّبة كشجرة طيّبة اصلها ثابت و فرعها فى السماء تؤتى اكلها كل حينٍ باذن ربها ويضرب الله الامثال للناس لعلهم يتذكرون ـ والصلوٰة والسلام علٰى رسولهٖ وخليلهٖ وحبيبهٖ محمد الذى جعل الايمان بضعا وسبعين شعبة فافضلها قول لا اله الا الله وادناها اماطة الاذٰى عن الطريق والحياء شعبة من الايمان متفق عليه ورحمة الله وبركاته علٰى عباده العلماء الصالحين الذين استنبطوا هٰذه الشعب من الكتاب و السنة وعينوا لعامة الامة جعلنا الله تعالٰى من يقتحم هٰذه الشعاب ويدخل تلك الابواب ورزقنا عنده حسن مآب ويسرلنا فى يوم الحساب ـ

Know that from the above cited Ayat of Qur'an, a general inference is drawn that Iman has some *Usul* (basic principles) and some *(farough)* branches and in the above mentioned *Hadith* there number has also been fixed, some over seventy. In order to specify them and describe them in detail, they have been classified into three groups:-

(i) Inferior
(ii) Medium and
(iii) Superior,

so that research scholars (of *Islam*) *Ulema-e-Mustambiteen* and *Mustakhrijeen* could derive the remaining groups by their Allah given capability and tell the same to others. Ulema like *Muhadditheen* and *Muhaqiqueen* have assembled these all groups after having a deep thought in Qur'an and *Hadith*. They

have written many books on this topic. May Allah give them better reward.

For quite some time I wanted to write these all branches of Iman in easy urdu language for the information of Muslim brothers of this country so that they will come to know that the Iman, which they are claiming, has so many branches and will try to think that out of these, how many things they are not having, so that they can assess the inadequacy or perfection in their Iman and will also try to achieve those things which they find lacking in their Iman and will also feel ashamed of claiming to have perfect Iman unless they achieve all these things. Though one gets inferior degree of Iman by only believing in the basic principles of Deen but that Iman is as good as a lame, blind, deaf, dumb and disabled person is called a man, every one knows that, of what use is such a person.

Second intention in narrating these branches of Iman is to tell the non-Muslims that the teachings of *Islam* are complete and perfect and *Islam* recognises only that person as perfect who has all these qualities of Iman. On seeing these imperfect Muslims, non-Muslims should not think that the teachings of *Islam* are inadequate and useless, since the purpose of *Islam* is to tell (the truth) not to make somebody forcibly Muslim. This is our fault and not the fault of *Islam*.

Brothers: be ready to listen the branches of Iman, and keep your courage strong so that you get all these things in order to become a perfect Mumin.

There are seventy-seven branches of Iman, of which thirty are related to Qalb, seven are related to tongue and other forty are related to other parts of the body. We will discuss these three types in three chapters.

Chapter----I

Thirty branches of Iman are related to Qalb

1. To believe in Allah.
2. To believe that everything other than Allah is created and *Makhlooq.*
3. To believe in Angels.
4. To believe in all His books.
5. To believe in all His Prophets.
6. To believe in *Taqdeer* (predestination).
7. To believe in the day of judgment *(Al-Qiyamah).*
8. To believe in *Jannat.*
9. To believe in *Jahannam.*
10. To love Allah.
11. To love somebody because of Allah and to hate somebody because of Allah.
12. To love Prophet Muhammad *(Salallahu Alaihi Wasallam).*
13. *Ikhlas* (Sincerity)
14. *Toaba* (Repentance)
15. *Khouf* (Fear)
16. *Rija* (Hope)
17. *Haya* (Modesty)
18. *Shukr* (Gratitude, Thanks giving)
19. To fulfilll the promise.
20. *Sabr* (Patience)
21. *Tawadhu* (Humility)
22. Kindness to mankind.
23. To be happy with *(Qadha-Ilahi)* predestination.
24. To make *Tawakkul* (Trust in Allah).
25. To leave *Ujub* (self-conceit, vanity)
26. To leave *Keena* (hatred).
27. To leave *Hassad* (Jealousy).

28. To leave Anger.
29. To leave evil-wishing
30. To leave love of the world.

Now we will mention the excellence *(Fadeelat)* and some description of each of the above mentioned things in brief in different sections.

Section--I

Rasulullah *(Salallahu Alaihi Wasallam)* said,

> *"Iman means to believe in Allah, His all angels,His all Prophets, His all books, the day of judgment (Aakhirch), and Taqdeer (predestination) and that all virtues and evils (are under His divine power).*
>
> ***(Bukhari and Muslim)***

To believe also in *Jannat* , *Jahannum* and revival after death have been, mentioned in a *Hadith* narrated in *Muslim-Shareef* (A famous book of *Ahadith*), in addition to the above things.

In another *Hadith* quoted in *Tirmizi* (Another famous book of *Ahadith*) it is narrated that:

> *None can become a Mumin (one who has Iman) until he believes in Taqdeer in such a way that he believes without slightest doubt that whatever has to come, can never be avoided and whatever has not happened, would have never happened.*

For having faith (Iman) in Allah, it is necessary to believe in His essence, His attributes and in His oneness i.e., to believe that He is one and only one.

Admonition No.1

It should be known that as Allah Ta'ala is unique and unparalleled in His essence, so is He unparalleled and unique in His attributes. Therefore, it is very dangerous to talk about His attributes by using imagination and specify their different states and causations. In this regard the *Aqaids* (beliefs) of majority of common Muslims are safe as they believe in the *Sifaat* (attributes) of Allah Ta'ala in general and do not bother to go in their finer details. Suhaba-*Al-Kiram* and *Salf-i-Saaliheen* also used to believe in the same way. Later on, when innovators *[(Ahle-Bid'at)* those who incorporated new things in *Islam*, which were not in *Islam*] increased in number, Scholastic philosophy *(Ilm-e-Kalam)* came into being. At this stage people talked more about the attributes of Allah which in turn led to carelessness in the law suits and other Ahkaam of *Shari'ah.*

For instance, Allah Ta'ala says in Qur'an:

اَلرَّحمٰنُ عَلَى العرشِ اسْتَوىٰ

"The most Gracious is firmly established on the throne."

Now to try to make inquiries about the word "Istawa", what is meant by it? and what are its different interpretations? Is really a job of great courage when one does not know the reality of one's own attributes, how can he know the attributes of the Creator (of all worlds).

One should, simply believe that whatever has been said [by Allah and His messenger, Rasulullah *(Salallahu Alaihi Wasallam)]* is the absolute reality and that His *"Istawa"* will be like His essence, His existence (As His existence, essence is unique and unparalleled and impossible to appreciate in this world, as is His essence unique, so is His *"Istawa"* also unique, unparalleled and

impossible to appreciate as it is). What is the need to make inquiries about it when it is neither our entrusted duty nor will we be asked about it. Of course, one should certainly believe that His *"Istawa"* will not be like our *"Istawa"*, as Allah Ta'ala says:

لَيْسَ كمثله شئ

"There is nothing whatever like Him"

Now Question remains that how is this *"Istawa"*, one should not argue about it. It should be left to Allah.

Similarly, In a *Hadith* it is narrated:

ينزل ربنا تبارك وتعالى كل ليلة إلى السمّاء الدنيا

"Our cherisher (Allah Ta'ala) descends towards the sky, which is immediately above the world, every night.

Now one will start thinking what is meant by this descent *(Nazool)* (as Allah Ta'ala is everywhere)' how does it take place? The purpose of Rasulullah *(Salallahu Alaihi Wasallam)* in informing the Ummat about this is first to make the people to get engaged in thikr and Ibadaat of Allah Ta'ala with eagerness, fervour and presence of mind during this time. One should try to do the same during this time (in which Allah Ta'ala makes a descent towards the Asman-e-Duniya), otherwise one will waste his whole life and will never be able to know the reality of these things.

نیست کس را از حقیقت آگہی

حملہ می میرند بادست تہی

No one knows this reality.

Everyone is dying without knowing it.

Allah Ta'ala says:

فاما الذين فى قلوبهم زيغ فيتبعون ما تشابه منه

ابتغاء الفتنة وابتغاء تانيله

"But those in whose hearts is perversity follow the part thereof that is not entirely clear, seeking discord and searching for its interpretation".

(3:7)

Admonition No.2

Two meanings of oneness of Allah or monotheism *(Tawheed)* have been proved from the legislator of law of *Shari'ah* i.e., Rasulullah *(Salallahu Alaihi Wasallam)*

لامعبود الّا الله.

1. No one is worth worshipping except Allah.

لا مقصود الّا الله

2. No one is the purpose (of worship) except Allah .
   First meaning is quite clear.

Allah Ta'ala says in Qur'an:

يصحبى السجن ء ارباب متفرقون خيرام الله الواحد القهار

"O my companions of the prison! (I ask you): Are many lords differing among themselves better, or Allah, the One, Supreme and Irresistible?

(12:39)

ما تعبدون من دونه الا اسماء سمّيتموها انتم وابائكم ما انزل الله بها من سلطان ان الحكم الّا لله امر ان لا تعبدوا الّا اياه ذالك الدين القيم ولكن اكثر الناس لا يعلمون.

"What ever ye worship apart from Him is nothing but names which ye have named—ye and your fathers—for which Allah hath sent down No authority: the Command is for none but Allah: He hath commanded that ye worship none but Him: that is the right religion, but Most men understand not..

(12:40)

Allah Ta'ala says:

وما امروا الّا ليعبدو الله مخلصين له الدين حنفاء

"And they have been commanded no more than this: to worship Allah, offering Him sincere devotion, being True (in faith); to establish regular Prayer; and to practice regular Charity; and that is the Religion Right and Straight."

(98:5)

Holy Qur'an is full of such verses and this is the *Tawheed*, by its deficiency or loss one becomes *Kafir* or *Mushrik* (polytheist) and has to stay in hell forever. This is never forgiven.

Allah Ta'ala says:

ان الله لا يغفر ان يشرك به ويغفر ما دون ذٰلك لمن يشاء

"Allah forgiveth not (the sin of) joining other gods with Him: but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah, hath strayed far, far away (from the right)."

(4:116)

The proof of the second meaning is like this that Rasulullah *(Salallahu Alaihi Wasallam)* described hypocrisy *(Riya)* as *Shirk-e-Asghar* (Infidelity of smaller degree). It is obvious that in hypocrisy things other than Allah are not being worshipped but they are the purpose of the worship.

(For example a person is not offering *Salaat* regularly but when he sees somebody else, he starts offering *Salaat* just to impress him that he is regularly offering *Salaat*. This is hypocrisy-In this situation though he worships Allah in *Salaat* but his intention is not to please Allah but somebody else). When anything else other than Allah is made the purpose of worship, it is called *Shirk*, then Tawheed which is the opposite of *Shirk*, will mean that the worship should be done solely for the sake of Allah (only to please Allah) and there should not be slightest intention to please anybody else by one's worship. This is the meaning of

لامقصود الّا الله کے۔

"No one is the purpose of worship except Allah".

Now we quote that *Hadith* in which Hypocrisy has been labelled as *Shirk.*

It is narrated from Mehmood-Bin-Lubaid (RA) that Rasulullah *(Salallahu Alaihi Wasallam)* said:

"Most dangerous thing, of which I am afraid about you, is Shirk-e-Asghar (smaller degree of Infidelity or polytheism). People asked as to what was Shirk-e-Asghar.

Rasulullah *(Salallahu Alaihi Wasallam)* said:

"Hypocrisy (Riya) is the Shirk-e-Asghar."

(It has been narrated by Ahmad).

There are so many other *Ahadith* in this regard, quoted in *Tafseer Mazhari* at the end of commentry of *Sura-Kahaf.* We are not quoting them here.

Ikhlas (Sincerity) is lost if this second meaning of Tawheed (لاموجودالااللہ) is not achieved, on the basis of which (i.e., not having *Ikhlas*) one will deserve punishment but will not stay in Hell eternally.

In nutshell, we can say that Tawheed means that we should not only worship Allah but the purpose of our worship should also be only to please Allah . If we have the first thing and not the second, we are liable to be punished in Aakhirah.

UNITY OR ONENESS OF EXISTENCE OF ALLAH [WAHDAT-UL-WUJUD]

In this terminology of sofi sect, there is third meaning of Tawheed as well.

لاموجود الا الله

"No one is existing except Allah."

This is called unity of existence *(Wahdat-ul-Wujud).* To prove this meaning from Qur'an and *Hadith* is useless and wastage of time. It is sufficient to describe this in such a way that it does not contradict Qur'an and *Hadith.* This has become a problem these days. Since the issue is very delicate and the basis of its proof is only on *Zoaq* (spiritual taste) and *Kashf* (divine manifestation), so it is very difficult to get the proper words to express this thing and secondly whatever little or more interpretation is possible, it needs spiritual taste or *Zoaq,* congeniality with divine manifestation or *Kashf* and great depth in religious knowledge so that one can understand it.

These days one gets extremely pained to see the most of the so called claimants of Wahdat-ul-Wujud of today, They have neither knowledge nor the spiritual fervour. Their job is just vainful talk of pseudomystics without bothering to understand that these heretic and atheistic words which they are talking about will deprive one of his Iman. Neither they understand that other people who will follow them blindly will also start claiming the same, and will lose their Imaan, whatever, little they will be having, they will stop offering *Salaat* and observing fasts, thinking that they have become god, then what for *Salaat* and Saum-Allah forbid.

Unity of existence of Allah (Wahdat-ul-Wujud) never meant this, in fact it is a state understood by only those who experience it. It should neither be uttered purposely by tongue nor can other people understand it.

When this ecstasy dominates a person, his condition states:

Accommodated as you are in my eyes
Wherever I see, there only you and you.

Sometimes this state remains permanent and sometimes it vanishes, Insha Allah at some other time, we will discuss this issue in some detail,. here I stop with this sincere advice that for Allah's sake have mercy at your own life and at the Ummat-e-Muslima and do not indulge in excessive exaggerations about this issue.

To be very safe one should not believe it with certainty even after Kashf because there always remains a chance to err so far as the Kashf is concerned. One should remain busy with that thing which is needed and that is servitude. One should forget all talks with no substance.

Go on working
Forget talking!

Deeds not strength matters in mystic way
Strength does not come without deeds!

TYPES OF SHIRK
(Infidelity-Polytheism)

Shirk is of two types:

1. *Shirk-fil-Aqueeda* (*Shirk* as regards beliefs)
2. *Shirk-fil-Amal* (*Shirk* as regards deeds)

Shirk-fil-Aqueeda (*Shirk* in beliefs):-To think that anything other than Allah deserves worship. This is the *Shirk.*

AllahTa'ala says about it in the Qur'an.

إِنَّ اللهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَ يَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ.

Allah forgiveth not (the sin of joining other gods with Him;) but He forgiveth whom He pleaseth other sins than this.
(4:86)

Shirk-fil-Amal (Shirk in deeds):- To deal with other things in the same way as one should deal with Allah. Most of the people particularly women are involved in this kind of *Shirk.* For example to take oath on the name of anything else other than Allah, to acknowledge the favour *(Minnat)* of somebody else other than Allah, to think that something is effective by itself (i.e., the effect produced by this thing is its own), to prostrate or to make sajda infront of somebody in his honour *(Sajda-Ta'zema),* to make circumabulation *(Tawwaf)* around anything or some grave thinking that this will cause him to be near (and dear) to the person who is buried in that grave, to tell somebody that Allah is above and below are you. There are thousands of such examples. They are grave sins. It is obligatory for every Muslim to see an end to all these things in his home.

Allah Ta'ala says in the Qur'an:

يَا اَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَ اَهْلِيْكُمْ نَارًا.

"O those who believe protect yourself and your family from fire (of Hell)".

TO LABEL ANGELS AS MALES OR FEMALES: Since Qur'an and *Hadith* has not specified any sex for Angels, whether they are male or female, so one should neither condsider them as

males nor as females and leave it to the knowledge of Allah. The same thing is meant by following statement of scholastic scholars *(Ahle-Kalam)*

لا يو صفون بذ كو رة ولا انوثة فافهم.

"They are not attributed with male or female characteristics- Thus understand".

NOT TO FIX THE NUMBER OF PROPHETS AND BOOKS: Since the exact number of Prophets is not proved by any argument (from Qur'an and *Hadith*), therefore, a Muslim should not believe in a fixed number, may be number is fixed up, may be less or more. Same way you should not fix up the number of divine books (which have been revealed by Allah to His Prophets), their number is also not definitely mentioned.

N.B. :-In believing in Aakhirah, following things are automatically included in this belief:

I. To believe in rewards and punishments in grave.
II. To believe in resurrection and resuscitation.
III. To believe in *Pul-i-Sirat*, a narrow bridge over the Hell providing the only way to Jannat.
IV. To believe in *Haudh-Al-Kauthar.*
V. To believe in weighing of deeds and all other such things mentioned in Qur'an and *Ahadith* about *Qiyamah*

ASCERTAINMENT ABOUT TAQDEER

The fact that the man definitely has some authority, power or option is unquestionable. It is because of this that the man feels very sorry, naturally or by constraint, on doing some odd job, otherwise his heart does not feel satisfied. A person having a tremor (a physical ailment) does not feel sorry or ashamed on his tremors,

and does not apologise to others for his tremors, from this it is very much clear that the existence of authority or option (of man) is self evident truth but at the same time it is also clear that this attribute of his authority is created *(Makhlooq)* and every chain of all created things reaches to their Creator. Therefore, the authority of man will be compulsorily in the authority of some other thing and thus proves the state of powerlessness or helplessness or authoritylessness. So a man is neither completely helpless nor is he completely empowered or authorised having free will.

This is the summary of the issue of Taqdeer. There is no difficulty in understanding this much and we have also been ordered to know this much only about Taqdeer. More details than this were neither understandable for us nor have we been ordained to understand them. On the contrary we have been forbidden to make inquiries about the more details of this issue of Taqdeer, because great deal of knowledge both bookish as well as inspired including the fervour of divine manifestations or Kashf, is needed to understand this issue. Even after having these things, we still remain doubtful many a times. The answer to the questions which usually arise in the minds of people about this issue are given in a booklet named Jaza-ul-Amal at its end. They should be seen.

Section–II

Shaikhain have narrated from Hadhrat Anas (RA) that Rasulullah *(Salallahu Alaihi Wasallam)* said:

"Three things are such, which if found in somebody, he will taste the sweetness of Iman viz:
Allah and His Messenger are dearest to him.
He loves anybody for the sake of Allah and he hates anybody for the sake of Allah.

And Abu Dawood and Tirmizi narrated that to love for Allah and to hate for Allah is from Iman.

LOVE WITH ALLAH AND HIS MESSENGER MORE THAN EVERY OTHER THING.

Perhaps someone may get surprised as to how is it possible to have the love of Allah and His Rasul *(Salallahu Alaihi Wasallam)* more than every other thing and even if it is possible then only three four persons in the world must be having it, which in turn means that whole world is without Imaan. Research scholars (of *Islam*) have answered this question differently, but I say that this wealth (of this grade of Iman) is in the possession of every muslim, even those having lowest grade of Iman. Test for it is that if the son or wife etc.,of a person [a person usually loves most (apparently) his son, wife etc.,] abuses Allah or His Messenger *(Salallahu Alaihi Wasallam)* in his presence, he will never tolerate it and will try to take revenge from them with whatever means available to him. If this person was not having love with Allah and His Messenger *(Salallahu Alaihi Wasallam)* of such grade then from where was this effervescence generated and how that love of his beloved (son, wife etc) got weakened or subdued. Thus it became clear that love of Allah and His Messenger *(Salallahu Alaihi Wasallam)* of such grade is found in every muslim. Thanks to Almighty Allah for the same.

Then question remains that why does disobedience of Allah then take place. Its reason is that this love of Allah is settled at the core of heart and it does not remain always present in mind (goes out of mind though being present in heart). When some stimulus comes, its light *(Nur)* spreads from top to toe. After the stumulus is gone it again remains hidden inside.

LOVE SHOULD BE ONLY FOR ALLAH

Love for Allah means that there should be no worldly motive or interest and according to *Ahle-Zoaq* there should not even be the motive of reward *(Thawab)* . Don't be surprised at this as well. You can understand it through routine dealings, you take a gift to your teacher or your Shaikh, that time your aim is neither any worldly thing nor any reward but just to please these people. According to me love for Allah with this meaning is existing (in people) in plenty, there is nothing surprising in it.

REVERENCE AND OBEDIENCE OF RASULULLAH(SALALLAHU ALAIHI WASALLAM)

Love of Rasulullah *(Salallahu Alaihi Wasallam)* also includes following things viz.,

1. To believe in the reverence of Rasulullah (Salallahu Alaihi Wasallam).
2. To send *Durood Sharief* to Rasulullah *(Salallahu Alaihi Wasallam).*
3. To follow path of Rasulullah *(Salallahu Alaihi Wasallam).*

Allah Ta'ala says:

يا ايها الذين امنو الاترفعوا اصواتكم فوق صوت النبى ولا تجهروا له بالقول. الخ.

"O' ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk".

(49:2)

In this there is a lesson for reverence. Research scholars said that the same respect is to be given to the sayings of Rasulullah *(Salallahu Alaihi Wasallam)* called *Hadith* i.e., when *Hadith* are being narrated one should keep his voice low.

Allah Ta'ala says:

انَّ الله و ملئكته يصلون على النبى يا ايها الذين امنو اصلوعليه و سلمو تسليما.

"And Allah Ta'ala sends blessings on the Prophet! Oh ye that believe! Send ye blessings on him and salute with respect".

(33:56)

And Allah Ta'ala says:

ما اتكم الرسول فخذوه و ما نهكم عنه فا نتهوا.

"Whatever (Allah's) Messenger gives you, take that and whatever he forbids you, leave that."

(59:7)

In this Ayat there is commandment for the obedience of Rasulullah *(Salallahu Alaihi Wasallam).* Further Rasulullah *(Salallahu Alaihi Wasallam)* said in a *Hadith*:

"Never can any of you attain perfect Iman until your passions become obedient to my order."

(Narrated by Asfahani in Targeeb and Tarheeb)

And Rasulullah *(Salallahu Alaihi Wasallam)* said:

"Hold on firmly to my path and the path of Khulfai-

Raashideen with your teeth and keep your self away from every innovation (Bid'at) and every innovation is misleading"

(Tirmizi)

IKHLAS
(Sincerity in worship)

Rasulullah *(Salallahu Alaihi Wasallam)* said:

"Three things are such that muslim's heart never hesitates in accepting them viz.,
1. Making of the deeds pure, unadulterated.
2. Obedience of the rulers.
3. Clinging to organisation (of muslims i.e., Jama'at)

(Ahmad)

TO LEAVE (RIYA) HYPOCRISY AND NIFAQ

Ibn Majah has narrated from Hadhrat Shadad-bin-Oas that Rasulul lah *(Salallahu Alaihi Wasallam)* said:

"The thing which I fear most about my Ummat is to consider partner to Allah".

Remember that I don't say that they will worship either sun or moon or some idol but they will be doing some (good) deeds for the sake of *Ghair-Ullah* (Some other than Allah) and for hidden lusts of Nafs." In this *Hadith* the *Tafseer* of *Shirk* has been done by the word Hypocrisy *(Riya).*

N.B: The fact that hypocrisy is *Shirk* has been described in the section on Tawheed. It should be seen there. Nifaq means to express *Islam* by tongue when Kufr is hidden in the heart.

KINDS OF NIFAQ

Nifaq is of two kinds:

Nifaq as regards the belief (Nifaq-i-Aetiqadi). Its definition has been mentioned above (To express *Islam* by tongue when the Kufr is hidden in heart).

It is about this kind of Nifaq that following threat *(Va-eed)* has come.

ان المنا فقين فى الدرك الا سفل من النار.

"Indeed the Munafiq (Hypocrite) will be in the lowest depths of fire (of Hell)."

(4:145)

Second kind of Nifaq:

Nifaq-e-Amali: It means that the beliefs are correct like that of a (true) muslim but some deeds are performed which resemble the deeds of hypocrite (Munafiqs). As is narrated in *Hadith* from Hadhrat Abdullah bin Umru (RA) that Rasulullah *(Salallahu Alaihi Wasallam)* said:

"There are four qualities, the person in whom all the four will be found is a complete munafiq and in whom one of these qualities will be found, this will be his one quality of Nifaq until he leaves that quality."

These four qualities are:

1. *When something is entrusted to him he breaches the trust.*
2. *Whenever he talks, tells a lie.*
3. *Whenever he makes a promise, he does not fulfill it.*

4. *Whenever he quarrels, he starts using foul language and abuses.*

(Bukhari & Muslim)

In this *Hadith*, Nifaq means this second kind of *Nifaq-e-Amali* is meant. As, when some person from a noble and honorable family does the uncivilised deeds (much) below his dignity and status) he is called a scavenger i.e., he does the deeds like those of a scavenger.

TO LEAVE THE DEEDS DUE TO THE FEAR OF RIYA (HYPOCRISY)

The catastrophies of *Riya* are great.One should exert much to save one's self from these calamities. But this should be remembered that this is also one of the ways of shaitan kidnapping and making one to leave the good deeds *(Aamal-e-Saliha)* by putting an apprehension *(waswasa)* in his mind that he should not do a (particular) deed otherwise he will commit the (sin of) *Riya.* At this time one should reply the shaitan (while taking the note of this apprehension which shaitan has put in his mind) that the *Riya* takes place only when our aim is to show our deeds to *Makhlooq* so that they become pleased and when we enjoy this idea (that people are seeing our good deeds and they are becoming pleased with us). On the contrary, our condition is such that we consider this thing bad and want to get rid of it (whether it goes or not), then how is it *Riya.* After saying this one should engage oneself with good deeds *(Aamal-e-Saliha),* one should not care even least about these apprehensions and evil suggestions (of shaitan). You will experience these apprehensions few times but then shaitan will get tired and will run away shamefully.

Hadhrat *Peer-wa-Murshid, Qibla wa Ka'ba* of devoted *Maulana Alhaj Alhaafiz Imdad-Ullah* used to say:

"Riya does not remain always Riya, firstly it is Riya, then

it becomes a habit, and from habit it becomes Ibaadat and Ikhlas."

It means that we should not bother about the Riya which gets committed without any purpose and should not leave the Aamal-e-Saliha because of this.

TOABA
(REPENTANCE)

Allah Ta'ala says:

وتوبوا الى الله جميعًا ايها المومنون .

"And have recourse towards Allah, all, Oh ye believers so that you may get prosperity."

Many Ahaadith have been narrated regarding this topic.

Method of Repentance

One saint has defined repentance in very concise words:

"Development of burning sensation in heart on committing a sin."

The saying of Hadhrat Ibn-Masood (RA)

الندم توبة.

"To regret (by heart) is the (Toaba) repentance" supports the above mentioned definition.

There are so many Aadaab (etiquettes or rules) of *Toaba.*

Briefly understand that when a fault is committed about some great man, then how one apologises to him, folding hands dropping cap on his feet, using all sorts of words of praise and making a weeping facial pose i.e., one apologises with different methods. Similarly, when one is apologising in front of Allah, then at least one should do the same things, such, a *Toaba,* as per the promise of Allah, is definitely accepted by Allah.

KHOAF
(FEAR)

Asfahani has narrated in *Targeeb* from *Hadhrat* Ma'az (RA) that:

" The heart of a Mumin (believer) does not remain fearless (of Allah) and his fear does not get tranquility by any means."

The method of developing fear (Khoaf)

Its method is that one should always think that Allah Ta'ala is always knowing his every word or deed (external as well as internal) and He will call me to account.

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" The excellence of a bondsman (of Allah) regarding his Iman is that he should believe firmly that Allah is with him wherever he is."

(Bahiqi,Tabrani)

RIJA
(HOPE)

Allah Ta'ala says:

انه لايیأس من رَوح الله الّا القوم الکٰفرون.

"Truly no one despairs of Allah's soothing Mercy except those who have no faith."

(12:87)

From this it is understood that to keep hope is the part of Iman.

Rasulullah *(Salallahu Alaihi Wasallam)* said:

"To have good impression (Husn-e-zun) about Allah is from Husne-Ibadaat."

(Abu-Dawood, Tirmizi)

Nice method of keeping Husn-e-Zoan (goods impression) about Allah:- You should remember that method of keeping *Husne-Zoan* (good impression) and hope is to be His obedient fully. It is natural phenomenon that all hopes remain pinned on him, the one who is being followed and by whose disobedience one usually feels fear in heart and becomes a little hopeless. To keep hope after *Toaba* means that one should believe firmly, after keeping in view His vast mercy, that my plea will definitely accepted.

It seems that the legislator of *Shari'ah,* Rasulullah *(Salallahu Alaihi Wasallam)* meant two things by *'Rija''* (hope)

1. Reformation of deeds.
2. Repentance.

These days majority of people while remaining busy in sins and delaying Toaba put forward the same excuse of *Husne-Zoan* and *Rija* (good opinion about Allah and good hope). These people have done completely opposite to the purpose of Rasulullah *(Salallahu Alaihi Wasallam)*. May Allah give them proper sense. On the contrary, one should feel more humility and shame keeping in view the vastness of Mercy of Allah Ta'ala, Allahu Akbar.

اُدھر سے ایسے گناہ پیہم

اُدھر سے وہ دمبدم عنایت

"From here are sins constant"
"From there is kindness constant"

When the shame or humility will become dominant, one will never dare for disobedience.

MODESTY
(HAYA)

Rasulullah *(Salallahu Alaihi Wasallam)* said:

"Modesty is a branch of Iman."

(Bukhari & Muslim)

Method of achieving Modesty (Haya)

Haya is a wonderful thing. If there is *Haya* from creatures *(Makhlooq)* no such deed will be there which is not liked by the creatures *(Makhlooq)* and if there is *Haya* from Creator *(Khaliq)* then one will keep one's self away from such deeds which are not liked by the Creator. To have *Haya* of the *Makhlooq* is a natural phenomenon but one has to know the method of achieving *Haya* of the Creator. Method of achieving the *Haya* is as follows: One should fix up a time of loneliness *(Khalwat)* while sitting in the solitude,

one should start remembering one's disobediences and the bounties of Allah, In a few days the state of *Haya* will develop in the heart automatically and one will achieve a great field.

GRATITUDE
(SHUKR)

Shukr is of two kinds:

1. To be grateful of the Creator (Allah) who is the true benefactor. Allah Ta,ala says:

واشكر ولى ولا تكفرون.

"Be grateful to Me and reject not faith."

2. Second kind of *Shukr* is to be grateful to the creatures *(Makhlooq)* who are the medium or intermediary of divine blessings.

Rasulullah *(Salallahu Alaihi Wasallam)* said:

من لم يشكر الناس لم يشكر الله.

"One who is not grateful to people is not grateful to Allah."

Abu Dawood has narrated a *Hadith* that the person who has got a thing should pay in return, if he cannot pay in return, then he should at least praise the person who has given him that thing. Thus, one who says some praiseworthy words, he has shown the gratefulness and who has hid the praise (for that person) he has shown ungratefulness.

REALITY OF GRATEFULNESS IS TO APPRECIATE THE TRUE VALUE OF BLESSINGS (NI'MAT)

The reality of the gratitude is to appreciate the true value of the blessings. When one will honour the blessings, he will also honour the benefactor (one who gives the blessings) and will also honour the medium through which that blessing has reached him, that medium will also get honour and appreciation. In this way gratitude of the both Creator and the creatures will be paid.

Now understand that the thing whose great value is present in somebody's heart, that thing is loved and respected by him as well. Heart also feels compulsion to accept his word. Therefore the utmost gratefulness of the Creator (Allah) will be as follows:

1. Heart should be full of His honour and reverence.

2. His praises should be always on tongue. The different parts of the body should try to follow His commandments fully. *(Amal-i-Saliha)*

This is the secret of this meaning of *Shukr* that it should be accomplished with heart, tongue and other parts of body.

Second thing which should be necessarily understood here is that when gratefulness of the medium has been supposed to be necessary, from this it should be understood the rights of teacher and *Shaikh* (Spiritual teacher). These people (Spiritual teacher) became the medium or intermediary of true blessings of *Islam, Irfaan* and *Yaqeen*. As great the blessings will be so will be the right of the medium of that blessing.

From this can be understood that how great are the rights of teacher and *Shaikh*. Alas! these days both fields have become weak

so much so that no body recognises their value.

Now we are writing separately the rights of both briefly, of course, guidance is from Allah:-

RIGHTS OF TEACHER

1. One should go to him with clean clothes and after having cleaned the teeth with Miswaak.
2. Face him politely.
3. See him with a look of sanctity and honour.
4. Listen carefully whatever he says.
5. Try to remember what he says nicely.
6. Take it as one's own fault, If any thing is not understood well.
7. Do not quote somebody else's contrary statement in his presence .
8. If somebody is saying bad about the teacher, try to defend him as much as possible, otherwise get up from there and leave that place.
9. On reaching near his audience say *Salam* to all those present and then say *Salam* to the teacher in particular but if he is busy in speech etc, do not say *Salam* that time.
10. Neither laugh nor talk more in his presence.
11. Do not look here and there.
12. Remain attentive towards him only.
13. Tolerate his rude behaviour.
14. Do not leave going to him because of his harsh tongue and do not lose faith in his excellence but try to interpret nicely his words and deeds.
15. Do not read when teacher is busy, hungry, thirsty, sleeping or is not having presence of mind or is having some other problem.

16. Take care of his rights in his absence as well.
17. Occasionally please him with gifts and by writing letters to him.

There are other so many rights, but for intelligent people, these are enough, he can understand other rights from these.

RIGHTS OF SHAIKH (SPIRITUAL TEACHER)

Also those rights which have been described for the teacher are the rights of the *Shaikh* as well. Some more are written here:

1. Believe that my purpose will be served through this *Shaikh* only and if I incline towards some other side then, that will deprive me of the blessings and favours of *Murshid* (Spiritual teacher).
2. Be obedient of the *Shaikh* in all respects and serve him with vigour and wealth because without the love of the *Shaikh*, nothing happens and this is the sign of the love.
3. Whatever *Murshid* says, obey that immediately, and do not follow any of his deeds without his permission because some times he is doing his job as per his status and level and the same may be dangerous for the student *(Mureed)*.
4. Whatever *Durood* and *Wazifah* is advised by the *Murshid*, that should be read only and leave the rest whether they have been started on the somebody else's advice or one had started himself.
5. Be fully attentive towards him in his presence so much so that one should not get engaged in any thing other than Fardh and Sunnat, without his permission.
6. Try one's best not to stand at such a place where one's shadow will fall on the shadow of the *Murshid* or his clothes.
7. Do not place your feet on his *Musalla*.
8. Do not perform *Wadhu* on that place where he performs *Wadhu*.

9. Do not use his utensils.
10. Neither take meals nor drink water nor perform *Wadhu* in his presence, of course after permission there is no problem.
11. Do not talk to any one else in his presence and do not pay attention to any other side.
12. Do not spread your feet towards him.
13. Do not spit towards him.
14. Do not object whatever he says since whatever he says or does, it is in the light of the divine manifestation and if one does not understand anything, then remember the incident of the *Hadhrat* Musa (AS) and *Hadhrat* Khadhir (AS).
15. Do not expect any miracle from him.
16. If any doubt arises in heart, tell him immediately and if that doubt does not get solved, attribute it to your own defective thinking and if the *Murshid* does not give any reply then think that you are not worth it.
17. Tell him whatever you see in the dream and also tell him its interpretation if any, you have understood about it.
18. Do not part from the *Murshid* unnecessarily or without his permission.
19. Do not raise your voice over his voice and do not talk to him in a loud voice. Talk to him briefly and remain attentive towards his answer.
20. Do not reject his statements even if the student is apparantly ugent but should believe that the error of the *Shaikh* is better than student's correction.
21. Whatever will be the state of the student *(Mureed)*, good or bad, should be told to *Murshid* only as, he is the spiritual doctor. He will correct that after getting the information. Do not think that *Murshid* is having *Kashf* (hence I need not inform him about my condition).
22. Do not engage yourself in any *Wazifah* in his presence. It is very much necessary to read something, read it in such a

way that he is not seeing you.

23. Whatever favours or blessings are obtained, think that it is due to him even if it is seen in the dream or meditation that it has reached from some other *Buzarg*, thinking that it is some form of Lateefa of that *Buzarg* which has got manifested in the form of this other *Buzarg*.

(Kazae Fi Irshadi—Rehmani)

قال العارف الرومیؒ

Arif Rumi said:

چوں گزیدی پیر من تسلیم شو
ہمچو موسےٰ زیر حکم خضر رو
صبر کن در کار خضر اے بے نفاق
تا نگوید خضر رو ہذا فراق

when you have selected some spiritual teacher, hand yourself to him. Be under him same way as Musa (AS) under Khadhir (AS). Be patient with Khadhir (AS) who is without hypocrisy, so that he may not tell you, go away.

Another Arif *Hadhrat* Ataar (RA) said:

قال العطارؒ

گر ہوائے ایں سفر داری دلا
دامن رہبر بگیر و پس بیا
در ارادت باش صادق اے فرید
تا بیابی گنج عرفاں را کلید
دامن رہبر بگیر اے راہ جو

ہر چہ داری کن نثار راہِ او — عمر بگذشت و نشد آگاہ عشق — طوطیاے دیدہ کن از خاک باش
گر ردی صد سال در راہِ طلب — پیر خود را حاکم مطلق شناس — آنچہ می گوید سخن تو گوش باش
رہبر نبود چہ حاصل زاں تعب — تا براہ فقر گردی حق شناس — تا نگوید او بگو خاموش باش
بے رفیقے ہر کہ شد در راہِ عشق — ہر چہ فرماید مطیع امر باش

WARNING

These are the Adaab of an accomplished *(Kamil) Shaikh*. Now we will write some of the signs by which you can recognise him and the student of the reformation *(Islah)* may not get misled:-

1. He (the *Shaikh*) should be more famous (and more honourable) in the eyes of top *Ulemaş* and *Faqirs* than in the eyes of the common people.
2. In his company one should get inclined more towards Allah and mundane thoughts and passions should be seen decreasing.
3. His conversation should resemble the conversation of the former *Buzargs*.
4. He should have got permission for reformation of people *(Islah-i-Khalq)* from some *Kamil Shaikh*.
5. He should be pious *(Mutaqi)* and should not be insistant on any such deed which is against the *Shari'ah*. If any such deed happens occasionally, that is not against the *Kamaal*. If any word or deed from him is such that is apparently against the *Shari'ah*, there should be some suitable explanation for that.

If you find somebody of these qualities, take it as a blessing and remain as his slave from the core of your heart otherwise (if he is not having such qualities) leave him particularly if he is doing anything against Qur'an and *Hadith*, never adopt his company as his company will ruin your Din and Iman.

Arif Rumi said: قال العارف الرومیؒ

اے بسا ابلیس آدم روئے ہست
پس بہر دستی نباید داد دست
کار شیطان می کند نامش ولی
گر ولی ایں است لعنت بر ولی

Many a Shaitaan are having human faces, so do not give your hand in everbody's hand. If some body is doing the deeds of the Shaitaan and he is called a Wali, then curse should be on such a Wali.

Arif Sheerazi Said: قال العارف الشیرازیؒ

نخست موعظت پیر ایں طریق ایں است
کہ از مصاحب با جنس احتراز کنید

N.B: Same way the other things which are included in *Shukr* are: To do justice with *Ahle-Haqooq*, i.e., parents, children, uncle, husband, wife, neighbour, common muslim, common man, animals etc. On this topic the book ***"Haqiqat-ul-Islam"*** written by Qazi Sannaullah Panipati should be read.

WAFA

(Faithfulness, loyalty, constancy)

Allah Ta'ala says:

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا اَوْفُوْا بِالْعُقُوْدِ. (۵:۱)

"Oh, believers fulfill your promises." ***(5:1)***

Allah Ta'ala further says:

وَ اَوْ فُوْا بِعَهْدِاللهِ اِذَا عَا هَد تُمْ.(١٦:٩١)

" Fulfill the promises of Allah when you make a promise."
(16:91)

And He says:

وَ اَوْ فُوْا بِالْعَهْدِ اِنَّ الْعَهْدَ كَانَ مَسْئُوْلًا ط.

" Fulfill the promise, verily, the promises will be asked."
(17:34)

i.e., In *Qiyamah* there will be this question that whether you fulfilled the promise or not? and it has been mentioned earlier in the *Hadith* that not to fulfill the promise is the sign of the *Nifaq* (hypocrisy).

Regret: Unfortunately in our time very few people fulfill their promises. They make disappoint others after making the promise and after giving the assurance. This needs high carefulness, one should make promise after thinking nicely and then should try to fulfill it in whatever possible way. Of course, if the promise is against the Sunnat, then to fulfill it is not permissible.

SABR
(PATIENCE)

Hadith states (narrated by *Hadhrat* Ibne Masood (RA):

"Sabr is half of the Iman."

(Baihaqi)

Allah Ta'ala says:

اِنَّ اللهَ مَعَ الصّٰبِرِيْنَ.(٢:١٥٣)

"Indeed, Allah is with those who patiently persevere".
(2:153)

TAWADHU
(HUMILITY)
(opposite of Takabbur)

One who thinks that every other person is better than him and behaves in humility, is said to have tawadhu.

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" One who adopts humility for the sake of Allah, Allah elevates him to higher status. Thus such a person is smaller in his own eyes but is bigger in the eyes of the people and one who has Takabbur (pride), Allah Ta'ala disgraces him."

Thus he becomes smaller in the eyes of the people and bigger in his own eyes, till he becomes as disgraceful as a dog or a pig in the eyes of the people".

(Baihaqi)

Hadhrat Ibne Masood (RA) narrated that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Neither will enter a person in Jahannum in whose heart will be Iman even as little as mustard seed, and nor will enter a person in Jannat in whose heart will be Takabbur as little as a mustard seed ", in some narrations, it is written as little as a speck or an atom *(Zarrah).*

One person asked Rasulullah *(Salallahu Alaihi Wasallam)* that man's heart likes that he should have good clothes and good shoes, (are all these included in Takabbur).

Rasulullah *(Salallahu Alaihi Wasallam)* replied,

"Allah is graceful (Jameel) and loves the grace (Jamaal). Takabbur is to reject the right things (Haq) and to look down upon the people."

(Muslim)

That means, to have good disposition and cheerfulness in not *Takabbur.*

N.B.:- In humility *(Tawadhu)* to respect the elders is also included. Ahmad has narrated that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" One who does not respect our elders and is not kind to our youngesters, is not included in our Ummat."

COMPASSION AND AFFECTION
(Rehmat and Shafaqat)

Hadhrat Abu Hurairah (RA) narrated that he heard from Rasulullah *(Salallahu Alaihi Wasallam)* :

" The quality of kindness is not taken away from any one except from unfortunate one."

Hadhrat Abdullah Ibne Umar (RA) narrated that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Rehman (ALLAH)_ shows kindness to those who show kindness. You be kind to those who are on earth, Master of skies (Allah) will be kind to you."

(Abu Dawood)

Nu'min bin Bashir narrated that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" You will find the Muslims in sympathy, love and kindness like the parts of the body, if any part pains, the whole body becomes restless (and feels the pain)".

(Bukhari, Muslim)

Pleasure over divine decree, fate or predestination (Radha Bil Qadha)

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" The auspiciousness or good fortune (Sa-aadat) of man lies in asking Allah the virtues and remaining pleased (Raadhi) with the decrees of Allah and the misfortune (Shiqawat) of the man lies in abandoning the asking of virtues from Allah and in remaining unhappy over his decrees."

(Tirmizi)

N.B.:- For *Raadha bil Qaadha* it is not necessary that there should not be even a discomfort in the heart as this is a natural involuntary phenomenon, it cannot be controlled (being involuntary), but it means that the heart should like it as a person having an abscess, happily allows the surgeon to make an incision over it, despite the fact that he definitely feels pain of the incision. Yes, at times it is possible that one may not feel pain when over come by ecstasy but on the contrary at times these people (those overcome by ecstasy) may feel joy (instead of pain on getting the *Nishter* (incision)). This state *(Haal)* is experienced by those who are midway on the path of the *Salook.*

[*Salook* is the path described by the *Kamil Mashaaikh* (the excellent spiritual teachers) to their students *(Mureed)* which leads them to nearness of Allah after purifying their hearts from all animal and Shitaani instincts so that their hearts remain exclusively inclined towards Allah. The will of Allah becomes their will, hence they get the treasure of *Raadha-bil-Qaadha*, in the real sense of the word. Only those who walk on this path of *Salook*, can achieve these treasures and others just can't understand it.]

AHLE KAMAAL AND TAMKEEN

(Those people who have completed their journey on this path of Salook and have attained maturity) do experience the grief and agony as common people do, as compared to the people of *Salook* mentioned above who feel happiness in getting grief), but these people *(Ahle Kamaal)* do not utter a single word of complaint neither they do any such deed which is against the wishes of the real ruler (Allah). This thing is of more excellence that despite feeling grief and agony they control their feelings and when there is no grief and anguish, what difficult is it to control the feelings and the very existence of *Sabr* (patience) without grief and agony is impossible. Who can doubt the excellence of the state of the *Sabr* and *Raadha* of *Hadhrat* Yaqoob (AS). Every body knows as to what was his condition during the period in which *Hadhrat* Yusuf (AS) was separated from him. When his sons consoled him, he replied

انما اشكوا بثى و حز نى الى الله و اعلمو من الله مالا تعلمون. (١٢:٨٦)

" I only complain of my distraction and anguish to Allah, and I know from Allah that which ye know not."

(12:86)

When *Hadhrat* Ibrahim son of our Prophet *(Salallahu Alaihi Wasallam)* died, tears appeared in the eyes of Holy Prophet *(Salallahu Alaihi Wasallam)*. *Hadhrat* Abdul Rehman Bin Auf (RA) asked with surprise

"Oh Messenger of Allah (Salallahu Alaihi Wasallam), you also weep. Rasulullah (Salallahu Alaihi Wasallam) replied, "Oh Ibne Auf (RA)! this is a Rehmat, then he again wept and said "Indeed, eyes weep and heart becomes sad and with the tongue we will say the same words with which our Master will be pleased and verily we are sad in your separation-Oh Ibrahim."

(Bukhari & Muslim)

And Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Sabr is only when some fresh grief comes"

(Bukhari and Muslim)

There must have remained least doubt in our these claims after listening to these *Ahadith*.

TAWAKKUL
(Trust in Allah)

Allah Ta'ala says:

وَعَلَى اللهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ. (٣:١٢٢)

" Believers should trust only in Allah."

(3:122)

Hadhrat Ibne Abbas (RA) narrated that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Seventy thousand persons of my Ummat will enter Jannat without Hisaab (accountability). These are those people who

do not indulge in incantation (magical formulas-mantar etc.) and do not take ill omen and trust in their Cherisher (Allah)."

(Bukhari and Muslim)

From this is meant that they do not do that incantation which is forbidden. Others have said that every kind of incantation should be avoided. And to take ill-omen means to get lurking fear when some body sneezes or feels unlucky if some animal passes from in front. Allah Ta'ala is the real effective (effect of any thing is as per His wish and will, nothing else is effective in itself), one should not get such lurking fear. Of course, to take good omen is nice though this also is in no way effective, but it becomes a means of developing hope of Mercy of Allah as compared to ill-omen which makes one hopeless from the mercy of Allah.

REALITY OF TAWAKKUL AND CORRECTION OF MISTAKES

These days *Tawakkul* is generally believed to mean that, you sit down (in isolation) after leaving all the efforts *(Asbaab)*. This meaning is completely wrong. All the *Aayat* of the Qur'an and the Ahaadith are full of affirmations in favour of endeavour and exertion (*Tadbeer* and *Asbaab*) instead *Tawakkul* can never have this meaning. Ok, if you don't get something to eat from somewhere, then will you not even exert to put it into the mouth and chew it, you wouldn't even swallow it. These all are also *Asbaabs* and *Tadbeers* of obtaining food, then where is the *Tawakkul*. With this (meaning), this inference becomes mandatory that uptill now no *Nabi* or *Wali* has had *Tawakkul*. Who can believe such an inference! instead the reality of the *Tawakkul* is same as that of *Tawkeel* i.e., to engage a lawyer in a court case. Then does the petitioner leave altogether to follow the case, but despite this he thinks that his success in the court case depends upon the capability , eloquence and the efforts of his lawyer, he does not attribute it to his own efforts and endeavours.

Exactly same should be thought in this case of *Tawakkul* that one should undertake all Asbaab and Tadbeer, on this condition that they are not against the *Shari'ah,* but should not consider them as effective.

One should believe that his job can get accomplished only by the order and the grace of Allah and infact the effectiveness of any endeavor is only due to the order (and will) of Allah. *Bandah* (man) has not even least concern with it. For example, the seed has been sown in the field. This is its *Tadbeer.* Now to get rains at time, the growth of seedling and its protection from natural calamities, when are all these in his (man's) authority? So it is obligatory to believe that the success is the fruit of grace of Allah and this is the *Tawakkul.* From this it must have been understood that majority of muslims have *Ni'mat* of this *Tawakkul.* Of course, some people need reformation of their thinking and whenever people face some natural anxiety as regards to obtaining of their subsistence, its cause is not in the promise of Allah but the cause of this anxiety is only this that the methods and the time of success are not defined. Undefined situation naturally begets anxiety. Some people of *Tawakkul (Muta-Wakkileen)* have got some things without putting any effort (without asbaab). This is *Karamat* (Miracle) which is not from mandatory manifestation of *Tawakkul* and is not included in the *Haqiqat* (reality) of *Tawakkul.* Understand it properly.

TO LEAVE UJUB

(Vanity, Silly pride on one's beauty, health and wealth)

Tibraani has narrated a *Hadith*:

"Three things are such which ruin viz,
i. Greed which is followed.

ii. Lust which is followed.
iii. Vanity and self complacence, to praise one's own self by one's own tongue and to describe one's own excellence is also included in vanity.

Allah Ta'ala says:

فلا تزكوا انفسكم (الاية).

"Therefore hold not yourself purified."

(53:32)

Difference between Riya, Takabbur, and Ujub

The evils of Takabbur have been described in the section on humility.

It should be understood that these are three separate things, *Riya, Takabbur* and *Ujub.* This difference is not appreciated amongst them when seen superficially but they are different. Summary of their difference is that *Riya* (Hypocrisy) is always found associated with ritual *Ibaadat* and *Deeni* affairs only as compared to the other two, *Takabbur* and *Ujub,* are found associated with both Deeni affairs as well as worldly affairs. In Takabur one looks down upon others as compared to the Ujub in which one is in self praise and self concerted, though he may not look down upon others.

Removal of doubt about Ujub

At this stage there is one doubt, that if Allah Ta'ala bestows on somebody the quality of some excellence, then not to know this quality is ungratefulness and to know this quality of excellence is *Ujub.* Then what should one do?

The solution of this problem is that one should definitely consider it the quality of excellence but should not think himself to be

deserving it and to be its real owner *(Mausoof-i-Haqiqi)* and should not boast upon it but should take it as a heavenly *Ni'mat,* gift of Allah, while thinking so he should be thankful and believe that it [the quality of *Kamal* or (excellence)] is an *Amaanat* (entrusted thing) with him and whenever He (Allah) wishes can snatch it from me. This gift is with me in the same way as some generous king keeps a very precious diamond with some ordinary cobbler as an *Amaanat* and take it back whenever He likes or He may never take it back through out his life time because of the generosity and may give him the permission to use for his benefit, making him extra ordinary in his colleagues. This (cobbler) does not boast upon it (and does not become proud) but remains in constant fear that there may not be any negligence (on his part) about the great value of this precious thing and that it may not get wasted or become lusterless. One who thinks his excellence like that is among the people of gratitude *(Shaakireen)* and not among the people of vanity.

TO LEAVE BACKBITING AND MALICE (Kewena)

Rasulullah *(Salallahu Alaihi Wasallam)* said:

"Backbiting and malice (Keena are the things which take one to Jahannum. Both these things cannot get collected in the hearts of Mumin."

(Tabrani)

TO LEAVE JEALOUSY (Hasad)

Rasulullah *(Salallahu Alaihi Wasallam)* said:

"Jealousy (hasad) eats the good deeds as the fire eats the wood."

(Abu Dawood)

TO LEAVE ANGER
(Gussa)

Allah Ta'ala revealed (the quality of good muslim) as follows:

وَالْكَاظِمِيْنَ الْغَيْظَ.

"They are such people who suppress anger."

Hadhrat Abu Huriarah (RA) narrated that one person requested Rasulullah *(Salallahu Alaihi Wasallam)* to say him few words of advice. Rasulullah *(Salallahu Alaihi Wasallam)* advised him not to have anger or wrath, this person repeated his question few times and every time Rasulullah *(Salallahu Alaihi Wasallam)* replied the same, not to have anger.

(Bukhari)

Although the suppression of anger may seem that time quite cumbersome but its end result is always good, even enemy becomes friend."

Allah Ta'ala says in the Qur'an:

اِدْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ فَاِذَا الَّذِيْ بَيْنَكَ وَبَيْنَهٗ
عَدَاوَةٌ كَاَنَّهٗ وَلِيٌّ حَمِيْمٌ الآية

"Be equal. Repel (evil) with what is better: Then will he between whom and thee was hatred become as it were Thy friend and intimate!"

(35:41)

And Rasulullah *(Salallahu Alaihi Wasallam)* said,

" (Great) wrestler is not that who overpowers the others in wrestling but great wrestler is one who keeps himself under control during anger."

(Bukhari and Muslim)

In the following lines *Shaikh Saadi* has translated the same Hadith as follows:

نہ مرد است ان بہ نزدیک خردمند
کہ باپیل دماں پے کار.....جوید
بلے مرد آنکس است از روئے تحقیق
کہ چوں خشم آیدش باطل نگوید

And *Hadhrat* Anas (RA) narrated that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Onewho keeps anger away from himself, Allah Ta'ala will keep away His chastisement from him on the Day of the Qiyyamah."

(Baihaqi)

Maulana Rumi (RA) says the same thing as:

گفت عیسےٰ را یکے ہشیار سر
چیست رد ہستی ز جملہ صعب تر
گفت اے جان صعب تر خشم خدا
کہ ازو دوزخ ہمی لرزد چوما
گفت از خشم خدا چہ بود امان
گفت ترک خشم خویش اندر زماں

Remedy of Anger

Anger amongst other things is one of the great ruinous things, if seen minutely malice *(Keena)* and jealousy are also the signs of Anger because when one cannot fulfill the wishes of the anger, then this anger gets reduced in heart to malice and jealousy. It is important to cure it from its inception.

Rasulullah *(Salallahu Alaihi Wasallam)* has stated its remedy in a a Hadith like this:

"Anger is from Shaitaan and Shaitaan has been created from fire and fire gets extinguished by water, so if any one of you gets anger, he should perform the Wadhu with water."

(Abu Dawood)

And second remedy has been stated by Rasulullah *(Salallahu Alaihi Wasallam)* as:

"If anyone of you gets anger, if he is standing, he should sit down, if anger goes away, well and good, if not then he should lie down."

(Ahmad, Tirmizi)

In view of these Ahadith, some saints have stated some more remedies.

1. One should believe that on whom he is becoming angry, he is from Allah, so on whom to have anger.

2. Secondly, one should think that I am showering wrath on somebody, Allah Ta'ala has more power on me, if He showers anger on me, then in whose protection should I go.

3. Thirdly, one should immediately leave the place, should never stay there and if after anger, malice and jealousy have developed, their remedy is that one should make it a point to meet that person even unwillingly and try to behave nicely with him till he develops love for that person and accepts his kindness. This is natural that one who loves you and is kind to you, then malice and jealousy about him does not persist.

TO LEAVE ENMITY
(Evil wishing)

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" One who is involved in evil wishing (enmity), he got separated from me."

(Muslim)

And Rasulullah *(Salallahu Alaihi Wasallam)* said:

اَلدِّيْنُ النَّصِيْحَةُ.

" Deen is the name of well wishing and sincerity."

With bad wishing, suspicion or distrust also gets associated, that is also Haram.

Allah Ta'ala says:

يَا يُّهَا الَّذِيْنَ اٰمَنُوْا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ. (٤٩:١٢)

"O Ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin:"

(49:12,

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Save yourself from suspicion (Badh-Guman) as to be suspicious is the biggest lie."

(Bukhari, Muslim)

Evils of suspicion and the behaviour with backbiting.

These days, among many factors, one of the strongest factor responsible for disunity and problems among muslims, is strong suspicion (Badh-Guman), as one sees his muslim brother with suspicion which is based on very weak doubt and false reports. Then with trivial reasons they go on supporting that false belief till that suspicion reaches the stage of firm belief. From this, these bad problems develop:

1. To look down upon others.
2. To hate him and to be jealous on him.
3. To attribute his good actions to some passion and lust of nafs.
4. To do his backbiting.
5. To be happy on his loses and dishonour and many other bad things are the result of this suspicion.

Muslims should try their best not to become suspicious of (the fellow muslims) even in the presence of strong evidences but should try to throw away this suspicion from their hearts by attributing it to something good. *Hadhrat* Eisa (AS) once admonished a person after seeing him stealing something, that person swore by Allah that he was not a thief. Then *Hadhrat* Eisa (AS) said:

" The name of my Allah is true, my eyes see false."

Of course, if it (suspicion) does not get away even after trying for it, then one will not be accountable for that, but to make a mention of it and to act upon as per its wishes is definitely a sin,

particularly to become suspicious of somebody because of his backbiting. The straight remedy of backbiter is that firstly one should plainly prohibit him from backbiting, tell him that do not tell us backbiting of any body. If he does not agree, then catch the backbiter by hand and take him to the person about whom he was backbiting. Most likely this backbiter will prove a liar and then he will never indulge in backbiting and if this backbiter turns out to be true then that person will feel ashamed and will offer apology for that and in this way the mutual relations will be improved. The two persons who talk face to face, the chances of their backbiting are reduced.

To leave Duniya

It is narrated from Hadhrat Jabir (RA) that once Rasulullah (Salallahu Alaihi Wasallam) passed by a dead youngme of a goat who had cut ears. Rasulullah (Salallahu Alaihi Wasallam) asked (his Suhaba) that who amongst them will like to buy this dead youngme body of the goat in one Dirham, Suhaba replied that they would not like to purchase it even for the lower thing (for less than a Dirham). Rasulullah (Salallahu Alaihi Wasallam) told them, after swearing by Allah, that the Duniya (world) is more worthless near Allah than this dead goat baby is near you.

(Muslim)

Umar Ibne Auf (RA) narrated that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" By Allah, I am not afraid about you of poverty and hunger but I am afraid that you will be given plenty of Duniya as was given to earlier people, then you will start inclining towards it as these earlier people had inclined towards it

and that (plentiness) of Duniya will destroy you as it had destroyed those earlier people."

(Bukhari & Muslim)

Abdullah Bin Umar (RA) narrated that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Indeed, he succeeded who became muslim and got the necessary subsistence and remained contented on that what Allah gave him."

(Muslim)

Allah Ta'ala says in the Hadith Qudsi,

" Oh son of Adam, keep (yourself) free for my worship, I will fill your chest with riches and will close down your indigence (poverty) and if you don't do like that (keep yourself free for My worship) then I will keep your hand busy with work (i.e., you will not get any time free in world to relax) and will not close down your indigence."

(Ahmad, Ibne Majah)

Suhail Ibne Asad (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" If the world would have been worth even the wing of a mosquito near Allah, then non-believers would have not got even a single sip of water to drink."

(Ahmad, Trimizi, Ibne- Majah)

Abu Musa Ashiari (RA) narrated that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" One who keeps friendship with world, he damages his Akhirah and one who keeps friendship with Akhairah, he

damages his world. Thus prefer that which will persist over that which will perish."

(Ahmad, Baihaqi in Shoubul Iman)

Ka'ab bin Malik (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" If two hungry wolves are let free in a herd of goats, they will not cause so much havoc as is caused to one's Deen by greed of wealth and greed of grandeur ."

(Tirmizi, Dirami)

Ibne Massood (RA) narrates *that Rasulullah (Salallahu Alaihi Wasallam) was lying down on a mat and when he got up from the mat, the marks of this (roughmat) were seen on his body. Ibne Massood (RA), on seeing this, requested, " Ya, Rasulullah (Salallahu Alaihi Wasallam) if you allow us, we will get some mattress for you." Rasulullah (Salallahu Alaihi Wasallam) said: " What is my relation with this world? The example of this world and mine is like that traveler, who stands under the shade of a tree (for a while) and then leaves the tree there for onward journey."*

(Ahmad, Tirmizi, Ibne Majah)

Ibne Umamah (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

"Allah Ta'ala told me that he will make the land of Makkah golden for me. I requested, " oh Allah, I want that I should get one day stomach full and should remain hungry the other day. So that on being hungry, I will make suplication and lamentations to you and will remember you and when I will get stomach full, I will thank you and say your praises."

(Ahmad)

And besides these, the Ahadith in the condemnation of world, greed, Distant hopes, love of wealth and grandeur and in favour of Aakhirah and solitude, are so numerous, that it is impossible to count them all here.

Reformation of thoughts of progress mongers of world and the explanation of the favoured progress and condemned progress

These days there is a lot of noise about progress. When it was scrutinised, then the same distant hopes and greed of wealth and grandeur were found to be its reasons. Therefore, a person with Iman can never doubt this thing that motivation about this progress is a clear cut opposition of his Savant and kind Prophet *(Salallahu Alaihi Wasallam)*, though the same people make such a fascinating speech in favour of this progress that innocent people can get deceived. (they give reasons that they want Islamic progress but the time is such that the respect and the glory of Islam cannot be elevated without external splendour, therefore, worldly progress is also needed).

Friends! this argument is mere superficial colouring. Firstly this very fact is wrong that nobody has esteem of Islam without this external pomp and show. Islam has such Allah given beauty that it looks fascinating even in simplicity, Instead its beauty looks more charming in simplicity and external decoration conceals its natural beauty. Search from the time of Suhaba-al-Kiram, (you will see) that whosoever has attained perfection in Islam, all supporters and opponents of Islam have accepted his greatness and fear. We don't have respect without pomp and show, its reason is that our Islam has not reached perfection. We try to cover its defects (in our Islam) by external pomp and show. You should go and see those savants of Allah, even these days, who have attained perfection in Islam. Who does not remember, how rich persons and high officials used to show extreme respect for *Hadhrat*

Maulana Shah Muhammad Fazal-u-Rehman Sahib, when they used to go to see him. What kind of external pomp and show was there? There was Islam in the form of simplicity and it was the attraction of the same simplicity.

Arif Sheerazi says the same thing in these words:

ز عشق ناتمام ما جمال یار مستغنی ست
باآب در نگ و خال و خط چہ حاجت روئے زیبارا

Even if, for instance, this causation and sequence (that worldly progress is important for restoring esteem of Islam) is accepted and their sayings that their prime aim is the progress of the Islam and the progress of the world is just a means for it, then these claimants of such thing should have been trying for *Deen* in the same way as they are trying to attain worldly gains, even half or one-fourth, then we could understand that they are true in their claim and their real aim is *Deen* and worldly gains are just a necessity near them. Now we see most of them are so much engaged in worldly affairs, that they have neither consideration of Allah, nor remember His Rasool, nor are worried about beliefs and commandments. They are worth:

چو میرد مبتلا میرد چو میرد مبتلا خیزد

How can we accept their claim. Some of them present the progress of Suhaba-al-kiram as an example in their favour. Let us have debate on this.

See with the eyes of justice and depth that in which field Suhaba-al-kiram made progress, *Deen* or Duniya. If they made progress in conquering land, with this, had they meant progress of business, agriculture and industries or their aim was establishment

of *Salah*, Saum, *Tilawah* of Qur'an and Thikrullah, Islamic law ordinances and justice? Qur'an Al-Kareem which is the truest history, testifies it. It says about Suhaba-Muhajireen.

الذين ان مكناهم فى الارض اقامو الصلوٰة

و اتو الذ كوٰة و امر وا با

" They are those who if we establish them in the land, they will establish regular Salah and will give regular Zakat, enjoin the right and forbid the wrong and with Allah rests the end (and decision) of (all) affairs."

(22:41)

And see from the Ahadith and the life history of these people, inspite of their great victories, they never ate stomach full, never slept full night and their days and nights were being spent in fear of Allah and His remembrance but on the other hand, on seeing these worldly plenty gains, they used to fear and weep. Whither progress of Suhaba-Al-Kiram and whither reversed progress of today.

ببیں تفاوت رہ از کجاست تا بکجا

Real fact is that greed and lust has surrounded from every side. temperament has become indolent one wishes to have all the luxurious things while the name of Islam should remain attached just as a sign of distinction and national symbol, Otherwise whose *Salah* and whose Saum (fast). Instead majority of them treat these things with contemption and ridicule.

Friends! What type of Deen is this?

قُلْ بِئْسَمَا يَا ءُ مُرُكُمْ بِهٖ اِيْمَانُكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ. (٢:٩٣)

"Were filled (with the love) of the calf because of their faithlessness. Say: "Vile indeed are the behests of your faith if Ye have any faith!"

(2:93)

Clarification of a doubt

Nobody should get this doubt that I am forbidding from achieving worldly gains or I declare its means like learning of English language or invention of modern industries etc as haram. How can I become slanderer of Allah by calling it Haram without any reasoning of *Shari'ah*, just because of prejudice only. I never mean this. Earn as much worldly gains as you can, do the government service and provide their means, of course, external peace is often cause of internal peace as well.

But do not waste your *Deen*. Don't think *(Deen)* as worthless. In earning worldly gains try to stick to the commandments and laws of Allah. Do not prefer world over *Deen*. Whenever the two cannot go together, throw worldly gains in hearth. Do not forget *Salah* and *Saum* while you are busy in getting worldly education. Remain steadfast on Islamic beliefs.

Avoid bad company. If it is unavoidable, minimise unnecessary friendship and amalgamation with them. Do not hate the company of Ulema and pious men, go on improving your beliefs and deeds by remaining in their company. When you get some doubt, ask them. Do not keep your eyes on that which is not truth. Always think that Allah Ta'ala is seeing and knowing your words

and deeds. Be afraid of accountability and punishment. In your dress and living style, keep Shari'at in consideration. Do not look down upon the poor people. Feel proud in serving and treating them well. Keep yourself with humility and austerity. Respect your elders. Do not show your wrath and tyranny on any one. Make your heart soft. Do not become stone hearted and careless. What ever you get with Halal means, be contented with that. Do not feel greedy in seeing people wealthier than you. Live with austerity so that you can avoid extravagance, then you will not have greed of more income. In the same way behave as per other Islamic codes of conduct. If with correct Islamic beliefs and strict performance of good deeds and manners, you go to London and become barrister, magistrate, deputy collector with distinction, my eyes will get brightened and my heart will be very happy.

SHUKR

All thanks to Allah that all these thirty branches about the *Qalb* along with their *Fadhail* (excellences) and related things have been written. If you see some quality of *Qalb,* if you ponder, on that you will see that that quality is included in any of these thirsty branches.

Oh ! Seekers of truth, try your best to reform your *Qalb* with those qualities. If *Qalb* gets corrected, the correction of tongue and other parts of the body is easy, as is stated in Hadith.

But don't do like this unless *Qalb* gets corrected and you will leave the Aamal of other parts of body. They are also obligatory in themselves. Sometimes interior gets reformed by the reformation of exterior. Now listen those branches which are about the tongue.

CHAPTER-II

This chapter is about those branches of Iman which are about tongue and they are seven.

1. To recite kalima Tawheed.
2. *Tilawah* of Qur'an Al-Kareem.
3. To learn knowledge.
4. To teach knowledge.
5. To make Dua.
6. To make Thikr.
7. To avoid forbidden and useless talks.

Like related things about branches of *Qalb*, the excellences and other related things about these branches are also briefly mentioned here in few sections.

SECTION---I

Hadhrat Abu Dhar Giffari (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" There is no servant of Allah who has recited Kalima La-Ilaha-Illa Allah and that he has not entered Jannat. I (Abu Dhar(RA)) asked Rasulullah (Salallahu Alaihi Wasallam) even if that person indulges in adultery and stealing. Rasulullah (Salallahu Alaihi Wasallam) replied, if he indulges in adultery and stealing. The same question and the same answer got repeated thrice."

(Bukhari, Muslim)

Abu Saeed and Abu Huriarah (RAA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Persuade your dying ones to repeat Kalima La-Ilaha-Ill Allah".

(Muslim)

Hadhrat Umar (RA) says that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" I have been ordered to fight with the people till they say Kalima La-Ilaha-Illa Allah."

Thus a person says kalima La-Ilaha-Illa Allah, he saves his life and property from me- except what is due to him (i.e., if he causes some harm to anybody's life and property, that compensation will be taken from him) and his accountability is handed over to Allah.

(Bukhari, Muslim)

Imam Ahmad narrates a Hadith as:

" Freshen your Iman. Rasulullah (Salallahu Alaihi Wasallam) was asked as to how should Iman be freshened? he said, by often repeating Kalima La-Ilaha-Illa Allah."

(Ahmad)

N.B:- The excellence of La-Ilah-Illa Allah has been proved by these Ahadith. Hazraat Sofi Al-Kiram have taught many methods of its exercise, here some points need consideration.

Ascertainment of the fact whether declaration of Iman by tongue is precondition or part of Iman

Existence of ascertainment in Islam is important near *Ahle-haq* while worth discussion here is declaration *(iqrar* by tongue) and deeds (by parts of body). In verbal declaration the point of discussion is whether it is a part of Iman or it is precondition i.e., whether it is included in it or not. When seen minutely, this controversy seems to be just due to difference in the headings, as every body agrees that the existence of Iman is impossible without verbal declaration, therefore it is known that part or precondition are not meant as their conventional meaning indicates, otherwise existence of nothing could have been possible without the existence of that part or precondition. But whosoever has said it to be a precondition, he has said so that external (Islamic) laws could be implemented and whosoever has said it to be a part, he has explained that this extra part is worth consideration. So both groups are in agreement in the meaning that verbal declaration is not essential for reality of Iman, but Islamic laws cannot be implemented without verbal declaration. To the same, some have said precondition and some have termed it part, hence no difference.

Ascertainment about the Aamal (good deeds) as part or precondition for Iman

The point of discussion in Aamal is that whether they are included in Iman or excluded. When this is also seen minutely, the difference seems to be in words only because those, who have said that Aamal are included in Iman, also believe that by not doing pious deeds (Aamal-e-Saliha), Iman is not snatched, those who have included Aamal in Iman, they have meant by it perfect Iman (Iman-e-kamil i.e., connected with Aamal). And those who have excluded Aamal from Iman, they have meant by Iman- the existence of affirmation. Thus Iman has two meanings, Salvation from entering jahannum and Iman with second meaning which will save from remaining in jahannum eternally.

Ascertainment of increase or decrease of Iman

Does Iman increase or decrease?

In fact this difference of opinion is also in words only. As the Iman connected with Aamal increases or decreases with the increase or decrease of Aamal and as the essence of affirmation is from ecstasy (kayfiyaat), there is no increase or decrease in it which

takes place in quantities. Sometimes increase or decrease words are used for high intensity or weakness, with this (latter) meaning, there can be increase or decrease in affirmation (Tasdeeq) as well. In Qur'an Sharif, where ever the words of increase (regarding Iman have been used, there increase in intensity is meant. As per Ahle-Lugat, the word increase (as regards Iman) is common while as conventional- phraseologists believe that increase and intensity are different, thus doubt has been cleared.

TILAWAH OF QUR'AN MAJEED

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Recite Qur'an. Indeed Qur'an will come on the day of Qiyammah as interceding for its readers."

(Muslim)

Baihaqi has quoted a Hadith:

" Out of all Ibadaat in my Ummat, the best Ibadaat is recitation of Qur'an."

Imam Ahmad has quoted a Hadith as:

" People of Qur'an are people of Allah and are His special servants."

There are other Ahadith in favour of excellence of *Tilawah* of Qur'an Majeed.

Etiquettes (Aadab) necessary for recitation of Qur'an

Tilawah of Qur'an has some external and some internal or spiritual manners.

External manners are:

1. Recite Qur'an always when you are with *Wadhu*.
2. Clothes should be clean.
3. The place should be clean.
4. There should be no bad smell.
5. Better is to recite Qur'an while your face is towards Qibla.
6. Recite the words very clearly.
7. Don't recite when you do not feel interested.
8. keep your mind present while reciting Qur'an.

The easy method for that is to think before recitation that as if Allah Ta'ala has asked me to make Him listen some part of the Qur'an and I am reciting this time only to fulfill His wish and am telling it to Him. With this meditation (for a while before commencement of recitation) all other Aadab of *Tilawah* will be automatically followed.

Behaviour with Qur'an

Alas! unfortunately these days not only common people but even the special (religious people) have also become ignorant about Qur'an. Some people, Allah forbid, even think its learning and teaching useless. Others who have learnt under compulsion, do not try to remember it and those who always recite it, do not try to improve their short comings. Some students read Qur'an as:

گر تو قرآں بدیں نمط خوانی

پیر بریق مسلمانی

Those who correct their mistakes in wordings do not try to understand it, even if they read some translation or commentary, they do not read it with attention and interest and if they do that also but do not try to practise it by their deeds. This mistake is common that the majority of religious scholars are ignorant about seven types of Qirat- as if only one Qirat is proved from the Holy

Prophet *(Salallahu Alaihi Wasallam)*. In short Qur'an Majeed has been left-back. One should be afraid of the fact that Rasulullah *(Salallahu Alaihi Wasallam)* may not tell us on the day of Qiyamah as:

يا رب ان قومی اتخذو االقران مهجورا. (۲۵:۳۰)

Then the Messenger (Salallahu Alaihi Wasallam) will say:
" Oh my Lord! Truly my people treated this Qur'an with neglect."

(25:30)

To learn knowledge

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" With whomsoever Allah Ta'ala wishes betterment, He gives him knowledge of Deen."

(Bukhari, Muslim)

And Rasulullah *(Salallahu Alaihi Wasallam)* said:

" learning of Knowledge is obligatory (fardh) on every muslim."

(Ibne Majah)

To teach knowledge

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" One who is asked a thing about Ilm and he conceals it (after knowing it), Allah Ta'ala will bridle him with a bridle fire on the day of Qiyammah."

(Tirmizi)

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Indeed Allah Ta'ala and His angels and all those in skies and in earth even the ants in their holes and fish make dua for that person who teaches people virtue i.e., Deen."

(Tirmizi)

Excellence of Ilm-e-Deen and the types of obligatory Ilm

These excellences which have been mentioned above in favour of learning and teaching, they are all about *Uloom-e-Deeni* (knowledge of *Deen*) and their groups. And those branches of knowledge which are neither related to *Deen* nor are used for a *Deeni* purpose, have nothing to do with these Fadhail (excellences), about these types of knowledge, it is said that some of them are mere ignorance.

Shaikh Says:

علمیکہ رہ بحق نہ نماید جہالت است

" knowledge which does not lead to Allah is ignorance".

This *Deeni* Knowledge is of two types:

1. Fardh-Ain.
2. Fardh-kifaya.

1. Fardh Ain (Absolutely obligatory Ilm for every muslim):- It is that *Ilm,* the need of which has already taken place, e.g., *Salah,* it is obligatory for every one to know its rules and regulations. *Zakah* is *Fardh* on rich people, to know its rules is obligatory to rich people only. In the same way whatever condition is faced by one, to know the rules of that particular condition is *Fardh* for him.

Blame on Ulama for not earning subsistence and its answer

Fardh Kifaya is that in every locality there should be one or two such persons who can fulfill the *Deeni* needs of the people of that locality and can answer the doubts and accusations of opponents of Islam.

This thing has got proved with experience that one cannot get excellence in anything without completely devoting himself to it and complete devotion in a particular thing is not possible without shunning out other engagements. Therefore, to master *Uloom-e-Deeni* and to do *Deeni*-service is not possible while remaining associated with other engagements. So the blame, of majority of foolish people of these days, on the Ulema that they are of no other use, is a proof of their narrow mindedness.

Methods of obtaining Uloom-e-Deen

For learning the fardh Ain Ilm, knowing of Arabic is not essential, to learn the Ahkam in Urdu or Persian is enough.people should teach their children so much knowledge of *Deen* that, otherwise, it may not happen so,that after three or four generations they will feel ashamed even on revealing their connection with Islam. For Allah's sake, try to stop this storm of disgrace before it comes. If some body cannot read Urdu or Persian, he should sit in the company of Ulema and get his beliefs and masaail corrected and should advise his children to sit in the company of some pious Aalim. Their company has strange benefits:

ہر کہ خواہد ہمنشینی باخدا
گو نشیند در حضورِ اُولیاء

یک زمانے صحبتِ با اولیاء
بہتر از صد سالہ طاعت بے ریا

"If you want company of Allah, sit in the company of Auliyaa

for one moment is better than hundred years of worship without hypocrisy."

DUA (SUPPLICATION)

Hadhrat Anas (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Dua is the kind of Ibadaat".

(Tirmizi)

Hadhrat Abu Huriarah (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" That no other thing is as worthy as Dua near Allah."

(Tirmizi)

Ibne Umar (RA) narrates a Hadith,

"Dua benefits against that misfortune which has come down and against that which has not yet come down (that misfortune ends which has descended and that misfortune gets avoided which has not descended.) make it obligatory on yourself to make Dua, Oh, servants of Allah".

(Tirmizi)

Hadhrat Jabir (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" No one is like this that he makes a Dua but Allah does not either give him the same thing as asked by him or stops some misfortune from him unless he makes a Dua of a sin or severance of relation."

(Tirmizi)

Abu Huriarah (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Make Dua to Allah Ta'ala with strong confidence of acceptance and remember that Allah Ta'ala does not accept the Dua made by unmindful Qalb."

(Tirmizi)

N.B:-From these Ahadith, quite a few things are learnt. First is the excellence of Dua and its effectiveness. Many people try many things when in trouble but they don't even think of Dua, when Dua is the best way out.

Second thing which we learnt is that Dua never goes waste, either some thing is got or some coming misfortune gets avoided or remains stored for him in Akhirah, as is narrated in a similar other narration. In any case Dua gets accepted. These days there is a strong doubt that our Dua is not accepted, so this doubt has gone.

Third thing which we learnt is that Dua should not be made against the (principles of) Shari'at.It should be made with the firm belief of acceptance and with the mind present (not absent mindedly).

These days there is carelessness about all these pre-requistes. Usually this thing is not thought that the thing we are asking for, may not be cause of Allah's displeasure. Neither Dua is made with presence of mind. But the condition is like :

بر زباں تسبیح و در دل گاؤ خر
ایں چنیں تسبیح کے وارد اثر

"On tongue is Tasbeeh and in heart are cows and donkeys. How can such Tasbeeh make any effect."

Since Allah Ta'ala sees the *Qalb*, the example of such intention of *Qalb* is like that application which is presented to some authority while standing with back towards him. The effect of (such nonsense) act is obvious. The biggest problem is that acceptance of Dua (by Allah) is doubted, it is not firm;y believed whether it has been acceptance or not. It can be understood with an example of a person who submits an application for some job to some authority. First he writes the words of flattery and in the end he writes " I don't believe that you will give me job." Everybody knows what will be the result of this nonsense application, it will be straight away rejected but on the contrary there is a chance that he may be even punished or banged for the same. Similarly is the case of making Dua to Allah Ta'ala without having the confidence of acceptance in *Qalb* as Allah Ta'ala sees the *Qalb*, how can such Dua be accepted.

Including all other conditions of acceptance of Dua, avoidance of Haram meals and clothing is also a precondition. This precondition is thought to be impossible these days. Halal subsistence is thought to be rare, which is wrong.

Shari'ah has given much laxity in the ways of earning *Halal* subsistence. Those things are Halal which are Halal as per *Futwa* of *Ulema. Taqwa* is the stage of *Saadiqeen*. Common people should act as per *Futwa* only.

ZIKRULLAH

Abu Musa Ash'ari (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" The example of that person, who does Zikrullah and that who does not do it, is like that of living and dead."

(Bukhari, Muslim)

Ibne Umar (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Don't talk much except Zikrullah because more talking except Zikrullah is responsible for hardening of Qalb."

(Tirmizi)

Abdullah bin Umar (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" For everything is a burnish clearer (saiqil) and the clearer (Saiqil) for Qalb is Zikrullah."

(Bihaqi)

Arabic way of Tasawwuf

From these Ahadith, the greatness of Zikrullah is proved. Sufiya Al-kiram do it with great regularity. They teach the different ways of it *(Zikrullah)*. This *Zikr* is first by tongue only, then it slowly reaches the *Qalb*. With this the love of Allah develops naturally, which in turn becomes the cause for easy obedience *(Ibadaat)*, the doer himself experiences the different stages. In short, *Zikrullah* is a wonderful thing. Everybody should do a little of it daily after learning its method from some *Shaikh-e-kamil.*

Istigafar

Istigafar is also included in Zikrullah. *Hadhrat* Abu Huriarah (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" By Allah, I make Istigafar and recourse towards Allah more than 70 time a day."

(Bukhari)

Ibne Abbas (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" One who makes on himself Istigafar a binding, Allah Ta'ala will salvage him from every difficulty and will free him from every sadness and worry and will give him subsistence from such ways which he could never imagine."

(Ahmad, Ibne Majah, Abu Dawood)

Abdullah Bin Bashir narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Congratulations for that person who will find Istigafar in his record of deeds in abundance."

(Ibne Majah)

To avoid useless and forbidden talk

Sahal Bin Sa'ad (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" One who guarantees me about that which is between his jaws i.e., tongue and that which is between his thighs i.e., private parts, I am responsible (guarantor) for his Jannat."

(Bukhari)

Uqbah Bin Aamir (RA) narrates that he met Rasulullah *(Salallahu Alaihi Wasallam)* and asked him :

" What is the way of salvation?" Rasulullah (Salallahu Alaihi Wasallam) said: "control your tongue and your house should be enough spacious for you i.e., don't come out of your house unnecessarily and keep on weeping on your mistakes."

(Ahmad, Tirmizi)

Disasters of tongue

One of its disaster is that it looks very light but is very heavy, that is why Rasulullah *(Salallahu Alaihi Wasallam)* laid much stress on taking care of it because more of the disasters come due to of the tongue only. Until tongue does not start, there is no quarrel or litigation with anybody, when it starts, every such thing is there.Pious religious scholars have collected these disasters of tongue at one place after extracting them from Ahadith.

Hadhrat Imam Ghazali (RA) has written this topic in quite detail in his book, Ihya-ul-*Uloom*. In Urdu, Maulana Mufti Inayat Ahmad Sahib has written this topic sufficiently in his book Zamanul Firdous. It is must for every body to see this book, even daily. Author of these lines will enumerate only the sins of tongue and will refer the reader for details to above mentioned books. These disasters according to Imam Gahazali (RA) are 20.

1. To talk about the thing which has no benefit.
2. To talk more than needed.
3. To talk about nonsense things like telling stories of women, transgressors or tyrants with interest.
4. To indulge in (useless) debates and discussions.
5. To quarrel.
6. To talk with formality and artificiality.
7. To talk obscene language and to abuse.
8. To use fool language.
9. To say *La'anat.*
10. To sing and to read such poetry which is against the *Shari'ah.*
11. To chat and laugh more.
12. To laugh at others in which others are looked down, upon.
13. To reveal some body's secret.
14. To make false promise.
15. To tell lie unless it is extremely necessary and nobody's right

is being snatched, there it is allowed.

16. *Geebat (Backbiting)*:- This becomes one's food and gives rise to many evils. Many people say that they are speaking truth, how is it Geebat? This doubt is silly as Geebat takes place only when it is true, otherwise it is slandering. Of course, if there is a possibility of some *Deeni* or worldly harm to someone, then it is allowed to reveal his condition.
17. *Double faced:*-To say yes to everyone and in every group.
18. Flattering someone at his face. If it is felt that the listener will not feel proud instead may get more inclined towards virtue, then there is no harm.
19. Not to take care of minute mistakes during conversation as people say "above is Allah and below you." This is a bad thing, in it there is sort of equation between the Creator and the creature.
20. To ask Ulema such questions which are not related to you.

Methods of control of tongue

The remedy of it is that whenever you have to say something, don't say it abruptly, first think for two or three seconds that whether this thing which I am going to say, may not displease my real Owner Allah.If one is fully satisfied that it is not so, then one should say without hesitation but only whatever is needed (not more than that). If there is slightest doubt, then keep quite, Insha Allah, you will get saved from all the disasters of tongue easily.

Shaikh Sa'adi says:

مزن بے تامل بگفتار دم
بجو گوئی گردد بر گوئی چہ غم

May Allah give Tawfeeq.

Al-Humdu-Lillah, at this stage all the branches related to tongue have ended.

CHAPTER III

This chapter includes those branches which are related to other parts of body. They are forty and sixteen are related with the Mukallaf (one who has been entrusted Shari'ah).

1. To obtain taharah (cleanliness). This includes cleanliness of body, clothes, place, ablution, *Gusul,* post coition and for menses, all gets included in this.
2. Establishment of *Salah*. It includes Fardh, Nafl, and Qadha all of them.
3. *Charity:-* It includes *Zakat, Sadqa Fitra,* Charitable meals (for poor) and invitation for meals in honour of the guests.
4. Fasts *(Roza):- Fardh* and *Nafl.*
5. *Haj* and *Umrah.*
6. *Aatikaaf:-* It includes searching of Shabi Qadr.
7. To go to some other place in order to serve *Deen*. It includes *Hijrat* also.
8. To fulfill *Nazar* (vow).
9. To take care of Oath.
10. To pay kafarah (expiation for sins).
11. To cover one's body (clothes) in *Salah* and out side *Salah.*
12. To offer *Qurbani.*
13. To participate in funneral procession *(Janazah, Tajheez),* (shrouding) *Takfeen* and *Tadfeen* (burial)of the dead.
14. To pay the debt.
15. To be honset in one's dealings and avoid unconditional dealings.
16. To bear true witness and not to conceal it.

Six are about one's family and subordinates

I. To obtain chastity with marriage (Nikah).
II. To fulfill the rights (give dues) to one's family. It includes kindness with servants and subordinats as well.
III. Service of parents and not to tease them.

IV. To bring up children.
V. To behave nicely with relatives.
VI. To obey the orders of the master.

Eighteen others are about the common muslims

1. To do justice with the government.
2. To follow the party (of majority) of muslims.
3. To obey the rulers.
4. To reform the people. War against the *Khwarji's* and in it are included rebels, as getting rid of the rebellion becomes cause for reform and peace.
5. To help in things of virtue.
6. To say a word of righteousness.
7. To forbid from bad words.
8. To participate in Jihad, it includes the protection of borders as well.
9. To pay the entrusted thing *(Amaanat).* It includes taking of *'Khumus'* also.
10. To lend money to needy.
11. To respect the neighbours.
12. Honest dealing.
13. To spend the money at the right moment for the right thing. It includes avoidance of extra-vagance also.
14. To answer the *Salaam.*
15. To answer one who sneezes, when he says Al-Humdulillah, say *Yarhamakallah.*
16. Not to tease people.
17. To avoid useless and false things.
18. To remove harmful objects from the road like corn, stone etc.

16+6+18 means forty. Their excellences and related things will be mentioned briefly. May Allah complete it.

TAHARAH AND ALL KINDS OF CLEANLINESS

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Taharah is half of Iman."

(Muslim)

N.B:-It includes all kinds of cleanliness, since it has been said that five things are demanded by right minded nature *(Fitrat-e-Saleema).*

i Circumscision
ii To share off the pubic hair.
iii To cut the moustaches.
iv To cut the nails.
v To pull the hairs of Axillae.

(Bukhari, Muslim)

And Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Allah is pure and likes purity. So keep the places in front of your houses clean."

(Tirmizi)

See how beautiful lesson has been given by Shari'ah about cleanliness, but unfortunately we make others to laugh on us by leaving the teaching of Shari'ah. We also allow the others to raise the questions about our Shari'ah. that it is not enough for reformation of a society. While other communities have taken our teachings and are trying to own them and feel proud. *"Inna-Lilllahi-Wa-Inna-Ilyhi Raajioon."*

Live with simplicity but with cleanliness. Keep your body, clothes and house everything clean. Dirtiness is the cause of one's shame and causes harm to others.

SALAH

Abdullah Bin Umru Bin Al-Aas (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)*, one day mentioned about *Salah* and said:

" One who protects his Salah i.e., always offers it with regularity taking full care of its all conditions and basic principles, for him that Salah will become means of light, manifestation ***(Burhan)*** *and salvation on the day of Qiyammah. And one who will not protect his Salah, that Salah will neither be light for him nor manifestation nor means of salvation and that person will be in the company of Pharaon, Qaroon, Haamaan and Abi Khalaf."*

(Ahmad, Dharmi, Bihaqi)

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Order your children to offer Salah when they reach the age of seven years and beat them for (not offering) Salah when they reach the age of ten years and seperate their beddings i.e.,when they become mature enough, make them to sleep on seperate beds."

(Abu Dawood)

N.B:-There are countless Ahadith in favour of excellence of *Salah* and as admonishment on not offering *Salah*, giving different excuses. The big excuse given is lack of time. Friends! if you get a strong urge for micturition or moving bowls during peak hours of your schedule, what will you do that time? Remain busy in your job or you will run to attend the call of nature leaving every important engagement there. Alas! Does *Salah* not have even this much importance and value? The biggest tragedy is that some *Darvesh*

do not think it to be necessary and mislead the ignorant and commom people. Darveshi is undertaken so that there is increase in Ibaadat the thing which was difficult earlier on becomes easy and not that whatever little *Salah*, Saum was there that also goes. More worrying than this is the fact that on the top of that they try to prove their piousness by distorting the meaning of Qur'an.

Friends! Detailed answer to this is for students (of *Deen*).These people should be just asked that on whom Qur'an was revealed, was he *(Salallahu Alaihi Wasallam)* understanding Qur'an more or you are understanding more.

He offered *Salah* during his whole life, and then on what grounds are you leaving *Salah*. In fact, it is also the mischief of *Nafs* that in the garb of piousness the lust of *Nafs* is being fulfilled or during Salook there has been some deception which has lead to ignorance and pride, had they inclined towards some person who knows both *Shari'ah* and *Haqiqah*, their this (ignorance and) mistake would have got corrected. May Allah save from all the disasters.

Those people who have now started offering *Salah*, they should offer previous and missed *Salah* as well. These are not forgiven by *Toaba* only. For *Qadha* (missed *Salah*) it is not necessary that fajr *Salah* should be offered in the Fajr time and Zuhr *Salah* should be offered in the *Zuhr* time.

Qadha Salah is permissible in all times except at following three times:-

1. At sunrise
2. At sunset and
3. At midnoon.

Of course, people feel it easy to offer one *Qadha Salah* with one *Adha Salah (Salah* of that time).

SADQA

Abu Huriarah (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

"The person whom Allah has given wealth and he is not giving its Zakah, Allah will transfer his wealth in the form of a bald snake with dots on his eyes (such snake is highly poisonous). That snake will be wound round his neck like a Iron Collar, then this snake will catch both corners of his mouth and will tell him, I am your wealth, I am your treasure." Then Rasulullah (Salallahu Alaihi Wasallam) recited this Aayat.

ولاتحسبن الذين يبخلون. (الآيته)

In this verse is also mentioned that wealth will be in the form of iron collar (of a slave)."

(Bukhari)

Reform, by logic of those who do not pay Zakah

Many rich people do not pay *Zakah* fearing that their money may get lessened. Friends; it has been proved by experience that by giving *Zakah* and *Sadqa,* the wealth does not decrease. If some part of it goes at one time, more than that comes at other time. This is also present in *Hadith Shareef.*

Secondly, even if it really gets decreased, then what, one is spending thousands of rupees in luxuries, that also decreases your

wealth. If you have to pay taxes etc, if you don't give that you will be declared as culprit, these also derease your wealth, you can think it as a divine tax.

Thirdly, even if it seems to be decreasing here but it is getting stored there. After all you are depositing money in a bank or post office, that time it comes out of your possession, but still you remain satisfied that it is at a safe place and the profit is increasing. Similarly a person with Iman should have full trust in promises of Allah that it is getting stored there and that we will get on the day of Qiyammah along with the profit, at such time when we will need it most.Besides, you employ a gaurd for its protection, give him salary which in turn causes decrease in your wealth but you bear it to save the rest of wealth from robbery. Similarly think that paying of *Zakah* is its protection.

Hadhrat Aisha (RA) narrated that Rasulullah *(Salallahu Alaihi Wasallam)* said:

"When ever Zakah remains mixed with the wealth, it always destroys it."

[narrated by shaafi (RA) and Bukhari in his history]

Hamidi has added to it that if *Zakah* got Wajib on you and you did not pay it, so this Haram will destroy your Halal. There is no one who has not to spend something for needy, if it is spent systematically, then it will be easy to pay *Zakah*.

SADQA FITR

Ibne Abbas (RA) narrates that he said during last days of Ramdhan, "take out Sadqa of your fasts (Saum). Rasulullah (Salallahu Alaihi Wasallam) has fixed up this Sadqa. It should

be one Saa'a of dates or barly or half Saa'a of wheat. Everyone whether he is free, slave, man, woman, child, or old, has to give it." It is narrated from Ibne Abbas (RA) only that Rasulullah (Salallahu Alaihi Wasallam) fixed this so that the fasts (of Ramdhan) could be purified from useless and dirty things and that the poor could get something to eat.

(Abu Dawood)

The *Mas'ail* (rules) of *Sadqa Fitr* should be taken from the books of Islamic jursiprudence.

There are other dues also in wealth other than Zakah

Removal of wrong notion

Some legal type of people think that when they have given *Zakah*, they have no other right to fulfill. Then the state of hardness of their hearts is such that, even if they see some poor dying of hunger and they have thousnads of rupees, yet they neither feel pity on him nor give him a single penny. They remain highly satisfied in their opinion that they have given *Zakah* and they have no other dues to pay now. This opinion is wrong, it is also stated in Hadith.

إِنَّ فِي الْمَالِ لَحَقًّا سِوَى الزَّكٰوةِ ثُمَّ تَلَا لَيْسَ الْبِرَّ الخ رواه الترمذي

"In wealth there are other dues than Zakah then he (Salallahu Alaihi Wasallam) recited the Aayat....."

(Tirmizi, Ibne Majah, Dharami)

After saying so, recited this *Aayat* in support of his statement as in this *Aayat* giving of wealth (in charity) has been stated first and then there is order for *Zakah*. From this it is interpreted

that to give charity is in addition to giving of *Zakah.* Similarly many *Haqooq* (rights) are known from numerous *Ahadith.* In fact, *Haqooq* of wealth are of two kinds viz, fixed and non-fixed. Fixed one is *Zakah* which is to be given in a particular quantity.

Others are non-fixed *Haqooq* which depend upon the need of deserving people *(Ahle-Haqooq).* There is no hard and fast rule for this. For example, a needy poor man comes and he needs one rupee which we have in excess, is it not necessary for us to help him? Yes, it is definitely incumbent on us to help him. Similarly to lend money to some one, to give something for some time for use, to help in other matters as per one's capacity, is all necessary.

ROZAH
(SAUM)

Hadhrat Abu Huriarah (RA) narrated that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" For all good deeds of a man, there is a routine that one virtue increases from ten times to seven hundred times (in Thawaab) except for Rozah as Allah Ta'ala says that Rozah is mine as he (Rozahhdhar) has left his lust and meals for Him."

"For one who observes fast, there are two occasions of joy, one joy is at the time of Iftar and another is at the time of meeting his Cherisher-Allah."

"Of course, the bad smell, of the mouth of one who is observing Rozah, is more pure near Allah than the fragrance of the musk."

"And Rozah is (like) a shield."

"And if anyone amongst you observed Rozah he should not talk abusive language, should not raise noise and if anyone abuses him or quarrels with him, he should say, " brother, I am fasting (I have Rozah)."

Reform of those who show carelessness in Rozah

There are numerous *Ahadith* present in favour of observation of *Rozah* and in the condemnation of not observing *Rozah.* Alas! these days many luxurious minded people hesitate from observing fasts, saying that they cannot withstand hunger and thirst. This is strange enough, if a doctor advises them not to take meals for four times otherwise they will die, then these people will leave five times meals than four, quite willingly and happily. Alas! the order of Allah is not equal to order of a doctor (to these people). Alas! the life of Hereafter is not equal to life of this world.

Oh Allah, give good sense to our brothers and remove the dominance of Shaitaan and Nafs from them.

Rozah is of three kinds:-

1. **Fardh:-** *Rozah* of Ramdhan, *Nazar* (vow), *Kaffara* (compensation), *Qadha* (missed) and in place of *Hadi* (sacrificial animal of Hajj).
2. **Nafl:-** Six days of Shawaal, Nine days of Zil-Hajj, Day of Aashoora, 15th of the Shabaan.
3. **Others are non fixed:-**Forbidden on the day of *Eid-ul Fitr*, on the day of *Eid-ul Azha,* on three days after *Eid-ul Azha.*

HAJJ AND UMRAH

Abi Amama (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

"One who is not stopped by poverty, tyrant king or illness from going to Hajj and then he does not perform Hajj, it is immaterial for him whether he dies as a Jew or a Christian."

(Dharmi)

Hadhrat Abu Huriarah (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

"Performers of Hajj and Umrah are guests of Allah. If they make Dua to Allah, their Dua is accepted. If they make Istigafar, they are forgiven."

(Ibne Majah)

Hadhrat Abu Huriarah (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

"One who leaves his home with the intention of performing Hajj, Umrah or Jihad and he dies on his way, Allah Ta'ala gives him Thawab of Hajj, Umrah and Jihad Mujahid respectively."

(Bihaqi)

Reforms of wrong notion about Hajj

Rich people always make lame excuses for not going to Hajj. Some make excuse of business, some say that they are afraid of sea and some are afraid of dacoits.

Friends! these all excuses are made because value of Hajj has not remained in our hearts, Attendance in the Darbar of Allah

Ta'ala is not thought to be necessary. Hearts are devoid of love of Allah otherwise nothing could have come as a hurdle in this way. I give you a small example, if the Queen Elizebith sends you an invitation along with the traveling expenses, tell me honestly, will you make excuse at that time, of business, that you have nobody to look after your business or that you are afraid of sea or that there are dacoits at such and such places. My dear, your heart will not like to make an excuse, you will throw all your excuses in the hearth and will run with full enthusiasm. All difficulties will seem to be easy to you.

Actually, all difficulties become easy with determination, when one lowers his carriage and determination, then an easy thing seems difficult. As regards dacoits, there is nothing new, it is same as it is happening here. Just see the drivers if you keep them happy with tobacco or some eatable, they become your slave, if you tell them something rudely, they will cause many problems for you, similarly so many accidents take place in traveling a short distance despite all strict arrangements. On the other hand these accidents which take place there, are least. Whatever happens is because of carelessness of travelers, otherwise there is complete safety.

Many people feel it difficult because the country is strange and the language is strange. In the end I say even if every thing happens, then what? one tolerates all humiliation in somebody's love, Is even this much not the right of love of Allah.

Advice to Hajis

Hajis should take care of few things:

1. Do not miss *Salah* in plane. This is very bad that one leaves many *Fardh* for one *Fardh.*

2. Do not quarrel with anyone during journey nor trust any body.
3. You should appoint your leader, who knows the rules of *Hajj and* is sincere and honest.
4. Take enough expenditure along and do not be miser while spending, do not waste money so that you will become dependent.
5. Do not leave your group at any time.
6. Keep the guides happy.
7. Think this journey as the journey of love.

AETIKAF

(to stay in solitude in Mosque in Ramadhan)

Hadhrat Aisah (RA) narrates that:

" Rasulullah (Salallahu Alaihi Wasallam) used to stay in Aetikaf during last ten days of Ramdhan till his death. After that his wives used to perform Aetikaf."

(Bukhari, Muslim)

Ibne Abbas (RA) narrates that:

"Rasulullah (Salallahu Alaihi Wasallam) said in favour of Moetakif (one who performs Aetikaf), that he abstains from all sins and he gets so much reward of his virtues as is got by doer of all the virtues."

(Ibne Majah)

Purpose of Aetikaf

As per research scholars its benefit is to find Shab-e-Qadr, as it is supposed to be in last ten days of *Ramdhan*, as per most *Ahadith*.

Much Fadeelat of *Shab-e-Qadr* has come in *Ahadith*.

Hadhrat Anas (RA) narrates that when the month of Ramdhan entered, Rasulullah *(Salallahu Alaihi Wasallam)* said:

" This month has come to you, in this there is one night which is better than thousand months (this is Shab-e-Qadr). One who remained deprived of its blessings, he remained deprived of all blessings and only that person remains deprived of it who is quite deprived."

(Ibne Majah)

Some people think that Aetikaf means to remain bound in mosques for ten days even if one remains busy there in worldly nonsense things. Such Aetikaf is meaningless. The kernel of Aetikaf is *Zikr, Fikr,* engagement in *Ibadaat,* Repentance *(Tooba), Istigfar* and waiting for Salat etc. One should spend one's time in these affairs. In odd nights (i.e., 21st, 23rd, 25th, 27th, 29th) there is most probable possibility of *Shab-e-Qadr,* so in these nights one should try to remain awake as much as possible. It is not necessary to remain awake whole night even when tongue is fibrillating . There is (frequent) *Sahow* (neglect) in *Ruku* and *Sajdah* and one is falling down with overwhelming sleep. In these conditions it is better to sleep for sometime. *Shari'ah* does not command you to kill yourself, real purpose is that there should be no laziness, shirking or negligence.

One should be fully concerned towards *Ibadaat* and should try his level best not to do any purposeful laziness. One should sleep nicely when tired. This type of rest is not less than *Ibadaat.*

HIJRAH

Hadhrat Abu Saeed Khudri (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" After a short time, the condition of muslim will be such that the best property of a muslim will be sheep after whom he will be wandering over mountain tops and places of rain, saving his Deen from Fitna."

(Bukhari)

Hadhrat Umru-Ibn-Ul-Aas (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

"Hijrah erases the sins which had been committed before it."

(Muslim)

N.B:- If in any city, *Mohallah* or gathering, there is chance of getting some Harm to Deen, then it is Wajib to get separated from that place, if one has the capability of doing so. But in case this person is Aalim there, and people need him, then he should stay there and have patience. If people do not ask him anything and he does not expect any reform, then also he should leave.

Fulfillment of Nazar (vow)

Hadhrat Aaesha (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" One who takes a vow that he will do the obedience of Allah, then he should do it and one who takes a vow that he will do disobedience of Allah, he should not do so."

(Buhkari)

i.e., the vow which is as per *Shari'ah,* that should be fulfilled and one which is against the *Shari'ah*, that should not be fulfilled, for example, somebody takes a vow that if his son gets cured, he will arrange the party of dance, such *Nazar* is nonsense *Nazar*, it is not permissible to fulfill such a vow.

Some customary and forbidden vows

These days people take vows about many Bida'at and Makrooh things, women are particularly involved more in such things, viz,

1. To make Faqeer of Imam Hussain (RA).
2. To keep a Choti (a pyramidical tope of hair) or to wear a ring in somebody's name.
3. To send a Gilaf (pillow coverer, bigger cover) to somebody's graveyard.
4. To sacrifice goat of Shaikh Sadoo.
5. To celebrate *Khudai Raat.*
6. To observe fast (*Rozah*) of *Mushkil Kusha.*
7. And so many such nonsense customs are famous which have no basis in *Shari'ah*, but are totally forbidden, strange enough is the fact that many literate people are supporters of such things, particularly there are many who think that the goat of *Shaikh Sadoo* is Halal.

Friends! It is clearly written in Qur'an

وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ

Ahlal is an Arabic word, it should be seen in dictionary. *Halal* and *Haram* is a subject of jurisprudence, It should be seen in *Dur-*

Mukhtar etc. The translation of *Ahlal* as *Zabah* in some commentaries is as a customary thing of these days.

Care of Oaths and its Aadaab

Allah Ta'ala says:

وَاحْفَظُوْا اَيْمَانَكُمْ.

There are so many things which come under the care of Oaths:

1. Do not swear by anything other than Allah.

Hadhrat Ibne Umar (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* used to say:

" One who swears by Gairullah (anything other than Allah), he becomes a Mushrik."

From this is meant Mushrik Amali (by deeds). Many people these days swear by their fathers or sons. One should be very cautious about it. Some people say that if he is lier, then he should not have any Iman, it is also strictly forbidden.

"It is stated in Hadith that if he is lier, then he lies, Iman goes and if he is truthful then also his Iman will not return towards safer Islam."

(Abu Dawood)

2. Swear truly when one swears by Allah.

Hadhrat Abu Huriarah (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Do not swear by Allah unless you are truthful."

(Abu Dawood, Nasai)

3. Do not take too many oaths (even by Allah), in this there is disgrace of name of Allah:-

Allah Ta'ala has listed the *Hallaaf* (one who takes too many oaths) with the people of condemned attributes, as in Surah Noon.

4. If one takes oath as per Shari'ah, then one should fulfill it:-

If an oath is taken against Shari'ah e.g., oath taken on any sin that one will do Zulm on someone or will snatch someone's right or one takes an oath that he will not talk to his father, brother or any other muslim or that one will not pay anything to such and such person his due, one should break such oaths (not fulfill them).

Since *Hadhrat* Abu Huriarah (RA narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" If someone takes an oath on something, then other thing looks nice to him then he should pay Kafarah and do that (nice one).

(Muslim)

5. Do not take twisted oaths in order to snatch some body's due (by deception):-

Of course, it is permissible if one is getting opressed (to avoid that). For example, you owe some money to someone and you want to take an oath and at the same time neither oath should be false nor should you have to pay anything and then say, "I am not having your money." If anybody listens this sentence he will think that he does not owe any money to him when this person in his heart, means by this statement that this time his money is not in his pocket.

This type of excuse is a sin. On the other hand, if some dacoit or Zalim tells you to show him your treasure, that time it is permissible to make such excuse e.g., you can say this time I don't

even have a single penny, why are you teasing me? Some scholars have said that at such occasions even to tell a lie is permissible.

Hadhrat Abu Huriarah (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Oath takes place on the intention (Niyyat) of the oath taker."

(Muslim)

Reform of a wrong notion, Kafarah (compensation for oath) and its kinds:-

Kafarah has four kinds:

1. ***Kafarah Yameen.***
2. ***Kafarah Qital.***
3. ***Kafarah Zihar.***
4. ***Kafarah Ramdhan.***

All these kinds are mentioned in Qur'an and *Hadith.*

Kafarah Yameen
(compensation for oath)

When one breaks his oath, he should either feed ten people with two time stomach full meals or should give them a pair of clothes each or should free a slave. He has the option to choose any of these. If he cannot do so, (does not have such resources), then he should observe fast for three consecutive days. Many people observe the fast despite having the resources to feed the poor by the meals, this is not permissible, by this *Kafarah* will not take place. If some one gives the price of half of a *Saa'a* of wheat i.e., equal to 1.75kgs, to some poor, it is also permissible.

Kafarah Qital
(compensation for murder)

If someone kills some body unintentionally, accidentally, it is obligation on him to free one slave in addition to give *Dheet* or *Khoon Bahar,* the rules of which are written in detail in books of *Islamic* Jurisprudence.

Kafarah Zihar

If wife is compared to some part of anyone who is *Muhrim* eternally (like mother, sister etc.) this is called *Zihar.* (for example if husband tells his wife that your back to me is as good as my mother's back). This wife remains Haram to that husband until he gives *Kafarah.* It's *Kafarah* is to free a slave, if one cannot do that then observe fast for two months continuously, if one cannot do that then he should feed two time meals to 60 miskeen (poor people). Then that woman will become halal for him.

Kafarah Ramdhan

If some one breaks his fasts of Ramdhan purposely without any genuine reason, he has to pay Kafarah in addition to observing that fast as Qadha. This kafarah is similar to kafarah Zihar, in sequence also.

Warning

Continuity in fasts for two months is a necessary condition, if even one fast breaks with genuine reason or without genuine reason, then one has also to restart observing fast from number one again. But if a women gets menstruation during this time, this excuse is acceptable, but the woman has to start fasts soon after cessation of menses. If she delays just by one day, then she has to restart from initial again. *Nifas* (perpeural haemorrhege) is not acceptable excuse, she has to restart again.

To cover one's body

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" One who believes in Allah and the Day of Qiyamah, he should not go in Hamaam (common bath place) without lungi (a cloth that covers from umblicus to knees).

(Tirmizi)

Hadhrat Muaawiya Bin Haida (RA) narrates that he requested Rasulullah *(Salallahu Alaihi Wasallam)* that when should they cover their body and when should they leave it as such. Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Conceal your body from everyone except your wife or londi. Then he again asked that sometimes one stays with another (i.e., it is very difficult to conceal it all the time from a person with whom one lives at one place). Rasulullah (Salallahu Alaihi Wasallam) said, " if you can conceal, do that". Then he asked that sometimes one is alone, then Rasulullah (Salallahu Alaihi Wasallam) said that time it is better to have Haya of Allah."

(Tirmizi)

Important rules of Pardah

The reason for the statement,that do not go without lungi to Hamaam, is that in Hamaam many people go at the same time for a bath, hence Pardah is Wajib there.

The permission which has been given for remaining without *Pardah* in presence of *Londi*, it is not that *Londi* which is seen in the homes of rich people in India,because these women are free (not slave). Neither is it permissible to take bonded labour from

them nor is it permissible to have intercourse with them.

They are like stranger free women. They should be treated like servants. Their service should be with their consent (like for salary or for clothes). They are free to marry any one, and are free to leave any time. There is not control over them.

From *Hadith* it is learnt that it is not permissible to remain naked even in solitude (either by full body or by its that part, covering of which is Wajib). One should have *Haya* of Allah and Angels. The rules of Pardah are written in detail in the books of jurisprudence. Here one should understand this much that it is obligatory to cover body from umblicus to Knees for men and for women from top to toe. It is permissible for that women, who has to go in front of some *Naa-Muhrim* (due to some compulsory job), to keep uncovered her face, two hands below wrists and two feet below ankles. In this case if someone looks at this women with bad intention, he will be sinful and no blame will be on her. The rest of the body should be covered with thick clothes, better is white and simple. It is not permissible to come in front of *Naa-Muhrim* for a woman who has used Scent. Women should try their best to keep their ornaments hidden. Woman should not talk with Naa-Muhrim men with frankness and informality.

In short what is permissible within the limits of need, becomes impermissible when it exceeds the limits of need. So, Oh men and women, be very careful about these things. Remember, Allah and His Rasool *(Salallahu Alaihi Wasallam)* are very kind to you, from whatever they have forbidden you, it is all for your benefit. These days neither there is Pardah of body nor of voice, of this so many vices develop.

May Allah give us Tawfeeq.

QURBANI

Hadhrat Zaid Bin Arqam (RA) narrates that Suhaba asked Rasulullah *(Salallahu Alaihi Wasallam)*, Oh! Messenger of Allah, What is Qurbani?

He (Salallahu Alaihi Wasallam) said:

" It is sunnat of your father Ibrahim (AS)." Then they asked what do they get out of it?

Rasulullah (Salallahu Alaihi Wasallam) told them, "one virtue for every hair (of the sacrificial animal)." Then they asked what from the woolen animals, Oh Messenger of Allah?

He replied again,
" one virtue for every hair."

(Ahmad, Ibni-Majah)

Mistake of incharge of Madrasas in expenditure of the money got from selling sheep skin of Qurbani

The excellence of the Qurbani has been mentioned in many *Ahadith*. One can take sheep skin of Qurbani himself or can give to others as Sadqa or Hadya. The owner has full option but it is not permissible to use its price after selling it. If sold, then its money should be used as *Zakah*. Who has been made deputy for this job, he should do the same way.

Usually the Arabic Madrasas use the price of the sheep of *Qurbani* for any purpose, this is carelessness. It should be used as *Zakah* is used.

FUNERAL CEREMONIES
(Tajheez, Takfeen, Salat and Dafan)

Hadhrat Jabir (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Whenever anyone of you gives as Kafan (shroud) to his brother, he should give a nice one."

(Muslim)

Hadhrat Abu Huriarah (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

"One who goes after the Janaazah of any muslim with the intention of thawaab and because of Iman, he returns with two Qirat of thawaab, each Qiratis equal to mountain Uhud and one who returns after Janaazah Salah before burial, he returns with one Qirat."

(Bukhari, Muslim)

N.B:-Many people show laziness in going upto the graveyard and thus lose a very great thawaab. The result of this laziness sometimes goes to this extent that after some *Janaazah* there are only four people left behind and if the graveyard is far away , they feel it shock like. Friends! this is a collective responsibility of all muslims and by this laziness all become sinful.

N.B:- The Duas of Janaazah as per *Hadith*

اللهم اغفر له وارحمه و عافه و اعف عنه و اكرم نزله ووسّع مُد خله و

اغسله باالمآء والثلج والبرد و نقه من الخطا يا كَمَا نقّيت الثوب الابيض من الدنس و ابدله دارا خير امن داره واهلا خيرا من اهله و زوجا خيرا من زوجه و ادخله الجنة و اعذه من عذاب القبر و من عذاب النَّار ه ط

ديگر: اللهم اغفر لحينا و ميتنا و شاهد نا و غا ئبنا و صغيرنا و كبيرنا و ذكرنا و انثانا اللهم من احييته منا فا حيه على الاسلام و من تو فيته منا فتو فه على الايمان اللهم لا تحر منا اجره ولا تفتنا بعد هٗ ه ط

ديگر: اللهم ان فلان بن فلان فى ذمّتك و حبل جوارك فقه من فتنة القبر و عذاب النارو انت اهل الو فاء و الحق . اللهم اغفرله و ارحمه انك انت الغفور الرحيم ه ط

ديگر: اللهم انت ربّها و انت خلقتها و انت هد يتها الى الاسْلام و انت قبضت رو حَها و انت اعلم بسر ها و علا نيتها جئنا شفعاء فاغفرله ه ط

PAYMENT OF DEBTS

Hadhrat Abdullah Bin Umru Bin Al-Ass (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" The death in the way of Allah (Shahadat) becomes Kafarah (compensation) for every thing other than debt."

Carelessness in Debt paying

Friends! What is greater than Shahadat, but it also cannot wave off debt, what else can wave it off. From this one can understand the severity of debt. Many people do not take care about it. There are many wrong practices which are practised in this regard.

1. To take debt unnecessarily:-

Often debt is taken for unnecessary things. Rarely debt is taken for some calamitouns condition. Often calamity stricken people do not get debts, it is usually got by rich wealthy people. What is the fun to become unnecessarily indebted, that too for wasting in marriages, construction of ivory tower buildings or in ceremonies of sorrow which are against the *Shari'ah*. In short, debt is taken for getting fame and that too is not got, by Allah's Fadhal. What is the benefit of such fame? and they are caring less for tomorrow's disgrace in Hereafter.

2. Second wrong practice is to keep one's own property, ornaments safe and to take debt from others:-

They get the debt on the interest which goes on multi-plying and a day comes when they have to waste their whole property in interest. In addition to sinful , they become loosers as well.

If one has such dire need, then one should sell the extra things which are in possession. Allah Ta'ala will send again. In place of one's comforts, these ornaments etc. have no value.

3. Third wrong practice is that after taking the debt, they become carefree:- Instead they should have remained bothered about it, paying little by little after curtailing the expenditure in unnecessary items. Otherwise such people become notorious, disgraced, and are called non-payers by the people. Next time people are hesitating in dealing with them. On top of that the accountability in Akhirah remains there on their heads. Of course, the debt which has been taken under dire necessity and that person tries his best to pay and if he cannot do so, It has been stated in *Hadith* that Allah Ta'ala takes the responsibility of his debt, either He may pay it in this world or may please the lender in Aakhirah.

SIDQ-FIL-MUAAMALA
(Honesty in dealing)

Hadhrat Abu Saeed (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Honest business man will be with Ambiyaa, Siddiqeen and Sadqeen (on the day of Qiyamah)."

(Tirmizi, Dhaarmi, Dhur Mukhtaar)

It is related from Hakim Bin Hazam (RA) :

" If the buyer and seller speak the truth and will reveal merits and demerits of their goods (correctly), then there are..... blessings (barkat) for them and if they hide and speak lie, then blessings are waved off from both of them."

(Bukhari, Muslim)

Hadhrat Abdullah (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Searching of Halal means of sustenance is Fardh after Fardh Ma'hood (Salah, Saum etc.)"

(Bihaqi)

Hadhrat Rafia Bin Khadij (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* was asked,

"which earning is most pure?"

Rasulullah *(Salallahu Alaihi Wasallam)* replied,

" Handicrafts and that business which is free of cheating".

(Ahmad)

Hadhrat Jabir (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" That flesh will not enter Jannat which has grown from Haraam and that flesh which has grown from Haram is worth Hell."

(Bukhari)

N.B:- From these *Ahadith* few things are learned:

1. Earning of Halal is Fardh for that person who does not have any other means of Halal sustenance.
2. Out of all two things are better, Handicrafts and Business.
3. The honesty and truth should be considered in dealings and cheating should be avoided otherwise Barkat goes.
4. One should not be narrow minded and miser in dealings, making hue and cry for a penny or getting after somebody's life for petty things.
5. The end result of Haram is Jahannum.

The Masaial of dealings should be seen in books of jurisprudence and asked from Ulema. Here we write some common things which are highly spreading these days:

1. To take or give interest. It includes bank interest as well as profit given by the post office.
2. To finalise the deal before taking the goods in actual possession.
3. To publish a book with pictures or in which false stories of any Nabi, Ahle Bait or Suhaba are written.
4. To borrow gold or silver for more or less gold or silver from a goldsmith.
5. To take some rupees this time and others at other time.

Bearing witness

Allah Ta'ala says:

" Don't hide witness, one who hides witness, so heart will be sinful."

Hadhrat Zaid Bin Khalid (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Should I not inform you about best witness. It is that person who bears witness before he is asked for it."

(Muslim)

False witness, filing of false case and taking such cases as a lawyer

From the *Aayat* and *Hadith*, it is learnt that it is not permissible to hide the witness. On the other hand if the rights of a person are getting wasted and this person is not getting the witnesses and we are witness to this whole matter and have full information about it and that person does not know it that we know the things, then we should voluntarily go and appear as witness. We should not wait for his request for he does not know that we know this thing, how can he request? If he does not want us to be a witness even after

telling him that we can give witness, then it is not necessary to go to court and involve oneself in it. This command is for the true witness. False witness, which is common these days, is a great sin.

Kharim Bin Fatak (RA) narrates that one day they offered the *Fajar* prayer with Rasulullah *(Salallahu Alaihi Wasallam)* and Rasulullah *(Salallahu Alaihi Wasallam)* stood up after completion of *Salah* and said:

" False witness has been stated equal to Shirk (i.e., in Qur'an). Rasulullah (Salallahu Alaihi Wasallam) repeated it thrice and then recited the Aayat.

فَاجْتَنِبُوا الرِّجْسَ

i.e., Save yourselves from dirty things (Idols) and from false word."

(Abu Dawood)

In this *Aayat Shirk* and false word (lies) has been mentioned together, thereby it is learnt that they have same relationship. In the same way filing of false cases and to take a false Oath are great sins.

Hadhrat Abi Zarr (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" One who stakes a claim for a right which is not in fact his, he is not from amongst us. He should make abode for himself in Hell."

(Muslim)

Hadhrat Abu Amaamah (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" One who cuts the due (Haq) of Muslim (this is a word binding otherwise rights of all are equal) by Oath, so indeed Allah Ta'ala will make the Hell obligatory for him and will make Jannat Haram for him. Somebody asked even if that was an ordinary thing. Rasulullah (Salallahu Alaihi Wasallam) replied even if that was just a wooden stick of people."

(Muslim)

In the same way, it is Haram to be the lawyer of a false case , Allah Ta'ala says:

ولا تكن للخائنين خصيما

CHASTITY WITH NIKAH

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Oh, group of youth, who amongst you can keep a wife (i.e., can give her sustenance and have power for inter-course), should marry for it helps one to keep one's eyes down and private parts remain safe."

(Bukhari, Muslim)

N.B:-One who does not have power or need for his Nikah , it is not necessary for him,

Fulfillment of rights of family

Rasulullah *(Salallahu Alaihi Wasallam)* said:

"Start from that person who is in your family."

(Bukhari, Muslim)

And Rasulullah *(Salallahu Alaihi Wasallam)* said:

" The best Dinar (money) is that which is spent on one's own family."

(Muslim)

And Rasulullah *(Salallahu Alaihi Wasallam)* said:

"It is enough for one to be sinful that he wastes those whose rights (haqooq) are obligatory on him."

(Abu Dawood)

N.B:-If a person does not have more wealth, then his family is more deserving of that wealth (whatever he has) than others. *Shari'ah* does not like that charity in which own kith and kins will be in misery and one will be giving charity to others. Of course, if one can serve all, nothing like that.

N.B:-Slaves and servants are also included in your family, Their encouragement and help is also important.

"Some one asked Rasulullah (Salallahu Alaihi Wasallam) that how many times he should forgive his servant ? Rasulullah (Salallahu Alaihi Wasallam) replied seventy times a day."

(Tirmizi)

It means that one should not get annoyed with him on every word and tease him. One who gives you so many comforts if he causes a little inconvenience, one should tolerate that and think him to be innocent.

SERVICE OF PARENTS

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" The Allah's pleasure is in the pleasure of parents and Al-

lah's non-pleasure is in the non-pleasure of parents."

(Tirmizi)

Hadhrat Ibne Masood (RA) asked Rasulullah *(Salallahu Alaihi Wasallam)*,

"Oh, Messenger of Allah, Which is the best deed ?"
Rasulullah *(Salallahu Alaihi Wasallam)* replied,
" Offering of Salah in time."
Then he asked. *"Which is the next ?"*
Rasulullah *(Salallahu Alaihi Wasallam)* said,
"Service of parents."
Then he asked. *"Which is the next?"*
Rasulullah *(Salallahu Alaihi Wasallam)* replied,
"Jihad Fi Sabeelillah."

(Bukhari, Muslim)

N.B:-There are so many *Aayaat* and *Ahadith* in this regard. These days there is much carelessness in this regard. May Allah Ta'ala give correct thinking and Towfeeq for good deeds.

TRAINING OF CHILDREN

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" One who has three daughters and he teaches them education and good manners and brings them up and is kind to them, Jannat becomes obligatory for him, indeed."

(Bukhari)

Bukhari has narrated in Aadab from Ibne Umar (RA) that as you have the rights of father so you have the rights of children as well.

N.B:-As one has natural affiliation with children, so Shari'ah has not laid so much stress on the rights of children, as the girls are usually looked down upon, so Fadeelah of their up bringing has been mentioned.

Good relations with relatives

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" That person will not enter Jannat who misbehaves with his relatives."

(Bukhari, Muslim)

Obedience to Master

" A servant who does service to his master nicely and worships Allah nicely, will get double reward."

(Bukhari)

To do justice when in service

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" There are seven kinds of people whom Allah will bestow the shade of Arsh (on the day of Qiyamah), and one of them is just ruler."

(Bukhari, Muslim)

To follow the Jama'at

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" I command you of five things, of which Allah has commanded me:
1. *To listen.*
2. *To obey.*
3. *To propagate Deen.*

4. *To migrate (Hijrah for Deen).*
5. *To stay with Jama'at, for anybody who leaves the Jama'at just for a distance equal to one's stretched hand only, he has thrown away the necklace of Islam from his neck un less he returns back to the Jama'at."*

(Tirmizi, Nisai)

N.B:-It means that in beliefs and deeds one should follow the *Jama'at* of *Ahle-Haq*. The sign of that *Jama'at* is that they must be following Qur'an and *Sunnah*. Conformity with Qur'an and *Sunnah* is the sign of resemblance to pious group of earlier times *(Salf-Saaliheen)*. As much as there would be resemblance with *Sahabah* and *Taaba'een* so much will be conformity with Qur'an and Sunnah.

Obeying the Ruler

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" I advise you to fear Allah and listen and obey the orders (of the ruler) even if he will be a Negroid slave."

(Abu Dawood)

N.B:-If a Negroid slave cannot become Imam or Caliph as per *Shari'ah* but in *Shari'ah,* as the obedience of Imam or Caliph is obligatory, so is the obedience of the ruler *(Sultan)* obligatory as well i.e.,, one who gets power and occupation and muslims can live in peace under him. There are not same pre-requisites for becoming a Sultan as are for becoming a Imam or Caliph. Of course, *Islam* is a pre-condition, if there is agreement with *Kafir* ruler than it is obligatory to fulfill it as Allah Ta'ala says:

وَأُولِى الْأَمْرِ مِنكُمْ. (الآية)

If there arises a need as per Shari'ah to break this agreement first inform him, as Allah says:

فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ.

Otherwise there will be a great sin in revolt as Allah says.

إِنَّ اللهَ لَا يُحِبُّ الخَائِنِيْنَ.

MEDIATION FOR MUTUAL PEACE

Allah Ta'ala says:

" If two groups of muslims fight against each other, then make peace between them and then if one does the excess on the other, then fight with one who is doing the excess, till he returns towards Allah."

From this, two things are learnt viz first try to make peace between two warring groups. Secondly, if one group continues Zulm, then do not leave the oppressed alone, but help him and finish the Zulm of Zalim.

Assistance in virtuous deeds

Allah Ta'ala says:

" Assist one other in virtuous deeds and on Taqwa."

N.B:-These days if anybody stands up to do some virtuous work, then all the responsibility is left on his shoulders, thinking that it is his personal job. Nobody bothers about him. From this *Aayat* it is learnt that everybody should help him as much as possible.

Amar-Bil-Maroof and Nahi-Anil-Munkar
(Commanding virtue and prohibiting vice

Allah Ta'ala says:

> ***" Amongst you there should be one such group which must be inviting towards good, commanding good things and prohibiting from bad things and these are the people who are going to succeed."***

And Rasulullah *(Salallahu Alaihi Wasallam)* said:

> *" Anyone of you who sees a bad thing, he should stop it by his hand and if he has no power to do so, he should forbid it by his tongue and if he can't do even that then he should consider it bad in his heart and this is the weakest state of Iman."*
>
> ***(Muslim)***

N.B:-From this it is learnt that commanding of good things and prohibiting of bad things as per one's power is obligatory. One who can stop it by his hand, he should do it with his hand e.g. head of the family, officer of some people etc. One who stops it with his tongue, he should do that such as a preacher or that whose advice is heard by others otherwise one should keep quite.

There is no benefit in quarrels and disturbances (i.e., if there is apprehension of disturbances and fight on your saying say something), then one should think it bad in his heart. If somebody is not considering it bad even in his heart, then only Allah can help his Iman. This much only is *Wajib* (obligatory), of course, if some-one is courageous enough and can tolerate the troubles of people, then it is the greatness indeed.

Allah Ta'ala says:

قال الله تعالى . وَاصْبِرْ عَلٰى مَا اَصَابَكَ
اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ۝

IQAAMAT-E-HADOOD
(Establishing the Islamic laws or ordinances for punishment for certain sins)

Rasulullah *(Salallahu Alaihi Wasallam)* said:

> *" Implementation of one Islamic ordinance (Hadh) out of Allah's Hadood is better than forty days rain in the land of Allah Ta'ala."*
>
> ***(Ibne Majah)***

And Rasulullah *(Salallahu Alaihi Wasallam)* said:

> *" Establish Hadood of Allah in your own people and in others and the criticism of the critics should not stop you from the Allah's ways."*
>
> ***(Ibne Majah)***

N.B:-Hadood are those punishments which have been decided for some sins. No kind of concession is permissible in the punishments. They are Fardh like Salah and fasts. For those (sinful) acts for which no punishment has been decided, the punishment is called *Ta'zeer*. This depends upon the choice of ruler. This can be lessened or forgiven due to some reason and that (forgiving) may be better at certain occasions as is mentioned in one *Hadith*.

Propagation of Deen

There are numerous *Ahadith* in favour of the excellence of propagation of Deen.

To pay the Amaanat

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" There is no Iman in that person who does not have the quality of trust worthiness."

(Ahmad)

Tabrani has quoted a *Hadith*,

" Be sincere in knowledge, for breach of trust (Khayanat) in knowledge is worst than 'Khayanat' in wealth, i.e., do not deceive somebody in knowledge. Do not tell him wrong thing, what you don't know, tell him that you do not know."

To lend money

There is a *Hadith* in Ibne Majah:

" In giving Sadqa, the Thawaab is ten times and in lending money to someone, the Thawaab is eighteen times."

The reason is that Sadqa is being asked without need and debt is asked by needy only.

Secondly after giving Sadqa, one becomes carefree where as after lending money , one remains inclined towards it and one gets pained particularly when one does not get it in the times of his need, that is why there is more Thawaab.

Point in the eighteen is that in Sadqa one gets ten times Thawaab i.e., for one rupee ten rupees and in lending it is doubled i.e., for one rupee two rupees, that means for each rupee one will get Thawaab equal to twenty rupees, since lender takes his rupee back, so two are deducted from twenty which remains equal to eighteen.

Entertainment of neighbours

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" One who believes in Allah and the day of Qiyamah, should not tease his neighbour."

(Bukhari, Muslim)

And Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Do good to your neighbour, you will become Mumin."

(Tirmizi)

And in one *Hadith* it is narrated:

" It is not Halal for a person to eat stomach full and his neighbour remains hungry."

Husin-e-Mu'aamala (Nice dealings)

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Tradesmen (taajir) will be raised on the day of Qiyamah as Faajir except those who feared Allah, practised dealings nicely and told the truth."

(Tirmizi)

Hadhrat Abu Huriarah (RA) narrates that one person made a claim of some due on Rasulullah (Salallahu Alaihi Wasallam) and he did so rudely. The companions of Rasulullah (Salallahu Alaihi Wasallam) intended to warn him, Rasulullah (Salallahu Alaihi Wasallam) told them not to say anything to him as the one whose right is due on some-one else, he has every right to ask for his due and asked them to buy a camel for him. They told Rasulullah (Salallahu Alaihi Wasallam) that the camel available is better than his camel. Rasulullah (Salallahu Alaihi Wasallam) told them

to buy the same camel, for the best person amongst you is one who returns his due nicely.

(Bukhari, Muslim)

N.B:-Friends! you have seen the nice dealings of Rasulullah *(Salallahu Alaihi Wasallam)*. If anybody asks you his due, you lose your temper. Alas! we are the people who get bad name to our saintly people.

To spend in the right way (Infaaq fil haq)

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Allah Ta'ala has disliked for you the wasting of money."
And Allah Ta'ala said:

وَلَا تُبَذِّرْ تَبْذِيرًا.

" Don't waste money".

Honouring of Halal income

One should honour Halal income, it should not be wasted. By having money in one's possession, one remains satisfied, otherwise one remains disturbed if his income is not satisfactory.

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" There will come one time to people when nothing will be useful to them except Deenar and Dirham."

(Ahmad)

That means one who will have wealth, he will keep himself away from Haram earning, greed, jealousy, selling of Deen, begging and disgrace, going to the doors of rich and flattering them and from ruining one's Ilm Deen and Deen at the hands of cruel people by means of his wealth. Therefore, one should spend while

holding hand back (i.e., cautiously). One should not spend in useless things even if they are permissible *(Mabah)*. To spend in the things which are against *Shari'ah* is clearly Haram. It needs no mentioning. One should try to save something from his income, so that it can be of some use to him in the hour of need, old age and drought etc. There is no sin in it, on the contrary if intention is good, there is Thawaab in it.

Answering of Salam and Sneezing

Shaikhain have narrated that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" There are five rights of a muslim on the other muslims, viz, (two of them):

i) To answer Salam.
ii) To answer one who sneezes.

N.B:-In Qur'an Allah says that if someone says Salam to you, return it in a better way or in similar words. From this it is learnt that in answering of Salam, shaking of head or raising of hand is not enough. The words of Salam are اَلسَّلَامُ عَلَيْكُمْ. To say *Aadaab, Bandagi* etc. is Bida'at.If some body considers to say proper words of Salam very bad, then he may say Salamat, Taslemaat or Tasleem.

Answering of sneezing means that if one who sneezes says Al-Humdulillah, then other muslim should say *"Yarhamkallah."*

Not to tease anyone

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Inconvenience (trouble) should be caused neither from one side nor from other side."

(Dar-u-Qutni)

And Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Muslim is that person from whose tongue and hand people are safe."

(Bukhari)

N.B:-In the second *Hadith* harming muslims and from first *Hadith* harming of all people is prohibited, though that may be harm by tongue only e.g., to abuse someone, backbiting or complaining against someone, beating by hand or oppression etc.

Refraining from fun and useless pastime

Hadhrat Uqba bin Aamir narrated that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" All things of fun and play are useless except:
1. *Throwing of arrow from the bow.*
2. *Taming or training of horse (for obedient performance).*
3. *Playing with one's own wife.*
   All these three kinds of play are useful.

(Tirmizi)

N.B:-Mostly recreational things waste precious time and are useless but these three things or those which resemble them have some benefit, so they don't matter. From this one can understand the state of chess, card playing, dice and other thousands of useless pastimes but on the other hand if one looks at their condemned signs, one can only label them as "Baatil". The benefits which are being described for these, are not more than a memorandum.

To remove a stone from road

In one *Hadith*, it is narrated that one person was walking along a path and was removing the thorny branches lying on the road with the intention that these may not harm anybody. Allah Ta'ala forgave him for the same.

In the *Hadith* of *Shaikhayn*, this act has been labeled as the lowest grade of Iman. And by the grace of Allah, on this ended all the branches of Iman.



Desire for the Aa-khirah

Maulana Ashraf 'Ali Thanvi (Rah.)

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Preface

بسم اللّه الرحمن الرحيم
الحمد للّه الذي بشر المؤمنين برضائه ، وسلى للمشتاقين بوعد لقائه ، والصلاة والسلام على محمد الحبيب المحبوب ، الّذي هو وُصلة بين الرب والمربوب ، وعلى آله وأصحابه الفائزين بالمَطْلَب الأقصى والمسند الأسنى .

APPROXIMATELY THREE YEARS ago a severe plague spread in the Muzaffarnagar district. Also, the severity of the plague remained for some time. Our little town, Thaanah Bhavan, which is also part of the Muzaffarnagar district was also affected by the plague. Due to the plague being severe and widespread, people were in distress. Some left their settlements and ran away; some were preparing to run away; some were perturbed, frightened and terrified. In short, there existed an astonishing situation. Since the muqaddas Islaamii sharii'ah has taken responsibility of treating all spiritual difficulties and inner sicknesses, and these hardships had come about as a result of possessing little sabr (patience); having weak reliance on Allah Ta'aala; not being content and satisfied with the commands of the Almighty; and not possessing yaqiin (confidence and trust). The basic cause of

all this is solely a strong desire and inclination towards the dunyaa (material world) and keeping away from seeking the aa-khirah (hereafter). All know that the cure for any illness is to remove its cause. Hence, the sayings of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam: "The love for the dunyaa is the root of all sin", and "Excessively remember the eraser of all pleasures, death" is the only secret of (treating) this.

Taking all these aspects into consideration, and in accordance with this principle, while paying attention to the reformation of the general public I began mentioning in my discourses and lectures the favours, joys and comforts of the hereafter, and creating a strong desire for the hereafter and to abstain from the pleasures of the dunyaa. Also, the attaining of all these favours and pleasures being dependent on maut (death). For this reason I mentioned death being a blessing and favour. When describing these favours of the hereafter, the qabr (grave), qiyaamah (day of reckoning), jannah (paradise), and the glad tidings for a mu-min was mentioned. In the same series, especially regarding every type of difficulty, virtues, reward, nearness to Allah Ta'aala, promise of acceptance, on which are based the glad tidings and good news of the favours and blessings of the hereafter were now and then mentioned in lectures and discourses. As a result clear and immediate results were witnessed, and the courage and confidence of the public set in. Signs of happiness and contentment began to manifest themselves. All distress and difficulties turned into contentment. Moreso, in some way a few people began to look forward to death. When these subjects proved so beneficial for these people, it came to mind that for many years, now and then, in many areas of India, plague keeps on spreading and it is not known till when such a situation will

remain. Wherever plague spreads, the people become engulfed in the same type of distresses, fears and difficulties, as a result, surely loss and harm regarding the hereafter is experienced. Even during normal times, at the bereavement of a dear and beloved one, this same situation is experienced. Patience and tawakkul (complete reliance on Allah Ta'aala etc.) is not found. The life of this world becomes bitter. Therefore, everywhere people are in need of this prescription for strengthening the soul and heart. These subjects which benefited the local people, if collected in a written form and conveyed to people of other places, will, it is hoped from Allah Ta'aala, benefit them too. Hence, a firm intention was made to collect subjects pertaining to the hereafter. Since these subjects were delivered during lectures and discourses at various places, it was not possible to write it with the same detail. Therefore, it was intended that these type of ahaadiith be chosen from Shaykh Jalaaluddiin Suyutii's Sharhus Sudur and translated into simple language, because this will fulfil the original aim. About thirty such ahaadiith were in the process of being compiled when a copy of a Misrii (Egyptian) printed copy of Sharhus Sudur containing a commentary titled Bushraa al Ka-eeb, also by Shaykh Jalaaluddiin Suyutii was received from a friend. This copy especially contained those subjects which refers to the glad tidings after death. Since this booklet was more suitable for my desired intention, it was thought, that instead of choosing subjects from Sharhus Sudur, a great portion of this booklet be translated, and at places to complete or corroborate a subject, or mention some details, subject-matter be taken from other sources too, which should be regarded as an extended and collateral portion of the original. Where no kitaab reference has been mentioned, it is a translation

from the original Bushraa al Ka-eeb. Reference sources of subject-matter taken from other kitaabs are also mentioned.

I have found it appropriate to name this booklet Showqe Watan because the hereafter is our original watan (abode, home country), and is worthy of being desired. Our negligence and carelessness have made us totally forget. This booklet will remove such negligence and make us desire our original abode. Now it is hoped, with the grace of Allah Ta'aala, that this book be so useful, that at times of sorrow, grief and fear, if it is read or read to others, or read at small or big gatherings, then In-Shaa-Allah instead of sorrow, happiness; instead of fear, peace of mind; instead of distress, contentment will result. Many chapters have been compiled herein. It must be remembered that the translation is made in simple language for the benefit of the layman. With hope of gaining barakah the original 'Arabic ahaadiith has also been given. It is also a source of more assurance, satisfaction and caution. Where deemed necessary details have been given under the caption of commentary. May Allah Most High accept this kitaab with the hope, and for the purpose and aim that is was compiled; make it a source for the desire of the hereafter; and with the desire give the taufiiq (divine guidance) to prepare for the hereafter, and with taufiiq grant acceptance and nearness to Him. Aamiin.

Chapter 1
The reward for illness and hardships

١ – عن ابي سعيد عن النبي صلى اللّه عليه وسلم قال: ما يصيب المسلم من نصب ولا وصب ولا هَمٍّ ولا حزن ولا أذى ولا غم حتى الشوكة يشاكها إلّا كفّر اللّه بها من خطاياه ، متفق عليه ، مشكوة .

٢ – عن جابر قال رسول اللّه صلى االله عليه وسلم لِأُم السائب: لا تسبي الحُمّى فإنها تذهب خطايا بني آدم كما يذهب الكير خبث الحديد ، رواه مسلم ، مشكوة .

٣ – عن أنس قال: سمعت النبي صلى االله عليه وسلم يقول: قال اللّه سبحانه وتعالى: إذا ابتليت عبدي بحبيبتيه ، ثم صبر ، عوضته منهما الجنة ، يريد عينيه ، رواه البخاري ، مشكوة .

٤ – عن أنس ان رسول اللّه صلى االله عليه وسلم قال: إذا ابتلي المسلم ببلاء في جسده ، قيل للمَلك: اكتب له صالح عمله الّذي كان يعمل ، فإن شفاه غسله وطهره ، وإن قبضه غفر له ورحمه ، رواه في شرح السنة ، مشكوة .

٥ – عن محمد بن خالد السلمي عن أبيه عن جده قال: قال رسول اللّه صلى االله عليه وسلم: ان العبد إذا سبقت له من اللّه منزلة لم يبلغها بعمله ، إبتلاه اللّه في جسده أو في ماله أو في ولده ، ثم صبَّره على ذلك حتى يبلغه المنزلة التي سبقت له من اللّه ، رواه أحمد وأبو داؤد ، مشكوة .

٦ – وعن جابر قال: قال رسول اللّه صلى االله عليه وسلم: يود أهل العافية يوم القيامة حين يعطى أهل البلاء الثواب لو ان جلودهم كانت قرضت في الدنيا بالمقاريض ، رواه الترمذي ، مشكوة .

٧ – عن عائشة قالت: قال رسول اللّه صلى االله عليه وسلم: إذا كثرت ذنوب العبد ولم يكن له ما يكفّرها من العمل ، إبتلاه اللّه بالحزن ليكفّرها عنه ، رواه أحمد ، مشكوة .

1. Sayyidina Abii Sa'iid Radiyallahu 'Anhu narrates from Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam: "Any Muslim who experiences any hardship, discomfort, worry, sorrow, grief, and distress, even a thorn prick, but Allah will make it an atonement for his sins." - Bukhaarii, Muslim, Mishkaat.

2. Sayyidina Jaabir Radiyallahu 'Anhu reports, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said to Sayyiditina Ummi Saa-ib Radiyallahu 'Anhaa: "Do not curse fever, for it removes the sins of Banii Aadam (offspring of Aadam 'Alayhis

Salaam) in the manner that a furnace removes rust from iron." - Muslim, Mishkaat.

3. Sayyidina Anas Radiyallahu 'Anhu narrates that I heard Nabii Sallallahu 'Alayhi Wasallam say: "When I afflict my bondsman with his two beloved possessions, he then exercises patience, I will grant him jannah in lieu of it. His two eyes are meant (here)." - Bukhaarii, Mishkaat.

4. Sayyidina Anas Radiyallahu 'Anhu reports, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "If a Muslim is afflicted with a bodily affliction (illness etc.), it is said to the angel (who records his pious deeds), continue recording the pious deeds he commited in his state of good health. If Allah grants him recuperation, He will cleanse him. If Allah grants him death, He will forgive and have mercy on him." - Sharhus Sunnah, Mishkaat.

5. Muhammad bin Khaalid As-Salamii narrates from his father, who narrated from his grandfather that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When a bondsman is going to be granted a certain status from Allah, which he cannot reach through his own deed. Allah Ta'aala afflicts him with some calamity in his body, or to his wealth, or children, then grants him sabr (patience), until he reaches that status which has been determined for him." - Ahmed, Abu Daawud, Mishkaat.

6. Sayyidina Jaabir Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When the afflicted ones are given reward on the day of qiyaamah (judgement), the healthy

ones will wish that their skins were cut with scissors in the world (so they may also attain the same rewards)." - Tirmidhii, Mishkaat.

7. Ummul Mu-miniin, Sayyiditina 'Aa-i-shah Radiyallahu 'Anhaa says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When the sins of a bondsman increases, and he does not possess deeds which will atone for it, Allah Ta'aala will afflict him with sorrow to expiate for those sins." - Ahmed, Mishkaat.

Chapter 2

The virtues of plague

١ – عن أنس قال: قال رسول الله صلى الله عليه وسلم: الطاعون شهادة كل مسلم ، متفق عليه ، مشكوة .

٢ – عن ابى هريرة قال: قال رسول الله صلى الله عليه وسلم: الشهداء خمسة: المطعون ، والمبطون ، والغريق ، وصاحب الهدم ، والشهيد في سبيل الله ، متفق عليه ، مشكوة .

٣ – عن عائشة قالت: سألت رسول الله صلى الله عليه وسلم عن الطاعون ، فأخبرني أنه عذاب يبعثه الله على من يشاء ، وان الله جعله رحمة للمؤمنين ، ليس من أحد يقع الطاعون فيمكث في بلده صابرًا محتسبًا ، يعلم انه لا يصيبه إلَّا ما كتب الله له إلَّا كان له مثل أجر شهيد ، رواه البخاري ، مشكوة .

٤ – عن جابر ان رسول الله صلى الله عليه وسلم قال: الفارُّ من الطاعون كالفارِّ من الزحف ، والصابر فيه له أجر شهيد ، رواه أحمد ، مشكوة .

٥ – عن عليم الكندي قال: كنت مع أبي عَبَسٍ الغفاري على سطح ، فرآى قومًا يتحملون من الطاعون ، فقال: يا طاعون خذني إليك ، ثلاثًا ، ... الحديث ، رواه ابن عبد البر والمروزي وأحمد والطبراني ، شرح الصدور .

1. Sayyidina Anas Radiyallahu 'Anhu reports, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Plague is a (means of) martyrdom for a Muslim." - Bukhaarii, Muslim, Mishkaat.

2. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Five (categories of) people are martyrs: The plagued, the one who has disease in the stomach, the one who drowns, the one on whom a building falls, and a martyr in the Path of Allah." - Bukhaarii, Muslim, Mishkaat.

3. Ummul Mu-miniin, Sayyiditina 'Aa-i-shah Radiyallahu 'Anhaa said: "I asked Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam regarding plague. He informed me that it is (a type of) punishment (for some) which Allah Ta'aala sends on whom he wishes ('for some' here means the kaafirs). And Allah has made it a mercy for the Mu-miniin (believers). The one who remains with patience in his plague affected settlement, with the hope of gaining reward, and knowing, that only what Allah has decreed for him will happen. He will receive the reward of a shahiid (martyr)." - Bukhaarii, Mishkaat.

Commentary:
This reward is only attained if one remains in the affected place and does not run away. The reward for dying in a plagued area will be additional to this reward.

4. Sayyidina Jaabir Radiyallahu 'Anhu reports, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The one running away from plague is like the one running away from jihaad. The one who stays steadfast with patience therein (affected place) will receive the reward of a shahiid (martyr)." - Ahmed, Mishkaat.

Commentary:
From the previous two hadiith it becomes clear that those affected by plague attain the reward of jihaad while remaining in their homes. The reward for jihaad is the best amongst all deeds.

5. 'Aliim Alkindii said: "I was with Abii 'Abas Al-Ghifaarii on a rooftop. He saw a group of people leaving the settlement because of plague. And said: 'O plague take me (because I am desirous) towards you.'" - Reported by Ibn 'Abdulbarr, Almarwazii, Ahmed, and Tabraanii. Sharhus Sudur.

Chapter 3
Preference for death over life

١ – عن عبد الله بن عمر قال: قال رسول الله ﷺ: تحفة المؤمن الموت ، أخرجه ابن المبارك ، وابن أبي الدرداء ، والطبراني ، والحاكم .

٢ – عن محمود بن لبيد ان النبي صلى الله عليه وسلم قال: يكره ابن آدم الموت ، والموت خير له من الفتنة ، أخرجه أحمد وسعيد بن منصور .

٣ – عن عبد الله بن عمرو بن العاص عن النبي ﷺ قال: الدنيا سجن المؤمن وسَنَتَهُ ، فإذا فارق الدنيا فارق السجن والسَنَة ، أخرجه ابن المبارك والطبراني .

٤ – عن انس قال رسول الله صلى الله عليه وسلم: الموت كفارة لكل مسلم ، اخرجه أبو نعيم .

٥ – عن أبي مالك الأشعري قال: قال رسول الله ﷺ: اللّهم حبب الموت إلى من يعلم أني رسولك ، اخرجه الطبراني .

٦ – عن أنس ان النبي صلى الله عليه وسلم قال له: ان حفظت وصيتي فلا يكون شيئ أحب إليك من الموت ، أخرجه الأصبحاني .

٧ – عن أنس قال: قال رسول الله صلى الله عليه وسلم: ما شبهت خروج ابن آدم من الدنيا إلّا كمثل خروج الصبي من بطن امّه من ذلك الغمّ والظلمة إلى روح الدنيا ، اخرجه الحكيم الترمذي .

1. Sayyidina 'Abdullah bin 'Umar Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "A (beloved) present for the Mu-min (believer) is death". - Ibnul Mubaarak, Ibn Abid Dardaa, Tabraanii and Haakim.

2. Sayyidina Mahmud bin Labiid Radiyallahu 'Anhu reports, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Ibn Aadam (offspring of Sayyidina Aadam 'Alayhis Salaam) dislikes maut (death) whilst maut is better for him then fitnah (trials and tribulations in the diin)". - Ahmed, Sa'iid bin Mansur.

Commentary:
The benefit of death is, there is no fear that one's diin (religion) will deteriorate. If one lives, there is always the fear of this happening (deterioration) especially if one confronts causes that will lead to it. We seek Allah's refuge from turning astray.

3. Sayyidina 'Abdullah bin 'Amr bin Al'Aas Radiyallahu 'Anhu reports, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The world is a prison (because of the many restrictions) for a

Mu-min and a place of drought (both comfort, favours and affluence are deficient). When one leaves the world, one leaves a prison and place of drought (because comfort, favours and affluence are complete and widespread in the hereafter)." - Ibnul Mubaarak, Tabraanii.

4. Sayyidina Anas Radiyallahu 'Anhu narrates, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Maut (death) is an atonement for (the sins of) every Muslim (Due to hardships confronted, sins are pardoned. For some all sins are forgiven and for some part of their sins are forgiven, according to the person's status)." - Abu Nu'aym.

5. Sayyidina Abii Maalik Al-Ash'arii says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "O Allah, make death beloved to the one who believes that I am your Rasul." - Tabraanii.

6. Sayyidina Anas Radiyallahu 'Anhu reports, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said to him: "If you remember and keep up my wasiyyah (advise) then nothing should be more beloved to you than maut (death)." - Isbahaanii.

7. Sayyidina Anas Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "I find the example of Ibn Aadam (human) passing away from this world but like that of a baby emerging from the narrow and dark womb of it's mother into the wide open world. (Before coming into the world the womb is thought to be a very comfortable place. After witnessing the comforts and pleasures of the world one does not wish to return there. In the same manner, whilst living in the world one

fears the hereafter. But after going there one does not wish to return. This explanation has also been narrated in a hadiith)." - Ibn Abid Dunyaa, Tirmidhii.

Commentary:

Two questions arise here. One is, from this hadiith preference is given to death over life. From some ahaadiith it is found that life is given preference over death. For example, the hadiith in Bukhaarii and Muslim state Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "None from among you should hope and desire death, because if one is pious, good deeds will increase by longevity. If one is sinful, it is possible one will have the taufiiq of repenting." From this it is clear that life is better than death. The answer to this doubt is that laws differ according to different aspects. During life good deeds could increase and repentance from sin could also be made, as mentioned in the above hadiith. Death is the opposite, but the cause for this preference for life is temporary and lasts for a few days. The world in comparison to the hereafter is like the narrowness and darkness of a mothers womb. According to this, only death could be given preference, because leaving this world, and going out of this dark home and reaching into the vast and splendid home is not possible without death. The hereafter is much better than this world. The world is nothing in comparison to the hereafter. The hereafter is not temporary but everlasting. The preference for the everlasting is apparent over that which is temporary and mortal. By this answer there remains no difference, and life and death also do not remain equal. The preference for death remains.

The second question is that in the hadiith it has been prohibited to hope for death. If death is a good thing why is it prohibited to

hope for it. The answer is that in the same hadiith this has also been mentioned "Min darrin asaabahu" (from difficulties confronted). That means one must not wish for death due to hardships or difficulties experienced, because this will be a sign of not accepting the Will of Allah Ta'aala. If hoping for death is due to yearning for the hereafter and saving one's self from fitnah, then it is not prohibited.

The benefit of a difficult death for some Mu-mins

Chapter 4

١ – عن ابن مسعود قال: قال رسول الله صلى الله عليه وسلم: ان المؤمن ليعمل الخطيئة فيشدد بها عليه عند الموت ليكفّر بها عنه ، وان الكافر ليعمل الحسنة فيسهل عليه عند الموت ليجزى بها ، أخرجه الطبراني وأبو نعيم ، شرح الصدور .

1. Sayyidina Ibn Mas'ud Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "(At times) A Mu-min (believer) commits a sin. Hardship is experienced at the time of death to recompense for sins. (At times) A kaafir (nonbeliever) carries out a good deed, and to recompense for it, an easy death is granted." - Tabraanii, Abu Nu'aym, Sharhus Sudur.

Commentary:
Experiencing a difficult death is not a bad omen nor is an easy death a good omen. No doubt should remain regarding a difficult death as stated in the above hadiith.

The glad tidings, respect and honour for a Muslim at the time of death

Chapter 5

١ – عن البراء بن عازب رضي اللّه تعالى عنه ان النبي ﷺ قال: ان العبد المؤمن إذا كان في انقطاع من الدنيا و إقبال من الآخرة ، نزل إليه ملائكة من السماء بيض الوجوه ، كأن وجوههم الشمس ، معهم أكفان من أكفان الجنة وحنوط من حنوط الجنة ، حتى يجلسوا منه مد البصر ، ثم يجيء ملك الموت يجلس عند رأسه فيقول: أيتها النفس المطمئنة اخرجي إلى مغفرة من اللّه ورضوان ، فتخرج تسيل كما تسيل القطرة من السقاء ، وإن كنتم ترون غير ذلك ، فيخرجونها ، فإذا أخرجوها لم يدعوها في يده طرفة عين ، فيجعلونها في تلك الأكفان والحنوط ، ويخرج منها كأطيب نفحة مسك على وجه الأرض ، فيصعدون بها ، فلا يمرون على ملاء من الملائكة إلّا قالوا: ما هذه الروح الطّيبة ، فيقولون: فلان بن فلان بأحسن اسمائه التي كانوا يسمونه بها في الدنيا ، حتى ينتهوا به إلى السماء التي تليها ، حتى ينتهي به إلى السماء السابعة ، فيقول اللّه تعالى: اكتبوا كتابه في عليين واعيدوه إلى الأرض ، فيعاد روحه في جسده ، فيأتيه ملكان فيجلسانه ، فيقولان له: من ربّك؟ وما دينك؟ ، فيقول: اللّه ربّي والإسلام ديني ، فيقولان له: ما هذا الرجل الّذي بعث إليكم

وفيكم؟ فيقول: هو رسول اللّه ، فيقولان له: وما علّمك؟ ، فيقول: قرأت كتاب اللّه تعالى وآمنتُ به وصدّقته ، فينادي منادٍ من السماء: ان صدق عبدي ، فافرشوا له من الجنة والبسوه من الجنة وافتحوا له بابًا إلى الجنة ، فيأتيه من ريحها وطيبها ، ويفسح له في قبره مد بصره ، ويأتيه رجل حسن الثياب طيب الرائحة ، فيقول له: أبشر بالّذي يسرك هذا يومك الّذي كنت توعد ، فيقول له: من أنت؟ فوجهك يجيء بالخير ، فيقول: أنا عملك الصالح ، فيقول: رب أقم الساعة ، رب أقم الساعة ، حتى أرجع إلى أهلي ومالي ، أخرجه أحمد وأبو داؤد والحاكم والبيهقي وغيرهم .

٢ – عن جعفر بن محمد عن أبيه إبن الخزرج عن أبيه قال: سمعت رسول اللّه صلى اللّه عليه وسلم يقول: ونظر إلى ملك الموت عند رأس رجل من الأنصار ، فقال يا ملك الموت: ارفق بصاحبي فإنه مؤمن ، فقال ملك الموت: طب نفسًا وقر عينًا ، واعلم أني بكل مؤمن رفيق المعرفة ، أخرجه الطبراني وابن منبّه .

٣ – اخرج البراء عن أبي هريرة رضي اللّه تعالى عنه عن النبي صلى اللّه عليه وسلم قال: ان المؤمن إذا حضر أتته الملائكة بحريرة فيها مسك وعنبر وريحان ، فتسل روحه كما تسل الشعرة من العجين ، ويقال: أيتها النفس المطمئنة أُخرجي راضية مرضيًا عنك

إلى روح اللّه وكرامته ، فإذا اخرجت روحه وضعت على ذلك المسك والريحان ، وطويت عليه الحريرة وذهب به إلى عليين .

٤ – عن ابن جريج قال رسول اللّه صلى اللّه عليه وسلم لعائشة: إذا عاين المؤمن الملائكة قالوا: نرجعك إلى الدنيا ، فيقول: إلى دار الهموم والأحزان ، قدموني إلى اللّه تعالى ، أخرجه ابن جرير وابن المنذر في تفسيرهما .

٥ – عن أنس بن مالك قال: قال رسول اللّه ﷺ: إذا جاء ملك الموت إلى ولي اللّه سلم عليه ، وسلامه عليه ان يقول: السلام عليك يا ولي اللّه ، قم فأخرج من دارك الّتي خربتها إلى دارك الّتي عمرتها ، أخرجه القاضي أبو الحسين بن العريف أبو الربيع المسعودي ، شرح الصدور .

٦ – عن ابن مسعود قال: إذا أراد اللّه قبض روح المؤمن ، أوحى إلى ملك الموت ، أقرئه منّي السلام ، فإذا جاء ملك الموت لقبض روحه قال له: ربك يقرئك السلام ، أخرجه أبو القاسم بن مندة في كتاب الأحوال ، شرح الصدور .

٧ – عن زيد بن أسلم قال: يؤتي المؤمن عند الموت فيقال له: لا تخف مما أنت قادم عليه ، فيذهب خوفه ، ولا تحزن على الدنيا ولا

على أهلها وابشر بالجنة ، فيموت وقد أقر اللّه عينيه ، أخرجه ابن حاتم ، وفي شرح الصدور عنه أيضًا في الآية ﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ... إلى ... تُوعَدُونَ﴾ قال: يبشر بها عند موته وفي قبره ويوم يبعث ، فإنه لفي الجنة ، وما ذهبت فرحة البشارة من قلبه .

1. Sayyidina Baraa bin 'Aazib Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When a Mu-min is in the state of leaving this world and approaching the hereafter, malaa-ikah (angels) from the sky come to him, whose faces are white and shine like the sun. They have with them kafn (dead person's shrouding) of jannah (paradise) and fragrance of jannah. They seat themselves until (the distance) where the eye can see. Then malakul maut (angel of death) comes and sits at his headside and says: 'O soul, who was content with the commands of Allah, come out towards the forgiveness and mercies of Allah'. It (the soul) comes out (with ease) like (water) drops flow out of a water bag, although (outwardly) you may witness a state other than this (that life comes out with difficulty. The difficulty is on the body, and the ruh [soul] experiences easiness). They (the malaa-ikah) take out the ruh. After taking it out the malakul maut does not leave it in his hands for a split moment, but puts it in the kafn and fragrance of jannah. Such a fragrance emits from it like the strongest mushk fragrance in the world. They go up with it. Whichever group of malaa-ikah they pass, they (those malaa-ikah) ask, who is this good and pleasant soul. They say: 'So-and-so, son of so-and-so, They mention the best names with which he was well-known in the dunyaa (world). (In the same manner) They take him towards the next sky (samaa-ud dunyaa),

from there they carry on till they reach the seventh sky. Allah Ta'aala commands, record his name in the 'illi-yiin, and return him to the earth (for questioning in the grave). His ruh is returned to his body (pertinent to the barzakh and not the world). Two angels come to him and make him sit up. They both ask him: 'Who is your Rabb (Lord and Master); and what is your religion?'.

He will say: 'My Rabb is Allah and Islaam is my religion.'

They both then say to him: 'Who is this person who was sent to you and among you.'

He will say: 'He is the Rasul (messenger) of Allah (i.e. Muhammad Sallallahu 'Alayhi Wasallam).'

They both then say to him: 'How did you know?'.

He will say: 'I read the Kitaab of Allah Ta'aala (Qur-aan), brought imaan (faith) on it and accepted it as the truth.'

A caller (from Allah Ta'aala) will then call out from the heavens: 'My bondsman has given the correct answer. Spread out for him a floor-covering from jannah; clothe him with the clothing of jannah; and open for him a door towards jannah.'

Hence a breeze of sweet fragrance blows towards him. His grave is widened as far as (the width) the eye can see. A well dressed person with a sweet smelling fragrance will come and say to him: 'News of glad tidings of happiness to you. This is the day that you had been promised.'

He will ask: 'Who are you? Your countenance conveys blessings and excellence.'

The person will say to him: 'I am your pious deeds.'

He (the deceased person) will then repeat: 'O Rabb (hasten) qiyaamah (the day of reckoning), O Rabb (hasten) qiyaamah, so that I may return to my family and possessions (which will be

attained in the hereafter).'" - Ahmed, Abu Daawud, Haakim, Bayhaqii and others.

2. Ja'far reports from Muhammad, who reports from his father Ibnul Khazraj, who reports from his father, who said, I heard Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam saying: "I saw malakul maut (angel of death) at the time of a person's death from among the Ansaar. I said to him: 'O malakul maut, be gentle and kind to my sahaabii (companion) for he is a Mu-min.' Malakul maut said: 'Gladden your heart, cool your eyes and be assured that I am gentle with every Mu-min.'" - Tabraanii, Ibn Munabbih.

3. Sayyidina Baraa Radiyallahu 'Anhu narrates from Sayyidina Abii Hurayrah Radiyallahu 'Anhu that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When the time for a Mu-min's death comes, the malaa-ikah (angels) come with a (piece of) silk to him, wherein there is mushk, 'amber and rayhaan. His ruh (soul) comes out softly in the manner that a hair comes out of dough. It is said to him, O life, who was contented with the commands of Allah, come towards mercy, respect and honour, in the state that you are pleased with Him and He is pleased with you. Then when the ruh comes out, it is put on the mushk and rayhaan, covered with the silk and taken to the 'illi-yiin."

4. Sayyidina Ibn Jurayj Radiyallahu 'Anhu narrates, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said to Sayyiditina 'Aa-i-shah Radiyallahu 'Anhaa: "When a Mu-min sees the malaa-ikah (angels), they say: 'We will take you back to the dunyaa (world). (We will not remove your ruh -soul-).' He will

say: '(You will return me) Towards a place of worry, anxiety, distress and affliction. Take me towards Allah Ta'aala.'" - Ibn Jariir and Ibnul Mundhir in their tafsiir.

5. Sayyidina Anas bin Maalik Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When malakul maut (angel of death) comes to a walii (accepted bondsman) of Allah, he makes salaam to him. His salaam is saying this: 'Assalamu 'alayka yaa waliyullah, rise and leave the home that has been emptied, and go towards your home which has been furnished by you (i.e. from the world towards the hereafter).'" - Qaadii Abul Husayn bin Al'urayf, Abu Rabii' Al-Mas'u-dii, Sharhus Sudur.

6. Sayyidina Ibn Mas'ud Radiyallahu 'Anhu said: "When Allah Ta'aala intends taking the ruh (soul) of a Mu-min, He commands malakul maut (angel of death), convey My salaams to him. When malakul maut comes to take his ruh, he says to the person: 'Your Rabb (Lord and Master) says salaam to you.' (Subhaanallaah, what a blessing. May a thousand lives be sacrificed for such a death)." - Abul Qaasim bin Mandah in Kitaabul Ahwaal, Sharhus Sudur.

7. Zayd bin Muslim narrates that it is said: "Malaa-ikah are sent to a Mu-min at the time of death and (through them) it is said: 'Do not fear of what is coming to you. Hence his fear vanishes. Do not grieve (on the separation) for the world nor its inhabitants. Be happy with the glad tidings of jannah (paradise).'" He dies in such a state that Allah Ta'aala makes his eyes cool (He grants him contentment). - Ibn Haatim.

It is narrated from him too in the Sharhus Sudur regarding the tafsiir of the aayah ('Innal ladhina qaalu rabbunallaahu .... upto ... tu'adun'), that, he is given glad tidings at times of: death; in his grave, and on the day of judgement. When entering jannah too this happiness will not leave his heart."

The meeting and conversing of the ruh's after death

Chapter 6

١ – عن ابي أيوب الأنصاري ان رسول اللّه ﷺ قال: ان نفس المؤمن إذا قبضت يلقاها أهل الرحمة من عباد اللّه كما يلقون البشير من أهل الدنيا ، فيقولون انظروا صاحبكم يستريح ، فإنه كان في كرب شديد ، ثم يسألون ما فعل فلان ، وفلانة هل تزوجت ، فإذا سألوه عن الرجل الّذي قد مات قبله ، فيقول: إنه قد مات ذاك قبلي ، فيقولون: إنا للّه وإنا إليه راجعون ، ذهب به إلى امه الهاوية ، فبئست الام وبئست المربية ، وقال: ان أعمالكم ترد على أقاربكم وعشائركم من أهل الآخرة ، فإن كان خيرًا فرحوا واستبشروا ، وقالوا: اللّهم هذا فضلك ورحمتك فأتمم نعمتك عليه وأمِته عليها ، ويعرض عليهم عمل المسيء ، فيقولون: اللّهم الهمه عملاً صالحًا ترضي به وتقربه إليك ، اخرجه ابن ابي الدنيا والطبراني في الأوسط ، شرح الصدور .

٢ – عن سعيد بن جبير قال: إذا مات الميت استقبله ولده كما يستقبل الغائب ، أخرجه ابن أبي الدنيا .

٣ – عن ثابت البناني قال: بلغنا انّ الميت إذا مات احتوته أهله وأقاربه الّذين تقدمه من الموتى ، فهم أفرح به وهو أفرح بهم من المسافر إذا قدم إلى أهله ، أخرجه ابن أبي الدنيا .

1. Sayyidina Abii Ayyub Al-Ansaarii Radiyallahu 'Anhu reports, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When the ruh (soul) of a Mu-min is taken out, then the marhum (deceased) bondsman of Allah Ta'aala come forward to meet him in the same manner that a bringer of glad tidings is met in the dunyaa. Then (some among them) say, give him a chance to rest, because he was in great distress (in the world). Thereafter they begin to ask him, how is a certain person and did a certain woman marry? If they happen to ask of a person who had died before him already, and he says that person died before me, they recite 'Inna lillaahi wa-innaa ilayhi raaji'un' and say he must have been taken to his abode, that is jahannam. It is a bad place to go to and a bad place to live in. He said, your deeds are presented before your family and relatives who are in the hereafter. If deeds are pious they become happy and joyful and say O Allah, this is Your Grace, Favour and Mercy, complete Your Benefaction on him, grant him death on it (favours, mercy etc.). The deeds of sinners are also presented before them, whereupon they say, O Allah, put piety in his heart, which becomes a cause of Your pleasure and nearness." - Ibn Abid Dunyaa, Tabraanii, Sharhus Sudur.

2. Sayyidina Sa'iid bin Jubayr Radiyallahu 'Anhu said: "When someone dies, his children (in the 'aa-lamul arwaah -abode of souls-) welcome him, like the one who returns after an absence." - Ibn Abid Dunyaa.

3. It is narrated from Thaabit Al-Bunaanii that this narration has reached us: "When someone dies (and at the time of reaching the 'aa-lamul arwaah) his family and relatives who had died before, surround him from all sides. They are happy and he is happy, much more than that traveller who returns home to his family." - Ibn Abid Dunyaa.

Honour and respect at the time of tajhiiz and takfiin*

Chapter 7

١ – عن عمرو بن دينار قال: ما من ميت يموت إلّا وروحه في يد ملك ينظر إلى جسده كيف يغسل وكيف يكفن وكيف يمشي به ، ويقال له وهو على سريره ، اسمع ثناء الناس عليك ، أخرجه أبو نُعَيم في الحلية .

1. Sayyidina 'Amr bin Diinaar Radiyallahu 'Anhu said: "The ruh of a deceased after dying remains in the hands of an angel, (from where) it observes how his body is being given ghusl; how kafn is put on; how it is being carried. While the body is still on the bier, the angel says to him, listen to the people praising you." - Abu Nu'aym in the 'Hulyah'.

Commentary:
The same type of narration has been narrated by Ibn Abid Dunyaa from Sufyaan RA, that the malaa-ikah say this same thing to him. The aim of the angel is to show the respect of the people at that moment and create hope for the future.

* Tajhiiz and takfiin (preparation for burial)

The respect and love for a Mu-min in the skies

Chapter 8

١ – عن أنس عن النبي صلى اللّه عليه وسلم قال: ما من إنسان إلّا له بابان في السماء ، باب يصعد منه عمله وباب ينزل منه رزقه ، فإذا مات العبد المؤمن بكيا عليه ، أخرجه الترمذي وأبو يعلى وابن أبي الدنيا .

1. Sayyidina Anas Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "For every human there are two doors in the sky. One from which his deeds ascend, and the other from which his sustenance descend. When a Mu-min bondsman passes away, both doors weep for him." - Tirmidhii, Abu Ya'laa, Ibn Abid Dunyaa.

The respect and love for a Mu-min on earth

Chapter 9

١ – عن عطاء الخرساني قال: ما من عبد يسجد للّه في بقعة من بقاع الأرض إلّا شهدت له يوم القيامة ، وبكت عليه يوم يموت ، أخرجه أبو نُعَيم .

٢ – عن ابن عبّاس قال: ان الأرض لتبكي على المؤمن أربعين صباحًا ، أخرجه ابن أبي الدنيا والحاكم ، شرح الصدور .

٣ – عن ابن عمر: ان النبي صلى اللّه عليه وسلم قال: ان المؤمن إذا مات تجملت المقابر بموته ، فليس منه بقعة إلّا وهي تتمنى ان يدفن فيها ، رواه ابن عَدِي وابن مَنْدَة وابن عساكر .

1. 'Ataa Al-Khura-saanii narrates: "Any bondsman who makes sajdah (prostrates) for Allah on any portion of the earth, that portion of earth will give evidence on the person's behalf, and weep for him on the day of his death." - Abu Nu'aym.

2. Sayyidina Ibn 'Abbaas Radıyallahu 'Anhu said: "The earth weeps for (on the death of) a Mu-min for forty mornings (days)." - Ibn Abid Dunyaa, Haakim, Sharhus Sudur.

3. Sayyidina Ibn 'Umar Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When a Mu-min passes away, all (places of) graves decorate and adorn themselves on his death. There is no place (grave) among them which do not wish that he be buried therein." - Ibn 'Adii, Ibn Mandah, Ibn Asaakir.

The malaa-ikah accompanying the janaazah

Chapter 10

١ – عن ابن مسعود عن النبي صلى الله عليه وسلم قال: انّ داؤد قال: إلهي ما جزاء من شيع ميتًا إلى قبره إبتغاء مرضاتك ، قال: جزاؤه ان تشيعه ملائكتي ، فتصلي على روحه في الأرواح ، أخرجه ابن عساكر ، شرح الصدور .

1. Sayyidina Ibn Mas'ud Radiyallahu 'Anhu reports, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Daawud 'Alayhis Salaam said: 'O Allah, what is the reward of the person who carries a dead person to his grave seeking Your pleasure'. It was said: 'His reward will be that my malaa-ikah (angels) will carry his janaazah, and they will supplicate on his ruh together with other (pious) ruhs'". - Ibn Asaakir, (Sharhus Sudur).

Commentary:
That which has been narrated in this narration that the person who takes part in carrying and burying a deceased person, his reward will be that the malaa-ikah will accompany his janaazah. The object is that more angels will accompany him, otherwise the malaa-ikah accompany all janaazahs. Briefly, in the ahaadiith of chapters eight, nine and ten the honour and respect stated for a Muslim mayyit (deceased) is clear. The skies weeping at the end of a Muslim's life. Every possible grave site of the earth wishing that a Muslim be buried therein. How great is his honour before

the malaa-ikah. They accompany his janaazah like troops and battalions. Such respect and honour given by the malaa-ikah, who are a great creation of Allah, to a person, is not a trivial thing. In the world, this is not accorded to the greatest of kings. It is a thing to ponder about, when the deceased observes that I am so greatly honoured and respected, how much will he appreciate the hereafter, and regard the world as wretched and despicable. What a good fortune will he regard the leaving of this world and going to the hereafter. It is said regarding such things: *".... For this let (all) those strive who strive for bliss". - Surah At-Tatfiif, (Mutaffifiin), 26.* and *"For the like of this, then, let the workers work". -Surah Saaffaat, 61.*

Upto here those aspects have been stated that occurs before burial. Some aspects that will take place are left for later, like the ruhs meeting one another, and becoming beloved of the earth etc.

Chapter 11 Blessings and favours of the Barzakh

١ – عن سعيد بن المسيب ان عائشة قالت: يا رسول الله ، إنك منذ حدثتني بصوت منكر ونكير وضغطه القبر ليس ينفعني شيء ، قال: يا عائشة ، انّ صوت منكر ونكير في اسماع المؤمنين كالإثمد في العين وضغطه القبر على المؤمن كالأم الشفيقة يشكو إليها إبنها الصداع ، فتغمز رأسه غمزًا رقيقًا ، ولكن يا عائشة ويل للشاكين في الله ، كيف يضغطون في قبورهم كضغطة الصخرة على البيضة ، أخرجه البيهقي وابن منده .

٢ – عن أبي سعيد الخدري أنّ رسول الله صلى الله عليه وسلم قال: إذا دفن العبد المؤمن قال له القبر: مرحبًا وأهلًا ، اما ان كنت لأحب من يمشي على ظهري اليّ ، فإذا دليتك اليوم وصرت اليّ فسترى صنعي بك ، فيتسع له مد بصره ، ويفتح له باب إلى الجنة ، قال: وقال رسول الله صلى الله عليه وسلم: القبر روضة من رياض الجنة أو حفرة من حفر النار ، أخرجه الترمذي .

٣ – عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: إذا قبر الميت أتاه ملكان أسودان أزرقان يقال لأحدهما منكر وللآخر

نكير ، فيقولان: ما كنت تقول في هذا الرجل؟ فيقول: هو عبد اللّه ورسوله ، أشهد ان لا اله إلا اللّه وأشهد أنّ محمدًا عبده ورسوله ، فيقولان: كنا نعلم انك تقول هذا ، ثم يفسح له في قبره سبعون ذراعًا في سبعين ، ثم ينور له ، فيقول: دعوني أرجع إلى أهلى فأخبرهم ، فيقولون: نم كنومة العروس الّذي لا يوقظه إلا أحب أهله إليه حتى يبعثه اللّه تعالى من مضجعه ذلك ، أخرجه الترمذي والبيهقي .

٤ – عن أبي هريرة قال: قال رسول اللّه صلى اللّه عليه وسلم: والّذي نفسي بيده ، ان الميت إذا وضع في قبره . انه يسمع حفق نعالهم حين يولون عنه ، فإذا كان مؤمنًا جاءت الصلوة عند رأسه والزكوة عن يمينه والصوم عن شماله وفعل الخيرات والمعروف والإحسان إلى الناس من قبل رجليه . فيؤتي من قبل رأسه فتقول الصلوة ليس من قبلي مدخل ، فيؤتي من قبل يمينه فتقول الزكوة ليس من قبلي مدخل ، فيؤتي من قبل شماله فيقول الصوم ليس من قبلي مدخل ، فيؤتي من قبل رجليه فيقول فعل الخيرات وما يليها من المعروف والإحسان إلى الناس ليس من قبلنا مدخل ، وفي آخر الحديث فيعاد الجسد إلى أصله من التراب ويجعل روحه في النسيم الطيب وهو طير أخضر تعلق في شجر الجنة ، أخرجه ابن أبي شيبة والطبراني في الأوسط وابن حبان في صحيحه والحاكم والبيهقي .

٥ – عن ابن عمر قال: قال رسول اللّه صلى اللّه عليه وسلم: ما من مسلم أو مسلمة يموت ليلة الجمعة أو يوم الجمعة إلّا وقي عذاب القبر وفتنة القبر ، ولقي اللّه ولا حساب عليه ، وجاء يوم القيامة ومعه شهود يشهدون له او طابع ، أخرجه الترمذي والبيهقي .

٦ – عن ابن عمر قال: قال رسول اللّه صلى اللّه عليه وسلم: ان الرجل إذا توفي في غير مولده يفسح له من مولده إلى منقطع أثره ، أخرجه أحمد والنسائي وابن ماجه .

٧ – عن ابن مسعود قال: قال رسول اللّه صلى اللّه عليه وسلم: ان أرحم ما يكون اللّه بالعبد إذا وضع في حفرته ، أخرجه ابن منده .

٨ – عن ابن عبّاس قال: قال رسول اللّه صلى اللّه عليه وسلم: إذا مات العالم صور اللّه له علمه في قبره فيؤنسه إلى يوم القيامة ويدرأ عنه هوام الأرض ، أخرجه الديلمي .

٩ – اخرج الإمام أحمد في الزهد قال: أوحى اللّه تعالى إلى موسى عليه السلام: تعلم الخير وعلمه الناس ، فإني منور لمعلم العلم ومتعلمه قبورهم حتى لا يستوحشوا بمكانهم .

١٠ – عن أبي أيوب قال: قال رسول اللّه صلى اللّه عليه وسلم: من لقي العدو فصبر حتى يقتل أو يغلب لم يفتن في قبره ، أخرجه الطبراني والنسائي ، شرح الصدور .

١١ – عن أبي امامة أن النبي صلى اللّه عليه وسلم قال: من رابط في سبيل اللّه أمنه اللّه من فتنة القبر ، أخرجه الطبراني ، شرح الصدور .

١٢ – عن سلمان بن صرد وخالد بن عرفطة قال: قال رسول اللّه صلى اللّه عليه وسلم: من قتله بطنه لم يعذب في قبره ، أخرجه الترمذي وابن ماجه والبيهقي ، شرح الصدور .

١٣ – عن ابن مسعود قال: من قرأ تبارك الّذي بيده الملك كلّ ليلة منعه اللّه بها من عذاب القبر ، وكنا في عهد رسول اللّه ﷺ نسميها المانعة ، أخرجه النسائي ، شرح الصدور .

١٤ – عن أنس بن مالك: ان عذاب القبر يرفع عن الموتى في شهر رمضان ، أخرجه البيهقي عن ابن رجب ، قال روي بإسناد ضعيف ، شرح الصدور .

١٥ – عن جبير قال: اما واللّه الّذي لا إله إلّا هو ، لقد أدخلت ثابتا البناني في لحده ومعي حميد الطويل ، فلما سوينا عليه اللبن سقطت لبنة ، فإذا هو في قبره يصلي ، وكان يقول في دعاءه: اللّهم ان كنت أعطيت أحدًا من خلقك الصلاة في قبره فأعطنيها ، فما كان اللّه ليرد دعاءه ، أخرجه أبو نعيم في الحلية .

١٦ – عن ابن عبّاس قال: ان بعض أصحاب النبي ﷺ جلس على قبر وهو لا يحسب أنه قبر ، فإذا فيه إنسان يقرأ سورة الملك حتى ختمها ، فأتى النبي صلى اللّه عليه وسلم فأخبره ، فقال رسول اللّه صلى اللّه عليه وسلم: هي المانعة وهي المنجية تنجيه من عذاب القبر ، أخرجه الترمذي .

١٧ – عن عكرمة قال: يؤتي المؤمن مصحفًا يقرأ فيه ، أخرجه ابن مندة .

١٨ – نقل السهيلي في دلائل النبوة عن بعض الصحابة انه حفر قبرًا في موطن ، فانفتحت طاقة ، فإذا شخص على سرير وبين يديه مصحف يقرأ فيه ، وأمامه روضة خضراء ، وذلك بأحد ، وعلم أنه من الشهداء لأنه رأى في صفحة وجهه جرحًا ، واورد ذلك ابن حبان في تفسيره .

١٩ – عن أبي سعيد الخدري قال: قال رسول اللّه ﷺ: من قرأ القرآن ثم مات ولم يستظهره ، أتاه ملك يعلمه في قبره ، فيلقي اللّه وقد استظهره ، أخرجه أبو الحسن ابن شبران في فوائده من طريق عطية الأوفي .

٢٠ – عن قيس بن فبيصة قال: قال رسول اللّه ﷺ: من لم يوص لم يؤذن له في الكلام مع الموتى ، قيل يا رسول اللّه: هل يتكلم الموتى؟ قال: نعم ، ويتزاورون ، أخرجه الشيخ ابن حبان في كتاب الوصايا .

٢١ – عن عائشة قالت: قال رسول اللّه صلى اللّه عليه وسلم: ما من رجل يزور أخاه ويجلس عنده إلّا استأنس به ورد عليه حتى يقوم ، أخرجه ابن أبي الدنيا في كتاب المفتون .

٢٢ – عن ابن عبّاس قال: قال رسول اللّه صلى اللّه عليه وسلم: ما من أحد يمر بقبر أخيه المؤمن كان يعرفه في الدنيا فيسلم عليه إلّا عرفه ورد عليه السلام ، أخرجه ابن عبد البر وصححه عبد الحق .

٢٣ – عن ابن مسعود قال: قال رسول اللّه صلى اللّه عليه وسلم: ارواح الشهداء في حواصل طير خضر تسرح في الجنة حيث شاءت ، ثم تأوي إلى قناديل تحت العرش ، أخرجه مسلم .

٢٤ – عن كعب بن مالك انّ رسول اللّه صلى اللّه عليه وسلم قال: انما نسمة المؤمن طائر يتعلق في شجر الجنة حتى يرجعه اللّه إلى جسده يوم يبعثه ، أخرجه مالك وأحمد والنسائي .

٢٥ – عن أُم بشر بنت البراء انها قالت لرسول اللّه ﷺ: يا رسول اللّه ، هل تتعارف الموتى ، قال: تربت يداك ، النفس المطمئنة طير خضر في الجنة ، فإن كانت الطير يتعارفون في رؤس الشجر فإنهم يتعارفون ، أخرجه ابن سعد .

٢٦ – اخرج الطبراني في مراسيل ضمرة ابن حبيب قال: سألت النبي صلى اللّه عليه وسلم عن أرواح المؤمنين ، فقال: في حواصل طير خضر تسرح في الجنة حيث شاءت .

٢٧ – عن أبي هريرة قال: قال رسول اللّه صلى اللّه عليه وسلم: ان أرواح المؤمنين في السماء السابعة ينظرون إلى منازلهم في الجنة ، أخرجه أبو نعيم .

٢٨ – عن أبي هريرة قال: قال رسول اللّه صلى اللّه عليه وسلم: إذا مات الإنسان انقطع عمله إلّا من ثلاث ، صدقة جارية ، أو علم ينتفع به ، أو ولد صالح يدعو له ، أخرجه البخاري في الأدب ، ومسلم ، شرح الصدور .

٢٩ – عن ابي أمامة عن رسول اللّه صلى اللّه عليه وسلم: أربعة تجري عليهم اجورهم بعد الموت ، مرابط في سبيل اللّه ، ومن علم علمًا ، ورجل تصدق بصدقة فأجرها له ما جرت ، ورجل ترك ولدًا صالحًا يدعوا له ، أخرجه أحمد ، شرح الصدور .

٣٠ – عن جرير بن عبد اللّه مرفوعًا: من سن سنة حسنة فله أجرها وأجر من عمل بها من بعده من غير أن ينقص من اجورهم شيء ... الحديث ، أخرجه مسلم ، شرح الصدور .

٣١ – عن أبي سعيد الخدري مرفوعًا: من علم آية من كتاب اللّه عزّ وجل أو بابًا من علم ، أنمى اللّه أجره إلى يوم القيامة ، أخرجه ابن عساكر ، شرح الصدور .

٣٢ – عن أبي هريرة قال: قال رسول اللّه صلى اللّه عليه وسلم: ان مما يلحق المؤمن من حسناته بعد موته علمًا نشره ، أو ولدًا صالحًا تركه ، أو مصحفًا ورثه ، أو مسجدًا بناه ، أو بيتًا لإبن السبيل بناه ، أو نهرًا أجراه ... الحديث ، أخرجه ابن ماجه ، وفي رواية عن أنس مرفوعًا أو غرس نخلًا ، أخرجه أبو نعيم ، شرح الصدور .

٣٣ – عن أبي هريرة قال: قال رسول اللّه صلى اللّه عليه وسلم: ان اللّه ليرفع الدرجة للعبد الصالح في الجنة ، فيقول: يا رب أنى لي

هذه ، فيقول: بإستغفار ولدك لك ، أخرجه الطبراني ، شرح الصدور .

٣٤ – وأخرج أيضًا عن أبي سعيد الخدري قال: قال رسول اللّه صلى اللّه عليه وسلم: يتبع الرجل يوم القيامة من الحسنات أمثال الجبال ، فيقول: أنى هذا؟ ، فيقال: بإستغفار ولدك لك ، شرح الصدور .

٣٥ – عن ابن عبّاس قال: قال النبي صلى اللّه عليه وسلم: ما الميت في قبره إلّا شبه الغريق المتغوث ينتظر دعوة تلحقه من أب أو أمّ أو ولد أو صديق ، فإذا لحقه كانت أحب إليه من الدنيا وما فيها ، وان اللّه تعالى ليدخل على أهل القبور من دعاء أهل الأرض أمثال الجبال ، وان هدية الأحياء إلى الأموات الإستغفار لهم ، أخرجه البيهقي في شعب الإيمان .

٣٦ – عن سعد بن عبادة انه قال: يا رسول اللّه ، ان أمي ماتت ، فأي الصدقة أفضل؟ ، قال: الماء ، فحفر بئرًا ، وقال هذا لأم سعد ، أخرجه أحمد والأربعة ، شرح الصدور .

٣٧ – عن ابن عمر قال: قال رسول اللّه صلى اللّه عليه وسلم: إذا تصدق أحدكم بصدقة تطوعًا فليجعلها عن أبويه ، فيكون لهما

أجرها ولا ينتقص من أجره شيئًا ، أخرجه الطبراني ، شرح الصدور .

٣٨ – عن الحجاج بن دينار قال: قال رسول الله ﷺ: ان من البر بعد البر أن تصلي عليهما مع صلوتك ، وان تصوم عنهما مع صيامك ، وان تصدق عنهما مع صدقتك ، أخرجه ابن أبي شيبة ، شرح الصدور .

٣٩ – اخرج الخلال في الجامع عن الشعبي قال: كانت الأنصار إذا مات لهم الميت اختلفوا إلى قبره يقرؤن له القرآن ، شرح الصدور ، قلت ولو لم يصل عندهم لما قرؤا ، وإعتقادهم الوصول لا يكون بلا دليل ، فثبت الوصول .

٤٠ – عن ابن عبّاس: قيل يا رسول الله ، وهل ينفع الجار الصالح في الآخرة؟ ، قال: هل ينفع في الدنيا؟ قال: نعم ، قال: كذلك في الآخرة ، أخرجه الماليني .

٤١ – عن عبد الله بن نافع المزني قال: مات رجل بالمدينة ، فدفن بها ، فرآه رجل كأنّه من أهل النار ، فاغتم لذلك ، ثم اريه بعد سابعة وثامنة كأنّه من أهل الجنة ، فسأله ، فقال: دفن معنا رجل من الصالحين ، فشفع في أربعين من جيرانه ، فكنت فيهم ، أخرجه ابن أبي الدنيا ، شرح الصدور .

٤٢ – عن ابن عبّاس قال: مر النبي صلى الله عليه وسلم بقبرين ، فقال: انهما ليعذبان ، وفي الحديث ثم أخذ جريدة رطبة فشقها بنصفين ، ثم غرز في كل قبر واحدة ، قالوا: يا رسول الله ، لم صنعت هذا؟ ، فقال: لعلّه ان يخفف عنهما ما لم ييسا ، متفق عليه ، مشكوة .

٤٣ – عن قتادة ان أبا برزة كان يوصي إذا متّ فضعوا في قبري معي جريدتين ، أخرجه ابن عساكر ، شرح الصدور ، وفيه وهذا الحديث أصل في غرس الأشجار عند القبور .

٤٤ – عن وهب بن منبّه قال: مرّ أرمياء النبي صلى الله عليه وسلم بقبور يعذب أهلها ، فلما ان كانت بعد سنة مرّ بها ، فإذا العذاب قد سكن عنها ، فقال: قدوس ، مررت بهذه القبور وأهلها يعذبون ، ومررت في هذه السنة وقد سكن العذاب عنها ، فإذا النداء من السماء: يا أرمياء ، يا أرمياء ، تمزقت أكفانهم وتمعطت شعورهم ودرست قبورهم ، فنظرت إليهم فرحمتهم ، وهكذا أفعل بأهل القبور الدارسات والأكفان المتمزقات والشعور المتمعطات ، أخرجه ابن النجار في تاريخه ، شرح الصدور .

٤٥ – في الفردوس عن ابن عبّاس مرفوعًا: إذا أمر اللّه تعالى ملك الموت بقبض أرواح من استوجب النار من مذنبي امتي قال: بشرهم بالجنة بعد إنتقام كذا وكذا على قدر ما يعملون يحسبون في النار ، فاللّه سبحانه أرحم الراحمين .

٤٦ – عن عطاء بن يسار قال: قال رسول اللّه صلى اللّه عليه وسلم لعمر بن الخطاب: يا عمر ، كيف بك إذا أنت مت فقاسوا لك ثلاثة أذرع وشبرًا في ذراع وشبر ، ثم رجعوا إليك وغسلوك وكفنوك وحنطوك ثم احتملوك حتى يضعوك فيه ، ثم يهيلوا عليك التراب ، فإذا انصرفوا عنك أتاك فتانا القبر منكر ونكير ، أصواتهما كالرعد القاصف ، وأبصارهما كالبرق الخاطف ، فتلتلاك وثرثراك وهوّلاك ، فكيف بك عند ذلك يا عمر؟ ، قال: يا رسول اللّه ومعي عقلي؟ ، قال: نعم ، قال: إذن أكفيكهما ، أخرجه أبو نعيم وابن أبي الدنيا والبيهقي ، وفي رواية قول عمر: أترد إلينا عقولنا؟ ، قال: نعم كهيئتكم اليوم ... الحديث ، أخرجه أحمد والطبراني ، شرح الصدور .

٤٧ – اخرج الحكيم الترمذي عن حذيفة قال: في القبر حساب وفي الآخرة حساب ، فمن حوسب في القبر نجا ، ومن حوسب في القيامة عذب ، قال الحكيم: انما يحاسب المؤمن في القبر ليكون

أهون عليه غدًا في الموقف فيمحصه في البرزخ ليخرج من القبر وقد اقتص منه ، شرح الصدور .

1. Sayyidina Sa'iid bin Al-Musayyib Radiyallahu 'Anhu says, Ummul Mu-miniin Sayyiditina 'Aa-i-shah Radiyallahu 'Anhaa said: "Yaa Rasulullah, since you have told me about the voice of Munkar and Nakiir, and the grave pressing its inmate, nothing is helping (consoling) me." He said: "Yaa 'Aa-i-shah, the voice of Munkar and Nakiir in the ears of the Mu-miniin (believers) will be like ithmid (surmah) in the eyes (which delights the eyes), and the pressing in the grave for a Mu-min will be (comfortable) like that of a compassionate mother to whom her child complains of a headache and she softly presses his head. But, Yaa 'Aa-i-shah, woe to those who doubt the existence of Allah, and complain about his commands, they will be pressed in their graves like a stone put on an egg and pressed." - Bayhaqii, Ibn Mandah.

2. Sayyidina Abii Sa'iid Al-Khudarii Radiyallahu 'Anhu narrates that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When a Muslim bondsman is buried, the grave says to him, marhaban and ahlan (welcome), you were the most beloved to me from among those who walked on the surface of me. Today when I have been made your servant, and you have come to me, you will observe my dealing with you. Hence it expands for him as far as his eyes can see, and it opens for him a door to jannah (paradise). Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said this too. The qabr (grave) is either a garden from among the gardens of jannah (for the pious), or a pit from among the pits of jahannam (hell) (for the sinful)." - Tirmidhii.

3. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When a dead person is buried, two black angels with blue eyes come to him. One is called Munkar and the other Nakiir. They both ask him: 'What did you use to say regarding this person (Muhammad Sallallahu 'Alayhi Wasallam)?'. He will say: 'He is the bondsman and messenger of Allah Ta'aala. Ash-hadu an-la ilaaha illallaahu, wa ash-hadu anna Muhammadan 'abduhu wa-rasuluh'. They both will say: '(After seeing signs) We knew that you are going to say this'. Then his grave is widened seventy dhiraa (cubits) by seventy dhiraa and then illuminated. The person then says: 'Allow me to go to my family, so that I may inform them'. They say to him: 'Sleep like a groom, who is awakened only by that person who is most beloved to him from his family, until Allah Ta'aala will resurrect you from that sleep (on the day of qiyaamah)'" - Tirmidhii, Bayhaqii.

Commentary:
A Mu-min bondsman will not fear these angels being black and having blue eyes. In a hadiith in Ibn Maajah the words "Ghayra faza-in wa-laa mash-ghufin" are stated, meaning the bondsman will not be distressed, belwildered or confounded.

4. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "I swear an oath in the Name of that Being in whose hands my life is, when a mayyit (deceased) is put in his grave, he hears the footsteps of the people when they leave him. If he is a Mu-min, his salaah comes and stand at his headside; his zakaah at his right; his saum (roza, fast) at his left; his good deeds, piety, and ihsaan to the people at his

feet. If 'adhaab (punishment) comes to him from his headside, his salaah will say there is no entrance from my side. Then, it comes from the right side, his zakaah will say there is no entrance from my side. It then comes from the left side, his saum will say there is no entrance from my side. Then, it will come from the side of the feet, his good deeds, piety, ihsaan to the people, will say there is no entrance from our side. At the end of this hadiith it is stated then his body is returned to its original state of dust (This is the case with the majority, some bodies remain in the same state in the grave). His ruh (soul) remains (lying) in a gentle breeze, or in the 'arwaah tayyibah', i.e. in the form of a green bird in the trees of jannah. - Ibn Abii Shaybah, Tabraanii in the 'Awsat', Ibn Hibbaan in his 'Sahiih, Haakim, Bayhaqii.

Commentary:
From some ahaadiith of Sharhus Sudur it is stated that the ruh (soul) enters the grave with its body, and from this hadiith we find that the ruh goes into jannah in the form of a green bird. The explanation of both is that the ruh goes with the body in the grave, then subsequently it is taken into jannah as is apparent from those ahaadiith mentioned in Sharhus Sudur. Or, the ruh entering the grave with the body may mean, it has a strong connection with the body (as it is said, I am sitting here but my heart and thoughts are somewhere else). After some time when the body decomposes this connection decreases.

5. Sayyidina Ibn 'Umar Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "A Muslim male or female who dies on a Friday night or the day of Friday, is safe from the punishment and trials of the grave. He will meet

Allah Ta'aala without giving account of his deeds. On the day of qiyaamah (judgement) he will come in such a state that he will either have witnesses who will give testimony for him, or he will have some sealed testimony." - Tirmidhii, Bayhaqii.

6. Sayyidina Ibn 'Umar Radiyallahu 'Anhu say, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When a man passes away in a place other than his birthplace (or place of residence or domicile), his grave is widened from the place of his demise till the place of his domicile." - Ahmed, Nasa-ee, Ibn Maajah.

Commentary:
From this the virtue of passing away in a foreign land is proven, which lovers of the material world fear.

7. Sayyidina Ibn Mas'ud Radiyallahu 'Anhu narrates, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Among all situations, Allah Ta'aala is most merciful with His bondsman when he is put in his grave." - Ibn Mandah.

8. Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When an 'aalim dies, Allah Ta'aala gives his knowledge a form. That form becomes his friend and companion till the day of qiyaamah, and removes the vermin and pests from him." - Daylamii.

Commentary:
If the vermin and insects etc. of the world are intended then this may apply to some special 'aalims. If the vermin and insects etc.

of the barzakh are intended which we cannot see, then every 'aalim may be included.

9. Imaam Ahmed reports from the kitaab 'Az-zuhd': "Allah Ta'aala sent wahii (revelation) to Musa 'Alayhis Salaam, learn khayr (i.e. knowledge of diin) and teach it to the people, because I keep the graves of a mu'allim (teacher) and a student illuminated, so that they do not feel dreary, lonely and unhappy in that place."

10. Sayyidina Abii Ayyub Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The one that confronts an enemy, and preserveres till he is killed or overcome. He will not be examined (questioned) in his grave."

11. Sayyidina Abii Umaamah Radiyallahu 'Anhu reports that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The one that guards the border in jihaad, Allah Ta'aala will save him from the examination (questioning) in the grave." - Tabraani, Sharhus Sudur.

12. Sayyidina Salmaan bin Sard and Sayyidina Khaalid bin 'Arfatah Radiyallahu 'Anhuma say, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The one who is killed by his (disease of) stomach, will not be punished in his grave." - Tirmidhii, Ibn Maajah, Bayhaqii, Sharhus Sudur.

13. Sayyidina Ibn Mas'ud Radiyallahu 'Anhu said: "The one who recites 'Tabarakal ladhii bi-ya-dihil mulk' (Suratul Mulk) every night, Allah Ta'aala will through its blessings save him from the

punishment of the grave. In the nabawii period (time of Rasulullah Sallallahu 'Alayhi Wasallam) we named this surah 'maani'ah' (the one that protects from punishment)." - Nasa-ee, Sharhus Sudur.

14. It is reported from Sayyidina Anas bin Maalik Radiyallahu 'Anhuma with a weak chain of narrators that, verily in the month of Ramadaan punishment is lifted from the dead, or that punishment is lifted from those passing away in the month of Ramadaan. - Sharhus Sudur.

Commentary:
In the translation of the hadiith where it is said, in the month Ramadaan from the dead, or, those passing away in the month of Ramadaan, both could be probable. The first will mean that when Ramadaan comes, punishment is lifted from all (Muslim) dead people. The second will mean, punishment is lifted from those passing away in Ramadaan. There is no harm if the chain of narrators are weak in such instances. Yes, it is harmful in matters regarding ahkaam (legal Islaamic decrees).

15. Sayyidina Jubayr Radiyallahu 'Anhu said: "I swear by Allah, Who is One and has no partner, that I put Thaabit Al-bunaanii in his grave. Hamiid At-tawiil was also with me. After having placed the mud bricks, one mud brick fell. (What did I observe?). I observed him perform salaah in his grave. He used to repeat in du'aa: 'O Allah, if You had granted anybody from among Your creation the performing of salaah in his grave, then grant it to me too.' Allah Ta'aala did not reject his du'aa." - Abu Nu'aym in the 'Hul-yah'.

16. Sayyidina Ibn 'Abbaas Radiyallahu 'Anhuma said: "Some of the as-haab (companions) of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam sat on a grave, not knowing that it is a grave (as there was no sign of a grave). They heard a person reciting Suratul Mulk till he completed it. They came to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and informed him. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "It (this surah) is 'maa-ni-'ah' (protects from the punishment of the grave), it is 'mun-jiyah' (saves), it saves a person from the punishment of the grave." - Tirmidhii.

17. Sayyidina 'Ik-ramah Radiyallahu 'Anhu said: "A Mu-min will be given a Mus-haf (Qur-aan) (in the grave), from which he will recite." - Ibn Mandah.

18. Suhaylii has stated in the 'Dalaa-ilun Nubuwwah', that, it is reported from some of the sahaabah (Radiyallahu 'Anhum), on an occasion a grave was dug. (Incidently there was another grave next to it). (While digging) A portion of the next grave opened. They saw a person on a bed, with a Mus-haf (Qur-aan) in his hand, from which he was reciting. Before him was a green garden. This took place at Uhud. It became known that he was from among the shu-ha-daa (martyrs) as he had a wound on his face." - Ibn Hibbaan in his tafsiir.

19. Sayyidina Abii Sa'iid Al-Khudarii Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The one who recites the Qur-aan and passes away before he could memorise it, an angel comes to him in his grave to teach him. He will meet Allah in a state where he had already memorised the

Qur-aan." - Abul Hasan ibn Shubraan in his 'Fawaa-id' from 'Atiyyah Al-'Awfii.

Commentary:
These deeds of reciting the Qur-aan and performing salaah is not a fard (compulsory) deed or trouble, but a deed of pleasure and enjoyment and a means of gaining a higher position (in the hereafter).

20. Sayyidina Qays bin Qubay-sah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The person who dies without making wasiyyah (Will and Testament), will not be allowed to talk to those who had already died. It was asked, Yaa Rasulullah, do the deceased converse among themselves. He replied: 'Yes, they visit one another too.'" - Shaykh Ibn Hibbaan in his 'Kitaabul Wasaayaa'.

21. Sayyiditina 'Aa-i-shah Radiyallahu 'Anhaa says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The one that visits his (Muslim) brothers grave and sits by him. He becomes attached to him and replies to the salaam till the visitor gets up and leaves." - Ibn Abid Dunyaa in 'Kitaabul Maftun'.

22. Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Any person passing the grave of his Mu-min brother whom he knew in the world and says salaam to him. The deceased person recognises him and replies to his salaam." - Ibn 'Abdulbarr.

23. Sayyidina Ibn Mas'ud Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The arwaah (souls) of the shu-hadaa (martyrs) are in the form of green birds, and go around in jannah wherever they wish. They go and settle on the chandeliers under the 'Arsh (Throne of Allah)." - Muslim.

24. Sayyidina Ka'b bin Maalik Radiyallahu 'Anhu reports that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The ruh (soul) of a Mu-min stays in the trees of jannah in the form of a bird until Allah Ta'aala returns it to its body on the day of qiyaamah (judgement)." - Maalik, Ahmed, Nasa-ee.

25. Sayyiditina Umm Bishr bint Al-Baraa Radiyallahu 'Anhaa said to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam: "Yaa Rasulullah, do dead people recognise one another." He said: "May your hands be in dust (this is an expression of kindness), the nafs mut-ma-innah (tranquil soul) is in the form of a green bird in jannah. If birds in the branches of trees recognise one another (it is apparent that they recognise one another), then souls surely know one another." - Ibn Sa'd.

26. Tabraanii has extracted in the 'Maraasiil' of Damrah bin Habiib, that a sahaabii asked Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam regarding the arwaah (souls) of the Mu-miniin (believers). He said: "They live in the form of green birds in jannah, and eat, drink and go wherever they wish."

27. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The arwaah of the

Mu-miniin are in the seventh sky. (From where) They see their abodes in jannah (paradise)." - Abu Nu'aym.

Commentary:

There are many ahaadiith concerning the barzakh, but in this eleventh chapter only twenty seven ahaadiith have been copied as an example. In these twenty seven ahaadiith and in some of the previous chapters, the pleasure, enjoyment, comfort, respect, and honour in the barzakh have been fully stated, because the blessings, favours and happiness of the body and soul are: 1. To be safe from trials and tribulations. 2. To have a spacious home. 3. To be accepted and beloved of a ruler. 4. To be in the protection of a protector. 5. The ruler be kind and merciful. 6. To be with a companion who consoles and gives comfort. 7. Illumination in darkness. 8. Recite the Qur-aan. 9. Perform salaah (namaaz). 10. Visit and meet relatives and friends. 11. Attachment and friendship of visitors. 12. Abundance of food and drink, especially the delights and joys of jannah. 13. High quality furnishing and decor. 14. High quality clothing and apparel. 15. Have an airy and well ventilated home, especially when the breeze is from jannah. 16. Having gardens for recreation. 17. Listening to good news and recognising one another. Having luxurious homes. Seeing one's abode in jannah with one's own eyes.

In these ahaadiith all those aspects are enumerated which are needed to live a contented and luxurious life. This clearly proves that the dead do not just helplessly lie in their graves as is the belief of the common people, but they will enjoy better and superior luxuries in the barzakh than those found in the world. Yes, some enjoyments that are found in the dunyaa will not be

available there, like nikaah (marriage) etc. The reason being that in the 'aalam-e barzakh the ruhaanii (spiritual) nature will be overwhelming. Bodily conditions and lust will be non existent, therefore, there will be no necessity of nikaah, etc. For this reason on qiyaamah, when one will enter jannah, one will again attain a body like the world. Hence those feelings and desires will come about again. One will be granted hurs. The desire for food in the barzakh may remain, because a weak body also craves food in the same way as children; the weak; and those recuperating from an illness. It has been narrated that the arwaah (souls) of the Mu-miniin will be in the form of green birds flying around and eating in jannah.

All that has been mentioned in this chapter are those things that take place with the dying person, of which some are ikh-tiyaarii (in one's choice and power) like accepting imaan; carrying out pious deeds according to the sharii'ah. Some are ghayr ikh-tiyaarii (where one does not possess a choice or power) like dying in a foreign land, or passing away on a Friday, or passing on due to stomach disease etc. (It is Allah Most High's great blessing that one is rewarded for ghayr ikh-tiyaarii happenings too). All these aspects end with the deceased. When these conditions end, then the rewards and blessings ordained for it also ends. But, there remains another mercy of Allah Ta'aala wherein He has planned two such ways from which the gaining of blessings and reward do not end and will remain for ever and keep on multiplying and increasing. One such way is, that some deeds have been planned and proposed, from which a deceased continuous to receive reward even after death. The second is, that the dead person did not carry out that deed during his lifetime, but by others doing it reward is being continuously attained. The

first type of deed is termed in the sharii'ah as "baaqiyaatus saalihaat" (Those deeds with everlasting reward) and the second "iisaale thawaab" (transmitting or passing on reward). It was deemed appropriate to write regarding these two methods at the end of the chapter. Besides these two we come to know of another type from which a deceased person receives reward, although neither the deceased person nor a living being has any part in it. This has also been mentioned at the end of the chapter.

28. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When a human passes away, his deeds come to an end, except from three things: sadaqah jaariyah (like a waqf etc.); or such 'ilm from which benefit continues to be derived (like teaching, writing books etc.); or a pious son who makes du'aa for him." - Bukhaarii, Muslim, Sharhus Sudur.

29. Sayyidina Abii Umaamah Radiyallahu 'Anhu reports from Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam that four people are such that their rewards continue after death. a. The one that guards the borders at the time of jihaad. b. The one that imparts (diinii) knowledge. c. The person who has given charity, and until that remains, reward will continue to be attained. d. The one who leaves a pious son who makes du'aa for him. - Ahmed, Sharhus Sudur.

30. Sayyidina Jariir bin 'Abdullah narrates a saying of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam: "The one who revives a pious sunnah, will receive its reward, and the reward of those

who adopt this sunnah thereafter, without any lessening or decrease in the rewards of any of them." - Muslim, Sharhus Sudur.

31. Sayyidina Abii Sa'iid Al-Khudarii Radiyallahu 'Anhu narrates a saying of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam: "The one that teaches one aayah from the Book of Allah (Qur-aan) or a portion from (diinii) knowledge (even if it be one mas-alah). Allah Ta'aala will continue to increase the persons rewards till the day of qiyaamah." - Ibn Asaakir, Sharhus Sudur.

32. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "From among the rewards that a Mu-min continue to receive after death is: knowledge (of diin) that he had propagated; or left behind a pious son; or left in his estate a Qur-aan; or built a masjid; or a musaafirkhaanah (lodging for travellers); or had a water canal dug." -Ibn Maajah.

In a narration from Sayyidina Anas Radiyallahu 'Anhu: "The planting of a tree." is also added. - Abu Nu'aym, Sharhus Sudur.

33. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Allah Ta'aala raises the status of some of the pious in jannah. The person will say, O Lord, from where (due to what act) have I been granted this? It will be said, due to your children making du'aa of maghfirah for you." - Tabraanii, Sharhus Sudur.

34. Sayyidina Abii Sa'iid Al-Khudarii Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "On the day of qiyaamah some people will possess rewards equivalent to

mountains. He will ask, from where is this? It will be said, by your son making du'aa of maghfirah for you." - Sharhus Sudur.

35. Sayyidina Ibn 'Abbaas Radiyallahu 'Anhuma says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "A dead person in the grave is like a drowning person expecting (help in the form of) du'aa from his father, or mother, or son, or friend. When it (du'aa) reaches him it will be more beloved to him than the world and what it contains. Allah Ta'aala transmits the du'aas of the people of the world (in the form of rewards) the equivalent of mountains. The gift of the living to the dead is to seek maghfirah (forgiveness) for them." - Bayhaqii in Shi'abul Imaan.

36. Sayyidina Sa'd bin 'Ubaadah Radiyallahu 'Anhu narrates that he said: "O Rasulullah, my mother passed away. What is the best charity (for her)?" He replied: "Water." He dug a well and said: "This (rewards of the well) is for Umm Sa'd." - Ahmed, Sharhus Sudur.

37. Sayyidina Ibn 'Umar Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When anyone among you gives voluntary charity, then give on behalf of your parents (too). They will receive its reward without any decrease of reward for the one giving the charity." - Tabraanii, Sharhus Sudur.

38. Sayyidina Hajjaaj bin Diinaar Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "After serving (parents during their lifetime) another (method of) serving (after their demise) is, when performing salaah, to

perform (send rewards of) salaah on their behalf. When fasting, to fast on their behalf too. When giving charity, to give on their behalf too. (i.e. To confer on them the rewards of any nafl devotion)." - Ibn Abii Shaybah, Sharhus Sudur.

39. Sha'bii narrates that it was the practise of the Ansaar, that when a person passed on, they used to go to his grave and recite the Qur-aan for him. I said, if they did not believe that the reward reached the dead person they should not have recited the Qur-aan (at the grave). Their belief is not without proof. (Their proof can only be due to the sayings of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam) The reward of the recital of the Qur-aan reaching the deceased has thus been proven (according to the sayings of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam). - Sharhus Sudur.

40. Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu narrates that it was said, O Rasulullah, does a pious neighbour benefit in the hereafter? He asked: "Does he benefit in the world?" He replied: "Yes." He (Rasulullah Sallallahu 'Alaayhi Wasallam) said: "In the same manner they will be benefit in the hereafter." - Maalinii.

41. Sayyidina 'Abdullah bin Naafi' Al-Muzanii Radiyallahu 'Anhu narrates that a person in Madiinah passed away and was buried. A person saw him (in a dream) that he was from among the inmates of the fire (hell). He became saddened. He then saw the dead person again after seven or eight days and he was in jannah. He asked the dead person (the reason). He replied: "A person from among the pious was buried with us. He

interceded for forty people among his neighbours (those buried around him). I was among them." - Ibn Abid Dunyaa, Sharhus Sudur.

42. Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed two graves. He said: "They are being punished." In the same hadiith it is stated, he took a green palm branch and split it in two and implanted one in each grave. They (people) said: "O Rasulullah, why have you done so?" He said: "It is hoped that till these (branches) do not dry out their punishment will be lightened." - Mishkaat.

43. Sayyidina Qataadah Radiyallahu 'Anhu narrates that Abaa Barzah used to advise us that when I die put with me in my grave two palm branches. - Ibn Asaakir.

It is mentioned in the Sharhus Sudur that this hadiith is the origin from where the planting of a tree at a grave has been taken.

44. Wahb bin Munabbih narrates that (the prophet) Sayyidina Armi-yaa 'Alayhis Salaam passed some graves, whose inmates were being punished. After a year he passed the graves again and found that the punishment had subsided. He said: "O my Lord, I passed these graves and its inmates were being punished. This year I passed it again and the punishment had subsided." A call came from the sky: "O Armi-yaa, O Armi-yaa, their kafn have become torn and hair decomposed and their graves levelled (having no sign). I saw them (in such a state) and felt merciful on them. I do the same with the inmates of those whose graves have no sign left, and whose kafn tears apart and hair decomposes." - Ibnun Najjaar, Sharhus Sudur.

Commentary:

An answer to a doubt: These ahaadiith can only create a longing for death if there are no other narrations wherein it is mentioned that for some people death and the period after death is a great tribulation. The answer to this doubt is: Firstly, the causes of these tribulations, that is sin, is a thing of choice, where one has the option of safeguarding one's self. The one who has been afflicted, is the result of one's own choice and actions. One has the choice of making a deliberate intention to sin or avoid sin. Then why should one fall into such troubles and tribulations.

Our aim in writing these ahaadiith is for us to ponder on death and what takes place after death. The fear that people normally have regarding death will be removed by reading or listening to these ahaadiith. It is clear and explicit, that what are the ways required to attain those virtues, blessings and favours. It is incumbent to act upon them. We do not mean that these have been promised without any conditions. Secondly, when pondering on these ahaadiith, it becomes evident that the tribulations that a sinner confronts is not only skin deep, but some ease is granted occasionally. These too are not without a cause. Some such ahaadiith are collected here:

45. In the 'Firdaus' a saying of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is narrated from Sayyidina Ibn 'Abbaas Radiyallahu 'Anhuma that, when Allah Ta'aala commands malakul maut to take the souls of those sinners from among my ummah on whom the fire has become incumbent, He says: "Give them the glad tidings of jannah after avenging such and such (deeds), the amount they have sinned by confining them in

the fire. For verily Allah Ta'aala is the Most Merciful of the mercifuls."

46. Sayyidina 'Ataa bin Yasaar Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said to Sayyidina 'Umar bin Al-Khattaab Radiyallahu 'Anhu: "O 'Umar, what will be your condition at the time of death. They will measure out for you a grave three and half cubits long and one and half cubit wide. They will come back and give you ghusl and put on a kafn and fragrance for you. They will carry you till they reach the grave and put you therein. They will then put earth on you. When they go away from you, two examiners, the Munkar and Nakiir will come to you. Their voices will be like intense thunder and eyes like a heavy streak of lightning. They will jostle and hustle you and speak harshly to you and make you terror-stricken. At that time what will your situation be O 'Umar?"

He asked: "O Rasulullah, at that time will I possess my full senses?"

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Yes."

He replied: "I will find a way out."

In one narration it is stated that Sayyidina 'Umar Radiyallahu 'Anhu said: "Will our senses and intelligence be returned to us?"

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam replied: "Yes, in the same state that you have it today." ... - Ahmed, Tabraanii, Sharhus Sudur.

47. Hakiim Tirmidhii narrates the saying of Sayyidina Hudhayfah Radiyallahu 'Anhu that: "One reckoning will be in the grave, and one in the hereafter. The one who has accounted

for deeds in the grave has been saved. The one who has to give account on the day of qiyaamah has been punished." Hakiim Tirmidhii says: "A Mu-min gives account in the grave so that it may become easy tomorrow on the day of qiyaamah. Therefore in the barzakh he is purified (punished for sins committed), so that he may emerge cleansed on the day of qiyaamah." (A non-Muslims accounting will be left for the day of qiyaamah, and the punishment in the barzakh does not lighten the burden of accountability). - Sharhus Sudur.

Commentary:

From the first narration it is proven that sinners are also given glad-tidings at the time of death. In the second narration it has been proven that the Mu-miniin are given a general glad-tiding that they will be able to answer correctly to the questions posed by the Munkar and Nakiir in the grave. In the question put forward by Sayyidina 'Umar Radiyallahu 'Anhu the word "our intelligence" and Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam replying in the positive clearly indicates that this is not particular to Sayyidina 'Umar Radiyallahu 'Anhu, but all Mu-mins are included. It also proves that at the time of questioning the faculties of every Mu-min will be sound. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has also informed us that with a sound intellect a correct answer is given. This strongly strengthens those hopes. From the third narration it is proven that hardship in the grave is not without purpose or a benefit. One is saved from the hardships and tribulations of the hereafter. From the three ahaadiith these three aspects have been clearly ascertained. This strengthens our claim that the hardship a sinner goes through is not void of mercy and hopes.

Comfort and ease in the Mah-shar (place of resurrection)

Chapter 12

١ – عن أبي هريرة قال: قال رسول اللّه صلى اللّه عليه وسلم: سبعة يظلهم اللّه في ظله يوم لا ظل إلّا ظله ، إمام عادل ، وشاب نشأ في عبادة اللّه ، ورجل قلبه معلق بالمسجد – إذا خرج منه حتى يعود إليه ، ورجلان تحابا في اللّه – إجتمعا عليه وتفرقا عليه ، ورجل ذكر اللّه خليًا ففاضت عيناه ، ورجل دعته إمرأة ذات حسب وجمال فقال إني أخاف اللّه ، ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما تنفق يمينه ، متفق عليه ، مشكوة .

٢ – عن أبي هريرة قال: قال رسول اللّه صلى اللّه عليه وسلم: يحشر الناس يوم القيامة ثلاثة أصنافا: صنف مشاة ، وصنفًا ركبانًا ، وصنفًا على وجوههم ، ... الحديث ، رواه الترمذي ، مشكوة .
قال الشراح: المشاة هم المؤمنون الّذين خلطوا عملًا صالحًا بسيئها ، وقالوا في الركبان هم السابقون الكاملون في الإيمان .

٣ – عن ابن عبّاس عن النبي صلى اللّه عليه وسلم في حديث طويل: وأول من يُكسي يوم القيامة إبراهيم ، متفق عليه في المرقاة ، ان الأولياء يقومون من قبورهم حفاة عراة ولكن يلبسون أكفانهم ثم

يركبون النوق يحضرون المحشر ، فيكون هذا الألباس محمولاً على الخلع الإلهية والحلل الجنتية على الطائفة الإصطفائية .

٤ – عن ابن عمر قال: قال رسول اللّه صلى اللّه عليه وسلم: ان اللّه يدني المؤمن فيضع عليه كنفه ويستره ، فيقول: أتعرف ذنب كذا؟ ، أتعرف ذنب كذا؟ ، فيقول: نعم اي ورب ، حتى قرره بذنوبه ، ورأى في نفسه أنه قد هلك ، قال: سترتها عليك في الدنيا وأنا أغفرها لك اليوم ، فيعطى كتاب حسناته ، متفق عليه ، مشكوة .

٥ – عن أبي سعيد الخدري أنه أتى رسول اللّه ﷺ ، قال: أخبرني من يقوي على القيام يوم القيامة؟ ، فقال: يخفف على المؤمن حتى يكون عليه كالصلوة المكتوبة ، وفي رواية: سئل رسول اللّه ﷺ عن يوم كان مقداره خمسين الف سنة ، فقال نحوه ، رواهما البيهقي ، مشكوة .

٦ – عن أبي هريرة قال: قال رسول اللّه صلى اللّه عليه وسلم: ان حوضي أبعد من إيلة إلى عدن ، لهو أشد بياضًا من الثلج ، وأحلى من العسل باللبن ، ولآنيته أكثر من عدد النجوم ، وإني لأصد الناس عنه كما يصد الرجل إبل الناس عن حوضه ، قالوا: يا رسول اللّه ،

أتعرفنا يومئذ؟ ، قال: نعم ، لكم سيماء ليست لأحد من الأمم ، تردون غرًا محجلين من أثر الوضوء ، رواه مسلم ، مشكوة .

٧ – عن أبي ذر قال: قال رسول الله صلى الله عليه وسلم: اني لأعلم آخر أهل الجنة دخولًا الجنة ، وآخر أهل النار خروجًا منها ، رجل يؤتي به يوم القيامة ، فيقال: اعرضوا عليه صغار ذنوبه وارفعوا عنه كبارها ، فتعرض عليه صغار ذنوبه ، فيقال: عملت يوم كذا وكذا كذا وكذا ، وعملت يوم كذا وكذا كذا وكذا ، فيقول: نعم ، لا يستطيع أن ينكر ، وهو مشفق من كبار ذنوبه ان تعرض عليه ، فيقال: فإن لك مكان سيئة حسنة ، فيقول: رب قد عملت أشياء لا أراها ههنا ، ولقد رأيت رسول الله صلى الله عليه وسلم ضحك حتى بدت نواجذه ، رواه مسلم ، مشكوة .

٨ – عن أنس ان رسول الله صلى الله عليه وسلم قال: شفاعتي لأهل الكبائر من أُمتي ، رواه الترمذي وغيره ، مشكوة .

٩ – عن أنس ان النبي صلى الله عليه وسلم قال: شفاعتي لأهل الكبائر من أُمتي ، رواه الترمذي وغيره ، مشكوة .

١٠ – عن أنس قال: قال رسول الله صلى الله عليه وسلم: يصف أهل النار ، فيمر بهم الرجل من أهل الجنة ، فيقول الرجل منهم: يا فلان ، أما تعرفني؟ ، أنا الّذي سقيتك شربة ، وقال بعضهم: أنا الّذي وهبت لك الوضوء ، فيشفع له ، فيدخله الجنة ، رواه ابن ماجه ، مشكوة .

1. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Allah Ta'aala will grant seven people shadow on the day there will be no shadow but His shadow (under the 'Arsh -Throne-): 1. A just ruler; 2. A young person who grew up in the devotions of Allah; 3. A man whose heart remains attached to the masjid from the time he leaves there till he returns; 4. Two persons who kept mutual love for the sake of Allah. They get together for His sake and part for His sake; 5. The one who remembers Allah in solitude and tears flow from his eyes; 6. A man whom a woman of noble descent and beauty seduces, and he says I fear Allah; 7. A person who gives charity in such secrecy that his left hand does not know what the right hand has given." - Mishkaat.

2. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "People will come to the mah-shar separated into three groups. One group will come walking; some will be riding; and some on their faces." -Tirmidhii, Mishkaat.

The commentators have said, those walking will be the Mumins who have mixed good deeds with bad deeds. And they

said, those riding are of a high stage who are complete in their imaan. (The nonbelievers will be brought crawling on their faces.)

3. Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu narrates from Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in a long hadiith: "The first person to be clothed on the day of qiyaamah will be Sayyidina Ebraahiim 'Alayhis Salaam." - Agreed upon in Mirqaat.

The accepted ones will rise from their graves in the state of undress, but they will be given their kafn to wear. They will be transported on she camels to the grounds of the mah-shar. The wearing of these clothes (as stated in the hadiith) is attributed to divine robes of honour and dressing of jannah, that will be given to the chosen group to wear.

4. Sayyidina Ibn 'Umar Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Allah Ta'aala (at the time of reckoning) brings a Mu-min closer to Him under the cover of His protection and conceals him. Allah Ta'aala will say: 'Do you remember such and such sin?' The person will reply: 'Yes, my Rabb.' He will confess all his sins and think in his mind that now I am doomed. Allah Ta'aala will say: 'I had concealed those sins in the world and I forgive those for you today.' Then he will be given his Book of Good Deeds." - Mishkaat

5. Sayyidina Abii Sa'iid Al-Khudarii Radiyallahu 'Anhu reports that he came to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and said: "Please inform me who will have the strength to remain standing on the day of qiyaamah (a day that will be very long)?" He said: "It will be made light and easy for a

Mu-min till it becomes for him like (the duration of) a fard salaah." It is stated in a narration that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was asked regarding the day, the length of which is fifty thousand years (i.e the day of qiyaamah). He gave the same answer. - Bayhaqii, Mishkaat.

6. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "My haud (reservoir) will be very wide, more than the distance between Eelah and 'Aden. It will be whiter than ice; sweeter than honey with milk; its utensils will be more than the count of the stars. I will turn away strange people in the manner that a person turns away strange camels from his haud." The people inquired: "Will you recognise us on that day O Rasulullah?" He said: "Yes, you will have a sign which no other ummah will possess. You will come to me in such a state that your faces, hands and feet will glitter due to the effects of wudu." - Muslim, Mishkaat.

7. Sayyidina Abii Dharr Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "I know the last person who will enter jannah (paradise), and the last to come out of jahannam (hell). He will be a person who will be brought forward on the day of qiyaamah. It will be said, present to him his minor sins and lift his major sins (i.e. do not present these to him). His minor sins will be presented to him. It will be said to him, on a certain day you committed a certain thing. He will reply: 'Yes.' He will not be able to deny them. He will now dread the presentation of his major sins. It will then be said to him: 'For you, in place of every sin there is a good deed.' He will say: 'O my Rabb, I have committed things (sins) which I do not see

here.'" (The intention here is the major sins, that, for these too, reward must be given. The narrator says:) I observed Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam laugh till his teeth began to show. - Muslim, Mishkaat.

8. Sayyidina Anas Radiyallahu 'Anhu reports that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "My sha-faa'ah (intercession) is for those from my ummah who have committed major sins." - Tirmidhii and others, Mishkaat.

9. Sayyidina Anas Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said while portraying the condition and state of the inhabitants of jahannam, a person from the inhabitants of jannah will pass before them. A person from among them will say to him, O person do you not remember me, I am the one who gave you (water) to drink. One will say, I am the one who gave you water for wudu. That person (of jannah) will intercede on their behalf and have them entered into jannah. - Ibn Maajah, Mishkaat.

The bodily and ruhaani (soulful) pleasures in Jannah

Chapter 13

١ – عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: قال الله تعالى: أعددت لعبادي الصالحين ما لا عين رأت ولا أذن سمعت ولا خطر على قلب بشر ، واقرأوا ان شئتم: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ﴾ ، متفق عليه ، مشكوة .

٢ – عن أنس قال: قال رسول الله صلى الله عليه وسلم: لو ان إمرأة من نساء أهل الجنة اطلعت إلى الأرض لأضاءت ما بينهما ولملأت ما بينهما ريحًا ، ولنصيفها على رأسها خير من الدنيا وما فيها ، رواه البخاري ، مشكوة .

٣ – عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: ان في الجنة شجرة يسير الراكب في ظلها مائة عام ولا يقطعها ، متفق عليه ، مشكوة .

٤ – عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: ان أول زمرة يدخلون الجنة على صورة القمر ليلة البدر ، ثم الّذين يلونهم كأشد كوكب دري في السماء اضاءة ، قلوبهم على قلب

رجل واحد لا إختلاف بينهم ولا تباغض ، لكل امرئ منهم زوجتان من الحور العين ، يرى مخ سوقهن من وراء العظم واللحم من الحسن ... الحديث ، متفق عليه ، مشكوة .

٥ – عن جابر قال: قال رسول اللّه صلى اللّه عليه وسلم: ان أهل الجنة يأكلون فيها ويشربون ولا يتفلون ولا يبولون ولا يتغوطون ولا يمتخطون ... الحديث ، رواه مسلم .

٦ – عن أبي سعيد ان رسول اللّه صلى اللّه عليه وسلم قال: ينادي مناد ، ان لكم ان تصحوا فلا تسقموا ابدًا ، وانّ لكم ان تحيوا فلا تموتوا أبدًا ، وان لكن ان تشبوا فلا تهرموا ابدًا ، وان لكم ان تنعموا فلا تيأسوا ابدًا ، رواه مسلم .

٧ – عن أبي سعيد قال: قال رسول اللّه صلى اللّه عليه وسلم: ان اللّه تعالى يقول لأهل الجنة: يا أهل الجنة ، فيقولون: لبيك ربنا وسعديك والخير كله في يديك ، فيقول: هل رضيتم؟ ، فيقولون: وما لنا لا نرضي يا رب ، وقد أعطيتنا ما لم تعط أحدًا من خلقك ، فيقول: ألا أعطيكم أفضل من ذلك؟ ، فيقولون: يا رب وأي شيء أفضل من ذلك؟ ، فيقول: احل عليكم رضواني فلا أسخط بعده أبدًا ، متفق عليه ، مشكوة .

٨ – عن أبي هريرة قال: قلت يا رسول اللّه ، الجنة ما بناؤها؟ ، قال: لبنة من ذهب ولبنة من فضّة ، وملاطها المسك الأذفر ، وحصباءها اللؤلؤ والياقوت ، وتربتها الزعفران ، ... الحديث ، رواه أحمد والترمذي والدارمي ، مشكوة .

٩ – وعنه قال: قال رسول اللّه صلى اللّه عليه وسلم: ما في الجنة شجرة إلّا وساقها من ذهب ، رواه الترمذي ، مشكوة .

١٠ – عن بريدة ان رجلًا قال: يا رسول اللّه ، هل في الجنة من خيل؟ قال: ان اللّه ادخلك الجنة فلا تشاء ان تحمل فيها على فرس من ياقوتة حمراء يطير بك في الجنة حيث شئت إلّا فعلت ، ... الحديث ، وفيه ان يدخلك اللّه الجنة يكن لك فيها ما اشتهت نفسك ولذت عينك ، رواه الترمذي ، مشكوة .

١١ – عن أبي سعيد قال: قال رسول اللّه صلى اللّه عليه وسلم: ادنى أهل الجنة الّذي له ثمانون الف خادم واثنتان وسبعون زوجة ، وتنصب له قبة من لؤلؤ وزبرجد وياقوت كما بين الجابية إلى صنعاء ، وبهذا الأسناد قال: ان عليهم التيجان ادنى لؤلؤة منها لتضيء ما بين المشرق والمغرب ، رواه الترمذي ، مشكوة .

١٢ – عن حكيم بن معاوية قال: قال رسول الله ﷺ: ان في الجنة بحر الماء ، وبحر العسل ، وبحر اللبن ، وبحر الخمر ، ثم تشقق الأنهار بعد ، رواه الترمذي ، مشكوة .

١٣ – عن على قال: قال رسول الله صلى الله عليه وسلم: ان في الجنة لمجتمعا للحور العين ، يرفعن بأصوات لم تسمع الخلائق مثلها ، يقلن: نحن الخالدات فلا نبيد ، ونحن الناعمات فلا نبأس ، ونحن الراضيات فلا نسخط ، طوبى لمن كان لنا وكنّا له ، رواه الترمذي ، مشكوة .

١٤ – عن جرير بن عبد الله قال: قال رسول الله ﷺ: انكم سترون ربكم عيانًا ، وفي -رواية قال: كنّا جلوسًا عند رسول الله صلى الله عليه وسلم فنظر إلى القمر ليلة البدر ، فقال: إنكم سترون ربكم كما ترون هذا القمر لا تضامون في رؤيته ، ... الحديث ، متفق عليه .

١٥ – عن صهيب عن النبي صلى الله عليه وسلم قال: إذا دخل أهل الجنة الجنة يقول الله تعالى: تريدون شيئًا أزيدكم ، فيقولون: ألم تبيض وجوهنا ، ألم تدخلنا الجنة وتنجنا من النار ، قال: فيرفع الحجاب ، فينظرون إلى وجه الله ، فما أعطوا شيئًا أحب إليهم من النظر إلى ربهم ... الحديث ، رواه مسلم ، مشكوة .

١٦ – عن ابن عمر قال: قال رسول الله صلى الله عليه وسلم: ان أدنى أهل الجنة منزلة من ينظر إلى جنانه وأزواجه ونعيمه وخدمه وسروره مسيرة ألف سنة ، واكرمهم على الله من ينظر إلى وجهه غدوة وعشية ... الحديث ، رواه أحمد والترمذي ، مشكوة .

١٧ – عن جابر عن النبي صلى الله عليه وسلم: بينا أهل الجنة في نعيم إذ سطع لهم نور ، فرفعوا رؤسهم فإذا الرب قد أشرف عليهم من فوقهم ، فقال: السلام عليكم يا أهل الجنة ، قال: وذلك قوله تعالى: ﴿سَلَامٌ قَوْلًا مِن رَّبٍّ رَّحِيمٍ﴾ ، قال: فنظر إليهم وينظرون إليه فلا يلتفتون إلى شيء من النعيم ما داموا ينظرون إليه حتى يحتجب عنهم ويبقى نوره ، رواه ابن ماجه ، مشكوة .

1. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Allah Ta'aala has said: 'I have prepared for my pious bondsman (those comforts and luxuries) which no eye has seen, nor (any) ear has heard, and no heart of a human has imagined. If you desire recite the aayah (so that it may be attested): *'No soul knoweth what is kept hid from them of joy, ...'*" - *Surah Sajdah, 17,* Mishkaat.

2. Sayyidina Anas Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "If a woman from among the women of jannah takes a glimpse towards the dunyaa (world), it will illuminate everything between the skies and the earth. It will also fill it with a fragrance. The covering that she has on her head

is better than the whole dunyaa and what it contains." - Bukhaarii, Mishkaat.

3. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "There is a tree in jannah, where a rider cannot complete the distance under its shadow in a hundred years." - Agreed upon, Mishkaat.

4. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The first group to enter into jannah will be in the form of the fourteenth moon. Then those who follow them will be like very intensely glittering stars. All hearts will be like one heart. They will have no differences between them nor hatred. Each of them will possess two wives from among the hurul 'een (light-complexioned wide-eyed damsels of jannah). The marrow behind the bones and flesh of their shanks will be visible due to their intense beauty." - Agreed upon, Mishkaat.

5. Sayyidina Jaabir Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The inhabitants of jannah will eat and drink therein. They will not spit, nor urinate, nor defecate." - Muslim.

6. Sayyidina Abii Sa'iid Radiyallahu 'Anhu reports that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "A caller will call out, that, it is been ordained that you will forever be healthy and never become ill. You will forever remain young and never turn old. You will forever remain in comfort and never experience hardship." - Muslim.

7. Sayyidina Abii Sa'iid Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Allah Ta'aala will say to the people of jannah: 'O people of jannah.' They will reply: 'Here we are O our Rabb and we are ready to obey. And all good is in Your Hands.' He will say: 'Are you satisfied and contended?' They will say: 'O our Rabb, why should we not be happy, when You have given us that which You have not given anyone from among Your creation.' He will say: 'Must I not give you something better than that.' They will say: 'O our Rabb, what can be better than that?' He will say: 'I have forever bestowed My favour and pleasure upon you. I will never ever become angry (with you) after this.'" - Agreed upon, Mishkaat.

8. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, I said: "Yaa Rasulullah, how will the structures of jannah be?" He said: "One brick will be of gold and one of silver. Its bonding will be of pure mushk, the stones of which will be of pearls and sapphires, and its sand of za'faraan (saffron)." - Ahmed, Tirmidhii, Daarimii, Mishkaat.

9. Sayyidina Abii Hurayrah Radiyallahu 'Anhu also narrates that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "There is no such tree in jannah, but the trunk of it is of gold." - Tirmidhii, Mishkaat.

10. Sayyidina Buraydah Radiyallahu 'Anhu narrates that a person said: "Yaa Rasulullah, will there be horses in jannah?" He said: "May Allah enter you into jannah. Whenever you decide to ride, a red sapphire horse will fly you around in jannah and take you wherever you please." It is also stated in the same

hadiith: "If Allah Ta'aala enters you into jannah, you will attain whatever your nafs (psyche) desires, from which your eyes will gain pleasure." - Tirmidhii, Mishkaat.

11. Sayyidina Abii Sa'iid Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The one having the lowest rank in jannah, will possess eighty thousand servants and seventy two wives. A huge dome of pearl, zabarjad (chrysolite) and ya-qut (sapphire), the distance (size) between Jaabiyah and San'aa will be made for him." And with the same chain of narrators there is this hadiith that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "There will be crowns on the people of jannah, the most base type of pearl on it will illuminate between east and west." - Tirmidhii, Mishkaat.

12. Sayyidina Hakiim bin Mu'aa-wiyah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: There is in jannah an ocean of water; an ocean of honey; an ocean of milk; and an ocean of wine. From these (oceans) rivers will flow." - Tirmidhii, Mishkaat.

13. Sayyidina 'Alii Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "There will be a place in jannah where the hurul 'een will gather, and with loud voices, the like of which the creation has not heard, say (sing), that we will live forever and not perish; we will live in comfort and never experience hardship; we will always be happy and never angry. Blessed and fortunate are those who are for us and we for them."- Tirmidhii, Mishkaat.

14. Sayyidina Jariir bin 'Abdullah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "You will openly see your Rabb." In a narration it is stated: "We were sitting by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. He observed the moon of laylatul badr (the fourteenth night of the lunar month) and said: 'You will see your Rabb in the same manner that you are seeing this moon. You will not endure trouble when seeing Him. (Like people are troubled when going to see the regal and notables of this world).'" - Agreed upon, Mishkaat.

15. Sayyidina Suhayb Radiyallahu 'Anhu narrates that Nabii Sallallahu 'Alayhi Wasallam said: "When the people of jannah enter into jannah, Allah Ta'aala will say: 'Do you want Me to increase anything for you?' They will say: 'Did you not illuminate our countenance; did You not enter us into jannah and save us from jahannam.'" He (further) says: "Then the veils will be lifted and they will see the countenance of Allah. From whatever they had been granted, nothing will be more beloved then seeing their Rabb." - Muslim, Mishkaat.

16. Sayyidina Ibn 'Umar Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The one with the lowest rank from among the inhabitants of jannah will be that person who will be able to see his gardens, wives, luxuries, servants and things of enjoyment to the distance of one thousand years. The one with the highest stage will be the person who will see the countenance of Allah Ta'aala morning and evening. ... " - Ahmed, Tirmidhii, Mishkaat.

17. Sayyidina Jaabir Radiyallahu 'Anhu reports from Nabii Sallallahu 'Alayhi Wasallam that: "The inhabitants of jannah will be indulging in blessings and pleasure. Suddenly, a nur (light) will rise before them. They will raise their heads and see Allah Subhaanahu Wa Ta'aala appear before them. It will be said: 'Assalamu'alaykum O people of jannah.' This is also the tafsiir of the aayah: *"The word from a Merciful Lord (for them) is: Peace!' -Surah Yaasiin, 57.* Allah Ta'aala will see them and they will see Allah Ta'aala. While they see the countenance of Allah Ta'aala they will not turn towards any of the other blessings and pleasures till He conceals Himself. His nur (light) will remain." - Ibn Maajah, Mishkaat.

Commentary:
Ponder a little over these ahaadiith. Such quiet, deceitless and everlasting blessings are not available to any king of the whole world.

Appendix:

READERS MAY REMEMBER that the delights and favours of the barzakh were mentioned in the eleventh chapter. There appears to be a doubt therein. In the twelfth chapter the favours of qiyaamah are stated. Therein too appears to be a doubt, as was in the eleventh chapter. That doubt is, that a desire for the delights and blessings of jannah can only come about when there is no mention of the punishment of jahannam. After becoming aware of the punishment and trials of jahannam one's desire becomes dampened and one fears the name of the hereafter. Instead of the hereafter, one will regard it as a good fortune to remain in this world, because, till one remains in the world, one is safe from the punishment of the hereafter. The intelligent also say the warding off of troubles and hardship is more important than attaining comfort. Here too, this doubt has two answers as was mentioned in the eleventh chapter. First, to save one's self from hell is something of which one has an option. All those aspects that makes one worthy of the punishment of jahannam are all a thing of choice. If one abstains from sin, one has saved one's self from hardships and jahannam. The second is, although committing sin, if imaan remains, one will experience remission from the trials and hardships of jahannam. Besides these hardships it is certain that we will gain freedom from it. It will do the work of an ointment on a wound. Whatever enjoyments and pleasures there may be, but the thought of the hardships of the hereafter makes everything everything gloomy and sullen. This proves that

for a Mu-min the troubles of the hereafter are superior than the enjoyments and pleasures of the world, because with the hardships of that place the certainty of attaining jannah is attached (i.e. after being punished one will surely enter jannah). With the enjoyments and pleasures of the world, there is the danger of the hereafter. A third answer to this doubt has also been mentioned in the eleventh chapter, that some sinners will be totally saved from the punishment of jahannam through the intercession of someone or merely through the Grace of Allah Ta'aala. Punishment of others will cease after some time. For the second and third answer a proof is necessary, therefore some narrations are stated here:

١ – عن أبي سعيد قال: قال رسول اللّه صلى اللّه عليه وسلم: اما أهل النار الّذين هم أهلها ، فإنهم لا يموتون فيها ولا يحيون ، ولكن ناس منكم أصابتهم النار بذنوبهم فاماتهم اللّه تعالى اماتة حتى إذا كانو فحمًا اذن بالشفاعة ... الحديث ، رواه مسلم .

٢ – عن أبي سعيد قال: قال رسول اللّه صلى اللّه عليه وسلم: يخلص المؤمنون من النار فيحبسون على قنطرة بين الجنة والنار ، فيقتص ببعضهم من بعض مظالم كانت بينهم في الدنيا حتى إذا هذبوا ونقوا أذن لهم في دخول الجنة ، رواه البخاري ، مشكوة .

٣ – وعن أبي سعيد في حديث طويل قال: قال رسول اللّه ﷺ: (بعد ان ذكر المرور على الصراط) حتى إذا خلص المؤمنون من النار ،

فوالّذي نفسي بيده ما من أحد منكم باشد مناشدة في الحق قد تبين لكم من المؤمنين للّه يوم القيامة لإخوانهم الّذين في النار ، يقولون: ربنا كانوا يصومون معنا ويصلون ويحجون ، فيقال لهم: اخرجوا من عرفتم ، فيحرم صورهم على النار ، فيخرجون خلقًا كثيرًا ، ثم يقولون: ربنا ما بقي فيها أحد ممن أمرتنا به ، فيقول: إرجعوا ، فمن وجدتم في قلبه مثقال دينار من خير فأخرجوه ، فيخرجون خلقًا كثيرًا ، ثم يقول: ارجعوا ، فمن وجدتم في قلبه مثقال نصف دينار من خير فاخرجوه ، فيخرجون خلقًا كثيرًا ، ثم يقول: ارجعوا ، فمن وجدتم في قلبه مثقال ذرة من خير فاخرجوه ، فيخرجون خلقًا كثيرًا ، ثم يقولون: ربنا لم ندر فيها خيرًا ، فيقول اللّه: شفعت الملائكة ، وشفع النبيون ، وشفع المؤمنون ، ولم يبق إلّا أرحم الراحمين ، فيقبض قبضة من النار ، فيخرج منها قومًا لم يعملوا خيرًا قط ، قد عادوا فحمًا ، فيلقيهم في نهر في أفواه الجنة يقال له نهر الحيوة ، فيخرجون كما تخرج الحبة في حميل السيل ، فيخرجون كاللؤلؤ في رقابهم الخواتم ، فيقول أهل الجنة: هؤلاء عتقاء الرحمن ، ادخلهم الجنة بغير عمل عملوه ولا خير قدموه ، فيقال لهم: لكم ما رأيتم ومثله معه ، متفق عليه ، مشكوة .

1. Sayyidina Abii Sa'iid Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Those who are truly the inhabitants of the fire (the kaafirs - nonbelievers) will

not die nor live therein, but some people from among you (Muslims), due to their sins will experience effects of the fire. Thereafter, Allah Ta'aala will give a special type of death till they become like coal. Permission will be given to the intercessors to intercede for them". (Some say that after experiencing punishment for some time they will die. Some say this similitude of death is given because of the light punishment they will experience). - Muslim.

2. Sayyidina Abii Sa'iid Radiyallahu 'Anhu reports Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Muslims will be freed from jahannam and stopped at a bridge between jannah and jahannam. They will account for rights due to one another in the dunyaa (world) until these rights are re-compensated and settled. When they are cleansed (from sin), they will be allowed to enter into jannah." -Bukhaarii, Mishkaat.

3. Sayyidina Abii Sa'iid Radiyallahu 'Anhu reports in a long hadiith that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "(After mentioning the crossing of the siraat - bridge over jahannam) When Muslims will be freed from jahannam. I swear an oath in the Name of that Being in Whose Hands lie my life, one does not press so much for the redressing of one's proven rights of this world, in comparison to the persistence Muslims will make on behalf of their brothers who are in jahannam. They will say: 'O our Rabb, these people used to fast with us; perform salaah; and perform haj'. It will be said to them: 'Take out whomsoever you recognise, and there will be no trace of the fire on them'. Hence they will take out a huge amount from the creation. They will say: 'O our Rabb, there is no one left from

those that You have commanded us to take out.' He will say: 'Go back. Bring out those you find that had a diinaar's equivalent of imaan.' They will take out a huge number from the creation. Then He will say: 'Go back. Bring out those you find that possessed half a diinaar's equivalent of imaan.' They will take out a huge number from the creation. Then He will say: 'Go back. Bring out those who have an atom's equivalent of imaan.' They will take out a huge number of the creation, then say: 'We have not left out anyone who possessed imaan.' Allah will say: 'The malaa-ikah (angels) interceded. The ambiyaa (prophets) interceded. The Mu-miniin interceded. Now besides the Arhamur Raahimii n (The Most Merciful of the mercifuls) no one is left. He will take a handful from the fire. From it will come out a people who had never ever done any good, as a result they burnt and became coal. He will throw them in a river that will be on the tip of jannah called nahrul hayaah (river of life). They will emerge therefrom fresh like the grain that sprouts out after floods have passed. Hence they will come out like pearls. They will have a special mark on their necks. The people of jannah will call them the one's that were freed by the Rahmaan (Merciful). Allah Ta'aala has entered them into jannah without committing any good deed or having presented any good for the hereafter. It will be said to them: 'For you is what you have seen, and with it an (extra) addition of the same.'" - Agreed upon, Mishkaat.

Commentary:
Those that will be taken out of jahannam at the end solely by the Mercy of Allah are surely Muslims. It has been categorically refuted in the sharii'ah that a kaafir will be pardoned. A kaafir will stay forever in jahannam. It is possible that these people are

those to whom the message of no prophet had reached, therefore, they may be classed as kaafirs. Being kaafirs they may remain forever in jahannam. Nor can they be regarded as Mu-min, as people that believe in a nabii are called Mu-min. Since the message of a nabii did not reach them they are not Mu-mins, and did not enter jannah with other Mu-mins nor did anybody intercede for them. Apparently this is meant by the words of the hadiith, because, in this hadiith the words: "Bi ghayri 'amalin 'ami-luhu wa-laa khayrin qadi-muhu", there are two words, 'amal and khayr, which means they did not do any 'amal nor any khayr (good). By khayr, it is understood that only imaan is intended. Now a question may arise, that when the message of a nabii did not reach them, they were unaware of good and bad. Why were they then sent to jahannam. It is possible that the answer to that may be that some sins are not dependent on the message of a nabii. These could be understood through one's intellect too, like zulm (oppression) etc. They may have been involved in such type of sin, therefore they were thrown into jahannam. After being cleansed they were taken out of jahannam by the Mercy of Allah Ta'aala. It may be possible that these people were Mu-mins, but their imaan was of such an inferior and weak state, that no nabii or walii may have recognised them. Only Allah Ta'aala knew of their status. And Allah knows best.

Synopsis of the kitaab:

UNDERSTAND THIS KITAAB to be a prescription for spiritual diseases of the heart. Now its method of use is explained. After having read this kitaab, and to derive benefit from it, i.e. the method of yearning for the hereafter, is, that during the day or night set aside some free time, bring together in the heart all the subjects that have been written here, even if it may be in thought only, that this world is the house of sorrow and hardship. Which day will that be, when the separation from the original and permanent home comes to an end, and the angels of mercy come to fetch me. Before death there may be some illness, due to which my sins will be forgiven and I will become pure and clean. At the time of death I will hear the glad tidings from the angels that have been mentioned in the kitaab. The angels will take me away with respect and honour. I will witness such and such things in the grave and I will meet the ruhs (souls) of the elders, relatives and friends. I will move about in jannah. If my deeds are the baaqiyaatus saalihaat type, or after my death some Muslim brother makes du'aa for me, through its barakah the blessings will multiply. On the day of qiyaamah there will be comfort and ease. There will be so and so great apparent and hidden enjoyments. Briefly, in one's spare moments concentrate on these and enjoy one's self. When punishment comes to mind, then remember it is possible to save one's self from it. If I abstain from such acts which brings about punishment, then how can I be punished. By occupying one's self with such thoughts, it increases the yearning for the hereafter, and love for this material

world will diminish. Instead of love for the material world one will begin to detest and hate it. Where once there was fear for the hereafter, now one will be looking forward and begin to love it. This act in itself is also an 'ibaadah (devotion). The sharii'ah has commanded us to observe it. Many of its virtues have been narrated. The proof of these are mentioned in the ensuing ahaadiith:

١ – عن أنس عن النبي صلى الله عليه وسلم: اكثروا ذكر الموت ، فإنه يمحص الذنوب ويزهد في الدنيا ... الحديث ، أخرجه ابن أبي الدنيا ، شرح الصدور .

٢ – عن الوضين بن عطاء قال: كان رسول الله ﷺ إذا أحس من الناس بغفلة من الموت ، جاء فأخذ بعضادة الباب ، ثم هتف ثلاثًا ، يا أيها الناس ، يا أهل الإسلام ، أتتكم المنية راتبة لازمة ، جاء الموت بما جاء به ، جاء بالروح والراحة والكثرة المباركة لأولياء الرحمن من أهل دار الخلود الّذين كان سعيهم ورغبتهم فيها ... الحديث ، أخرجه البيهقي ، شرح الصدور .

٣ – في شرح الصدور ، قيل يا رسول الله ، هل يحشر مع الشهداء أحد؟ ، قال: نعم ، من يذكر الموت في اليوم والليلة عشرين مرة ، قلت: ومن راقب كما ذكرت كان ذكره له أكثر من عشرين للكثرة في الروايات التي هي محل المراقبة .

1. Sayyidina Anas Radiyallahu 'Anhu reports from Nabii Sallallahu 'Alayhi Wasallam: "Abundantly remember death, for it wipes out sin and makes one renounce the world. ..." - Ibn Abid Dunyaa. Sharhus Sudur.

2. Sayyidina Wadiin bin 'Ataa Radiyallahu 'Anhu says: "When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam observed the people becoming lax from (remembering) death, he would come and hold the side of the door and call out three times: 'O people, O people of Islaam. Death has come to you necessarily and compulsorily. Death has come with its attachments. Death has come with cheerfulness, comfort and great blessings, for the people of jannah and the accepted one's of the Rahmaan (Merciful), who strived and strongly desired jannah. ...'" - Bayhaqii. Sharhus Sudur.

3. It is stated in the Sharhus Sudur, that it was said: "Yaa Rasulullah, will anybody be resurrected with the shu-hadaa (martyrs)?"
He said: "Yes, the one that remembers death twenty times during the day and night."
I say: "The one that meditates as stated, then his remembering of death will exceed twenty times."

Keeping one's hopes on a moderate level:
Muslims may know that complete imaan is not solely based on fear, or hope, but, between fear and hope, as is proven by the Qur-aan and hadiith. In this booklet matters relating to hope only have been written. Absolutely nothing regarding fear has been written. It should not be misunderstood that our intention is that

one should only rely on hope and completely forget fear. Our intention in writing such subjects is to create a dislike for the material world and love for the hereafter. To fulfil this aim subjects on hope plays a great role, because when one has the desire for the hereafter, then naturally one will have the courage to do good deeds. This courage is the actual aim. The conveying of matters regarding hope and fear are both equal to reach the aim. The mentioning only of subjects on hope in reality supports the subjects on fear (because the aim of subjects on fear is attained by these mentioned on hope as well). Allah Ta'aala explains regarding complete imaan in the following terms: *"And those who are fearful of their Lord's doom- Lo! the doom of their Lord is that before which none can feel secure-" - Surah Ma'aarij, 27, 28.*

Research regarding long life:

At the end of the third chapter a doubt and its answer have been mentioned. (The doubt being that we find from the hadiith death is given preference over life, but in some ahaadiith it has been prohibited to wish for death. The answer was that life could be given preference over death, because, if life is lengthened than piety and reward will increase, or one may be able to repent from sins, otherwise preference is for death, as, all blessings of the hereafter can only be attained after death.) Now here this same answer is being given a bit more clearly. If it is pondered upon, then it will be proven that in those ahaadiith where preference for life over death seems evident, in reality such hadiith support those that give preference to death over life. In those hadiith it is stated that death must not be wished for, for the reason that in a long life piety and reward can increase and repentance can be offered. By increasing in lifespan a better and easier death can

occur, therefore the lengthening of life is better, otherwise just a long life on its own is not the aim, hence, the preference is for death, as is evident from the ahaadiith of the third chapter. It is also proven from the following hadi th:

١ – عن زرعة بن عبد الله ان النبي صلى الله عليه وسلم قال: يحب الإنسان الحيوة والموت خير لنفسه ، أخرجه البيهقي ، شرح الصدور .

1. Sayyidina Zar'ah bin 'Abdullah narrates that Nabii Sallallahu 'Alayhi Wasallam said: "A human loves life, while death is better for him." - Bayhaqii. Sharhus Sudur.

Some stories of the enthusiastic

١ – عن عائشة قالت: سمعت رسول اللّه صلى اللّه عليه وسلم يقول: ما من نبي يمرض إلا خُيّر بين الدنيا والآخرة وكان في شكواه الّذي قبض ، أخذته بحة شديدة ، فسمعته يقول: ﴿مَعَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ مِنَ النَّبِيِّيْنَ وَالصِّدِّيقِيْنَ وَالشُّهَدَاءِ وَالصَّالِحِيْنَ﴾ ، فعلمت أنه خير ، متفق عليه ، مشكوة .

٢ – أخرج أحمد انّ ملك الموت جاء إلى إبراهيم عليه صلوات اللّه وسلامه ليقبض روحه ، فقال إبراهيم: يا ملك الموت ، هل رأيت خليلاً يقبض روح خليله؟ ، فعرج ملك الموت إلى ربه ، فقال: قل له ، هل رأيت خليلاً يكره لقاء خليله ، فرجع ، قال: فاقبض روحي الساعة ، شرح الصدور .

٣ – عن عمر انّه قال: اللّهم قد ضعفت قوتي ، وكبر سنّي ، وانتشرت رعيتي ، فاقبضني إليك غير مضيع ولا مقصر ، فما جاوز ذلك الشهر حتى قبض ، أخرجه مالك ، شرح الصدور .

٤ – عن الحسن قال: كان في مصركم هذا رجل عابد ، فخرج من المسجد ، فلما وضع رجله في الركاب أتاه ملك الموت ، فقال له: مرحبًا ، لقد كنت إليك بالأشواق ، فقبض روحه ، أخرجه المروزي ، شرح الصدور .

٥ – عن خالد بن معدان قال: ما من دابة في برّ ولا بحر يسرني ان تفديني من الموت ، ولو كان الموت علمًا يستبق الناس إليه ما سبقني إليه أحدٌ إلّا رجل يغلبني بفضل قوته ، أخرجه ابن سعد والمروزي ، شرح الصدور .

٦ – عن أبي مسهر قال: سمعت رجلاً يقول لسعيد بن عبد العزيز التنوخي: أطال اللّه بقاءك ، فقال: بل عجل اللّه بي إلى رحمته ، أخرجه ابن عساكر ، شرح الصدور .

٧ – عن عبيدة بن مهاجر قال: لو قيل من مس هذا العود مات ، لقمت حتى أمسّه ، أخرجه أبو نعيم ، شرح الصدور .

٨ – عن أبي هريرة أنّه مرّ به رجل فقال له: أين تريد؟ ، قال: السوق ، قال: إن استطعت ان تشتري لي الموت قبل ان ترجع فافعل ، أخرجه ابن أبي شيبة وابن سعد ، شرح الصدور .

٩ – عن عبد الله بن أبي زكريا انه كان يقول: لو خيرت بين ان أعمر مائة سنة في طاعة الله وأن أقبض في يومي هذا أو في ساعتي هذه ، لأخترت أن أقبض في يومي هذا أو في ساعتي هذه شوقًا إلى الله ورسوله وإلى الصالحين من عباده ، أخرجه أبو نعيم ، شرح الصدور .

١٠ – عن أحمد بن أبي الحواري قال: سمعت أبا عبد الله الباجي يقول: لو خيرت بين ان تكون لي الدنيا منذ يوم خلقت ، أتنعم فيها حلالاً ، لا أسئل عنها يوم القيامة ، وبين أن تخرج نفسي الساعة ، لأخترت أن تخرج نفسي الساعة ، أما تحب أن تلقي من تطيع ، أخرجه أبو نعيم وابن عساكر ، شرح الصدور .

1. Sayyiditina 'Aa-i-shah Radiyallahu 'Anhaa says, I heard Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam say: "There is no such nabii who was not given the choice between the dunyaa (world) and the hereafter. Severe contraction of voice affected him in his last illness before death. At that time I heard him say: 'I wish to live with (those Whom You have blessed) the ambiyaa, siddiqiin (truthful), shuhadaa (martyrs), and saalihiin (pious).' I understood that he has been given a choice." - Agreed upon, Mishkaat.

2. It is stated in the Musnad Ahmed that the malakul maut came to Sayyidina Ebraahiim 'Alayhis Salaam to take his ruh (soul). Ebraahiim 'Alayhis Salaam said: "O malakul maut, did you see a

friend take the ruh of a friend." Malakul maut ascended to his Rabb. It was said: "Say to him, did you see a friend dislike meeting His friend." Malakul maut returned. He said: "Take my ruh this instant." - Sharhus Sudur.

3. It is narrated from Sayyidina 'Umar Radiyallahu 'Anhu that he said: "O Allah, my strength has weakened; my age has increased; my subjects (citizens) have spread far and wide. Take me towards You, in such a manner that I am not astray nor negligent." He did not complete that month when he was taken. - Maalik, Sharhus Sudur.

4. Hasan Basrii RA said: "There was an 'aabid in this town of yours. He came out of the masjid. When he put his leg in the stirrup, malakul maut came and said to him: "Marhaba (welcome), I was longing for you." And took his ruh. - Marwazii, Sharhus Sudur.

5. Khaalid bin Ma'daan RA said: "There is no such living creature in the land or sea, who will make me happy to give itself as a ransom on my behalf for death. If death had a sign where people could run and reach there, then nobody could have won me to reach there, besides that person who would win me due to his strength." - Ibn Sa'd. Marwazii, Sharhus Sudur.

6. Abu Mis-har RA said: "I heard a person saying to Sa'iid bin 'Abdul 'Aziiz At-tanukhii: 'May Allah lengthen your life.' He replied: 'No, but may Allah hasten me to His mercy.' - Ibn 'A-saakir, Sharhus Sudur.

7. 'Ubaydah bin Muhaajir RA said: "If it was said, the one that touches this wood will die. I will immediately get up and touch that wood." - Abu Nu'aym, Sharhus Sudur.

8. Sayyidina Abii Hurayrah Radiyallahu 'Anhu narrates that a person passed and said to him: "Where are you intending to go?" He replied: "The market." He said: "If you can purchase death for me before you return, surely do so." - Ibn Abii Shaybah, Ibn Sa'd, Sharhus Sudur.

9. It is narrated that 'Abdullah bin Zakariyya used to say: "If I was given a choice between living for a hundred years in devotion to Allah, and the other that my life be taken on this day or this moment. I will choose this day or this moment due to love and desire for Allah, His Rasul, and His pious bondsman." - Abu Nu'aym, Sharhus Sudur.

10. It is narrated from Ahmed bin Abul-hawaarii that I heard Abaa 'Abdullah Al-baajii say: "If I was given the choice that the whole world be for me since the day I was created, in such a manner that I live in it in a halaal manner and on the day of qiyaamah there will be no questioning, and the other that my life be taken at this moment, then I will choose that my life be taken this moment. Do you not desire to meet those who are obedient." - Abu Nu'aym, Ibn 'A-saakir, Sharhus Sudur.

Commentary:
If death is a thing of desire, why did Sayyidina Musa 'Alayhis Salaam treat the malakul maut harshly. The answer is that Sayyidina Musa 'Alayhis Salaam did not recognise him. It is

narrated in a hadiith at that time the angel appeared in a viewable form. It is clear in a hadiith of the sah-haah that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam could not endure the seeing of Sayyidina Jibra-eel 'Alayhis Salaam in his original form in this world. It becomes obvious that no one can see an angel in its original form. It is also apparent that the angels appeared in the form of a human in those days. Therefore, not recognising malakul maut is not strange, nor does it negate the desire for death.

Extracts from the discourses of Maulana Ashraf 'Ali Thaanwi

ALLAH MOST HIGH says in the Qur-aan: *".... and it is judged between them with truth, and they are not wronged". -Surah Zumur, 69.* This will not happen that someone had carried out a minute pious deed and it will not be recorded in the book of deeds, or an evil deed that was not committed is recorded in the book of deeds. But, by the requirement of "My Mercy has taken preference over my anger", it will so happen that a good deed will be written for a person that has not even been carried out. There, beneficence, bounty and reward will be vast. Mercy will be granted at every juncture. Some will be forgiven for only removing a thorn from a path. A woman will be forgiven on that, she observed a thirsty dog at the mouth of a well licking wet sand. She felt sorry for the animal, took her leather shoe, fastened it with her orni (head covering - scarve) and took out water from the well and gave the dog to drink. That woman was of loose morals, but Allah Ta'aala said, she had mercy on Our creation, therefore We are having mercy on her. Both these incidents have been mentioned in the hadiith.

There exist many such divine inspirations. For example, there was a pious man who passed away. Someone saw him in his dream. He asked the person, say what has transpired with you. The person replied: "Here the great endeavours and religious exercises did not help (as they were not of a complete nature that it could be worthy of reward). It was said, go you are forgiven for one day you had shown kindness to a kitten. The kitten was

shivering from cold and you covered it in an eiderdown. For this We have forgiven you." A minute deed must not be regarded as insignificant and worthless. The hadiith states: "O 'Aa-i-shah, do not regard a good deed as worthless. ..." On the day of qiyaamah there will be a pretext for reward for little little things. It will not happen that someone will be accused of something that had not been done. 'Wa-hum laa yuz-lamun', they will not be oppressed.

Zulm is that a person's rights are usurped and the person is not rewarded for pious deeds. 'Adl (justice) is that punishment is meted out for sin and proper reward given for pious deeds. Rahmah (mercy) is to disregard sin and grant forgiveness and increase many fold rewards for pious deeds. Forget Allah Ta'aala making zulm on (oppressing) His bondsman, He will not even treat them with 'adl, but forgive many of their sins and grant rewards more than is their due. Normally, one will receive ten rewards for one good deed. It is stated in the hadiith that on the day of qiyaamah the Mu-miniin will be treated in such a manner, that they will find in their book of deeds such rewards written for them that had not even been carried out. With some this will take place that their minor sins will be presented to them and major sins left aside. Then it will be decreed that the minor sins be forgiven and reward be granted instead. At that moment the person will fear that the major sins will be revealed. When he will observe that rewards have been granted in lieu of the sins, he will himself say, I have committed other greater sins, where are they and why are they not revealed. It will be said to him that if rewards are granted in place of minor sins then in place of the major sins major rewards will be granted. While hoping for great rewards he will say where are my major sins. Subhaanallaah, is there a limit to mercy? Some sins will be such that they will not

even be recorded in the book of deeds, these will be sins that one had repented for. According to the Ahlus-Sunnah sins can be forgiven without repentance. Allah Ta'aala merely through His Grace will forgive sins.

Jannah (paradise) will long for the people of jannah, like one waiting for a beloved visitor, or a son returning from a far place after a long time. In the manner that a person of jannah longs for jannah, likewise, jannah also longs for the person of jannah. Even the servants, retinue, attendants, hurs etc. therein will all yearn for him. It has been established in the hadiith that doors will close just upon an indication. They will stroll about with leisure and behold its adornments and decorations. Suddenly doors will open or according to another saying there will be open doors. Jannah and what it contains will yearn for him. They will enjoy ruhaanii pleasures. *"... say unto them: Peace be unto you! Ye are good, so enter ye (the Garden of delight), to dwell therein; ..." - Surah Zumur, 73.* This is honour and respect, and a display of magnificence that the malaa-ikah will greet and congratulate them, for staying well. Now have ease and tranquility and go into jannah for eternity. What a moment of happiness this is. The people of jannah will in excitement say: *"Praise be to Allah, Who hath fulfilled His promise unto us (upon accepting imaan He promised us Jannah, and He has fulfilled that promise)". - Surah Zumur, 74.*

" ... and hath made us inherit the land", i.e. the land of Jannah, as is mentioned hereafter, and not of a stipulated place but, "sojourning in the Garden where we will!", - Surah Zumur, 75 wherever we wish, we will take a place in jannah. One will have the freedom of taking a place where one chooses. One will go wherever one pleases. It wont be like house arrest, where a person lives in a garden or a city and cannot go out of that place. There will be no boundaries

for the people of jannah. There will be no restrictions upon them. They will go wherever they please. Meet friends, live in an underground chamber, etc.

According to Maulana Muhammad Ya'qub Saahib one will possess a small amount of divinity (nature of Allah). By little it is meant, that in complete divinity everything happens according to authority, discretion and control. Whereas, in little divinity these are not found, but things will happen according to one's volition. It will mean that whatever one chooses to do, immediately that thing will happen with the command of Allah. This is the meaning of the aayah: *"... and therein is all that souls desire and eyes find sweet. And ye are immortal therein". - Surah Zukhruf, 71.* The word 'maa' in Arabic is general. Whatever one desires will happen. For example, one is sitting in a house with a roof. One now desires that there should be no roof. The roof will be removed immediately. Or, one is sitting in an open field and one desires that there should be a house here, then immediately through the command of the Almighty Allah in a moment's time a house will be there. A beautiful bird is sitting in a tree. One thinks that kabaab (skewered or grilled meat) of its meat will be delicious. Immediately kabaabs will be presented. One will be eating the kabaabs whilst the bird will still be in the tree. There is life in the air of jannah. The Qur-aan states that the fruits of jannah will remain forever and will not perish or diminish. A fruit will come from a tree and immediately in its place there will be another one. If one desires sunshine there will be sunshine, if one desires shade there will be shade. The sunshine of jannah will not be like that of the world, which is unbearable and troublesome. The sunshine of jannah will be suitable to jannah with no trouble encountered. It is stated in the Qur-aan: *"... they*

will not find there neither (heat of) a sun nor bitter cold". - Surah Dahr, 13. From this aayah we gather that there will be no heat of the sun, and I have said if someone wishes for sunshine there will be sunshine for him. The object is that the sunshine will not be such that it is unbearable, or from which one is troubled. Some will wish to have a child. Some will wish to have a farm. Immediately they will receive what they had wished for. Sayyidina Rasulullah Sallallaahu 'Alayhi Wasallam was asked regarding farms in jannah. A sahaabii said the one asking for a farm in jannah must be from among the Ansaar, because the Ansaar were farmers.

My respected ustaadh, may Allah have mercy on him, whose knowledge was vast, must have seen in a narration, that in jannah it will so happen that one takes a fruit to eat, but suddenly a hur will emerge therefrom and greet one. In some it is stated that a set of clothing will come out from the fruit. It will also be one's good fortune that some unknown thing will be suddenly created for him. Upon receiving blessings and favours one feels happy in every way, but where things are received unexpectedly, one gains a wonderful and amazing pleasure.

I heard from my ustaadh a story of a rich person. Two visitors from a small town came to visit him. The chef placed breakfast before them, consisting a small table cloth, one small bowl of qormah, a plate of sweet rice and four very thin chapaatis. Seeing such a paltry breakfast the visitors heart sank and thought that these rich people eat little themselves and think others also eat so little. Well, reluctantly they ate up the food and sat quietly. The servant urged them to eat. They became more agitated and said what must we eat. The servant took the bowl, broke it and put it before them saying this is salted hardened cream. Thereafter he presented the plate saying this has been fashioned from sweet

cream. He then lifted the table cloth, broke it into pieces and presented it to them saying, do not fear there is still a lot of food left. This table cloth has been made from baaqir khaanii rotii. They could not finish eating the table cloth. Then their eyes opened. If the visitors had been told beforehand that the tablecloth, plate and bowl is made from such and such ingredients, they would not have gained so much pleasure. They gained more pleasure from unexpectedly being made aware, then eating food prepared in such a manner. This proves that more pleasure is gained from receiving something in a novel and unexpected manner.

A Muslim raajah (ruler) once had a pomegranate made of sweetmeats by an artisan chef for a Lieutenant Governor. The shape of the sweetmeat was exactly like that of a pomegranate including the seed and skin, but it was a sweetmeat and one hundred and fifty rupees (a large sum in those days) was spent on its creation. Envisage Allah's blessings. One hundred and fifty rupees was spent to prepare a pomegranate and that too an imitation. The vast sum spent an on imitation cannot equal the original made by Allah Ta'aala. Subhaanallaah, the original can be purchased for a few cents.

A person narrated that at an invitation jasmine flowers were brought in a plate. In reality it was cooked rice. It was the artistic ingenuity of the chef. The chef prepared a special masaala and dipped half of each grain of rice therein and cooked it. The result was that half portion of a grain sprouted out like a flower. When the jasmine flowers were dished out it became evident that it was rice. How much trouble and complications had been gone through because some pleasure may be derived from it. In the same manner different types of pleasures will be attained in

jannah. A comedian described these as becoming a vagrant. In reality it is not so. In the dunyaa it may be regarded as bad because it turns one away from attaining perfection. A human needs many perfections in the world. For example, learning and writing; skill, trade and manufacturing; earning money; building homes; having children etc. For all these hard work is necessary. Becoming a vagrant is an obstacle and hindrance in achieving an aim, therefore, it is regarded as a defect. In jannah no perfections have to be accomplished. There Allah Ta'aala has taken the onus of providing everything. We do not have to keep ourselves busy in any occupation. In reality it will be the fruit of having attained perfection. One will be so free that no additional perfection will have to be accomplished. Imaam Shaafi'ee says I began wishing for jannah after hearing that one would be able to meet friends there. Meaning it is a great thing to meet friends, and such a blessing that makes one hope for jannah.

Everything of jannah is of a superior quality than those things of the world. Things of jannah cannot be compared to those of the world. The Qur-aan states: *"Wherein is fruit, the date-palm and pomegranate". - Surah Ar-Rahmaan, 68.* also *"Therein are rivers of water unpolluted, and rivers of milk whereof the flavour changeth not, and rivers of wine delicious to the drinkers, and rivers of clear-run honey;". - Surah Muhammad, 15.* All names mentioned are like those of the world. In reality its quality are unlike those of the world. The dates, pomegranates, grapes and other fruit are not like those of the world, nor is the water of jannah like that of the world. It has been explained as unpolluted. The water of the world changes after some time. The milk of jannah is not the same. Its flavour and taste will not change. No one has seen the wine of jannah. It is not like that of the world which is unclean,

has a repugnant taste and intoxicates and makes one lose one's senses, but has a delicious taste. It is termed tuhur, i.e. something that cleans excessively, whereas that of the world is polluted and a pollutant. The hadiith states that Allah Ta'aala says regarding jannah: "I have prepared for My pious bondsman what no eye has seen, nor ear has heard, nor any human heart a conception of."

Dua'aa for the desire of the Aa-khirah

UPTO THIS POINT in the kitaab, the ahaadiith and events written for the remembrance of the hereafter are all means and procedures towards achieving that aim. It is imperative and most important that the means and procedures mentioned not be regarded as sufficient, but supplication made to Allah Ta'aala for assistance in this sphere. Therefore, it is deemed appropriate that at the end some du'aas pertaining to this subject be added from the Munaajaat Maqbul. So that with the various subjects of the kitaab these du'aas could also be submitted to Allah Most High. Since the understanding of du'aas plays a great role in its effects and acceptance, translation of the du'aas has been given.

١ – ﴿فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّيْ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِيْ مُسْلِمًا وَالْحِقْنِيْ بِالصَّلِحِيْنَ﴾ .

٢ – اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ نَعِيْمًا لَا يَنْفَدُ ، وَقُرَّةَ عَيْنٍ لَّا تَنْقَطِعُ ، وَالرِّضَاءَ بِالْقَضَاءِ ، وَبَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ ، وَلَذَّةَ النَّظَرِ إِلٰى وَجْهِكَ ، وَالشَّوْقَ إِلٰى لِقَائِكَ مِنْ غَيْرِ ضَرَّاءَ مُضِرَّةٍ وَّفِتْنَةٍ مُّضِلَّةٍ .

٣ – اَللّٰهُمَّ لَقِّنِيْ حُجَّةَ الْإِيْمَانَ عِنْدَ الْمَمَاتِ .

٤ – اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ ، وَاخْسَأْ شَيْطَانِيْ ، وَفُكَّ رِهَانِيْ ، وَثَقِّلْ مِيْزَانِيْ ، وَاجْعَلْنِيْ فِي النَّدِيِّ الْأَعْلٰى .

٥ – اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ الْفَوْزَ فِي الْقَضَاءِ ، وَنُزُلَ الشُّهَدَاءِ ، وَعَيْشَ السُّعَدَاءِ ، وَمُرَافَقَةَ الْأَنْبِيَاءِ ، وَالنَّصْرَ عَلَى الْأَعْدَاءِ ، إِنَّكَ سَمِيْعُ الدُّعَاءِ .

٦ – اَللّٰهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ .

٧ – اَللّٰهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ الْأَشْيَاءِ إِلَيَّ ، وَاجْعَلْ خَشْيَتَكَ أَخْوَفَ الْأَشْيَاءِ عِنْدِيْ ، وَاقْطَعْ عَنِّيْ حَاجَاتِ الدُّنْيَا بِالشَّوْقِ إِلٰى لِقَائِكَ ، وَإِذَا أَقْرَرْتَ أَعْيُنَ أَهْلِ الدُّنْيَا مِنْ دُنْيَاهُمْ ، فَاقْرِرْ عَيْنِيْ مِنْ عِبَادَتِكَ .

٨ – اَللّٰهُمَّ أَعِنِّيْ عَلٰى غَمَرَاتِ الْمَوْتِ ، وَسَكَرَاتِ الْمَوْتِ .

٩ – اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَأَلْحِقْنِيْ بِالرَّفِيْقِ الْأَعْلٰى .

١٠ – حَسْبِيَ اللّٰهُ عِنْدَ الْمَوْتِ ، حَسْبِيَ اللّٰهُ عِنْدَ الْمَسْئَلَةِ فِي الْقَبْرِ ، حَسْبِيَ اللّٰهُ عِنْدَ الْمِيْزَانِ ، حَسْبِيَ اللّٰهُ عِنْدَ الصِّرَاطِ ، حَسْبِيَ اللّٰهُ لَا إِلٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ .

1. Faatiras samaa-waati wal-ardi, anta wa-liy-yii fid-dunyaa wal aa-khirah. Ta-waf-fanii muslimaw wa-alhiqnii bis-saa-lihiin.

2. Allaahumma innii as-a-luka na'eemal laa yan-fadu, wa qurrata 'ay-nil laa tan-qati'u, war-ridaa bil-qa-daa-i wa-bardal 'ay-shi ba'dal mauti wa-ladh-dhatan naza-ri ilaa waj-hika wash-showqa ilaa liqaa-ika min ghayri darraa-a mudir-ratin wa-fitnatim mudillatin.

3. Allaahumma laqqinii hujjatal imaani 'indal mamaati.

4. Allaahummagh fir-lii dhambii wakh-sa shaytaanii wa-fukka rihaanii wa-thaqqil mizaanii waj'alni fin-nadiyyil aa'laa.

5. Allaahumma innii as-alu-kal fauza fil qadaa-i wa-nuzu-lash shu-hadaa-i wa'ay-shas su-a-daa-i wa-muraa-fa-qa-tal ambiyaa-i wan-nas-ri 'alal aa'daa-i in-naka sami'ud du'aa-i.

6. Allaahumma laa 'ay-sha illa 'ay-shal aa-khirati.

7. Allaahummaj'al hubbaka a-habbal ash-yaa-i ilay-ya, waj'al khash-ya-taka akh-wa-fal ash-yaa-i 'indi, waq-ta' 'an-nii haa-jaa-tid dunyaa bish-showqi ilaa liqaa-ika, wa-idhaa aq-rar-ta aa'yu-na ah-lid dun-yaa min dun-yaa-hum faq-rir 'ay-ni min 'ibaa-datika.

8. Allaahumma a'innii 'alaa gha-ma-raa-til mauti, wa-saka-raa-til mauti.

9. Allaahummagh-fir lii war-ham-nii wa-al-hiqnii bir-rafi-qil aa'laa.

10. Has-biyal-laahu 'in-dal mauti, has-biyal-laahu 'in-dal mas-a-lati fil qabri, has-biyal-laahu 'indal mizaani, has-biyal-laahu 'indas-siraati, has-biyal-laahu laa ilaa-ha illaa huwa 'a-lay-hi tawak-kaltu wa-huwa rab-bul 'ar-shil 'a-zimi.

Translation:

1. *Creator of the heavens and earth! Thou art my Protecting Friend in the world and the hereafter. Make me to die submissive (unto Thee), and join me to the righteous. -Surah Yusuf, 101.*

2. O Allah I ask You such blessings and comfort that does not end, and such coolness of the eyes that does not cease, and contentment upon what You have decreed, and a happy and cool life after death; and the bliss and pleasure of seeing Your Countenance; and the craving desire to meet You without harmful detriment and trials that lead astray.

3. O Allah teach me the proof of imaan at the time of death.

4. O Allah forgive my sins, and keep my shaytaan away from me, and open my bond, and make my scale weighty, and make me from among the high ranks.

5. O Allah I ask You triumph in my fate, and the hospitality of a martyr, and the living of the pious, and the companionship of the ambiyaa (prophets), and victory over enemies. Verily You hear supplications.

6. O Allah, there is no life but the life of the hereafter.

7. O Allah, make my love for You the most beloved thing to me, and my fear for You the most fearful thing to me, and remove from me all worldly needs and wants by instilling a passion for meeting You, and when You have given the people of the world the pleasures of their world, make the coolness of my eyes (pleasure) in worshipping You.

8. O Allah help me during the difficult and unconscious moments at the time of death.

9. O Allah forgive me and have mercy on me, and unite me with the Most Lofty Companion.

10. Allah is sufficient for me at the time of death, Allah is sufficient for me at the time of questioning in the grave, Allah is sufficient for me at the scale (when deeds are weighed on the day of qiyaamah), Allah is sufficient for me on the siraat (bridge over jahannam), Allah is sufficient for me, there is none worthy of worship but He, on Him I have relied and He is Lord of the Great 'Arsh (Throne).

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آداب المعاشرت

Aadabul Mu'aasharat

(Etiquettes of Social Life)

MAULANA
ASHRAF ALI THANVI
(RAHMATULLAH ALAYH)

IDARA ISHA'AT-E-DINIYAT (P) LTD.

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A word from the Publisher

There is no doubt that Almighty Allah sent the great scholar of Islam Maulana Ashraf Ali Thanawi as the Renovator and Spiritual Leader. He spent his entire life in the work of ameliorating the Muslim Ummah. There is no aspect of the religious or the worldly activities of humanity in which he did not guide the Muslims with his writings and speeches. He has many compositions and publications to his credit which cover the subjects of Islamic culture and civilisation, devotion social dealings and transactions, economic and social aspects of life, in fact, all branches of human life. In addition to his compositions on highly scientific and research works, he has left behind very simple books easy to understand and assimilate - all this for the benefit of the general public and those who are on a lower level of education.

The book under consideration is a recombination of four of his books which are brief but comprehensive, useful and easy to understand.

1. ***Rights of Islam***
2. ***Rights of Parents***
3. ***Etiquettes of social living***
4. ***Common Errors***

This book shall, God willing, form a beacon of guidance for the Muslims. What is needed is that it should be made available to every Muslim household to derive from it maximum benefit.

May Allah help us all to follow the true Islamic teachings. Amen!

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيْمِ

(In the name of Allah the Beneficent, the Merciful)

Rights of Islam

All praise to Allah who has honoured us by saying in His Book: Indeed Allah commands you to restore to their owners the trusts (deposited with you) and to judge justly if you (ever) judge among men. (4:58)

Salutation and blessings on His Messenger, our master, Muhammad, who warned us by his saying: He who has done wrong to his brother in the matter of his dignity, wealth, should free himself there from today, before there is no Dinar nor any Dirham, i.e. on the Day of Judgement. Salutation and blessings also on his household and Companions who joined every branch to its roots.

It has been established by way of tradition as well reason that we have been called upon to discharge some rights, some of which are due to Allah and some to His servants. Of the rights due to the servants some concern religion and some this worldly life. Rights concerning the worldly life are also diverse, e.g., those due to near relatives, other relatives, particular persons, Muslims in general, elders and youngers, equals and so on and so forth.

Some men are either totally ignorant of these rights and obligations or are deliberately unmindful of them. Hence, this brief pamphlet for general information and benefit. Qazi Sanaullah's pamphlet entitled "Haqeeqat-ul-Islam, as referred to by me in the Furu-ul-Islam, was considered quite sufficient on this topic. The entitled pamphlet 'Aadaab-i-Zindagi is a short summary of 'Haqeeqat-ul-Islam' with certain additions here and there. This

pamphlet in hand is entitled "Huquq-ul-Islam". It contains a few chapters, each dealing with a particular category of rights.

Rights of Almighty Allah

The foremost right imposed upon the servants of Allah is that we owe to Allah Himself, who created and preserved, as a gift to His servants, blessings of many kinds. He brought them out of error to guidance. He gave them glad tidings of diverse blessings as a reward for following the path of right guidance.

The rights which the servants owe to Allah are as follows:

1. To have faith in the existence and attributes of Almighty Allah according to the injunctions given in the Holy Qur'an and the Traditions.
2. To adopt such beliefs, deeds, dealings, conduct and character as conform to the Qur'an and the Traditions and to give up such of them as conflict with the Qur'an and the Traditions.
3. To accord preference to Allah's pleasure and love over the pleasure of anyone other than Allah.
4. One should not harbour love or malice for anyone, and do good or bad to anyone except for the sake of Allah.

Rights of the Prophet

(assalamu alai him)

It is through the guidance of the Prophet (P.B.U.T.) that we came to know the relevant features of the divine existence, attributes and facts about Allah's pleasures and displeasures, likes and dislikes which were revealed to them through Angels. Many matters of worldly losses and gains, therefore, came to light through the Angels. Many Angels have been appointed to do work which are beneficial to us and they are discharging their duties with Allah's leave. That is why Allah's rights also include the rights

due to the Prophets and the Angels (P.B.U.T.). The favours granted to us by the last of the Prophets, Muhammad (P.B.U.H.) being the greatest of the Prophets, his rights due by us are also the greatest. Some of those rights are as follows:

1. To believe in the prophethood of the Holy Prophet (P.B.U.H.).
2. To obey him in all commands and injunctions.
3. To glorify and love him heart and soul.
4. To send him blessings and salutations (Darud & Salam) regularly.

The rights of the Hon'ble Angels are as follows:

1. To believe in the reality of their existence.
2. To believe that they are innocent and can commit no sins.
3. To pronounce the salutary words "peace be upon them".
4. To avoid entering a mosque after eating things emitting foul smell or emitting[1] wind in the mosques, as these offend the Angels. There are many other acts that offend and annoy them which must be avoided, e.g., to keep photos and pictures, to keep and tame dogs, unless this is permissible under the laws of the Shari'ah, to tell lies; to delay, through laziness, taking bath to purify the body from coition (Ghusi-el-Janabat), thereby missing prayers, to lay bare the body even in privacy without a necessity recognisable in the Shari'ah.

Rights of the companions (R.A.A.) and the Prophet's Household

The Holy Companions and the members of the Prophet's household are related to the Holy Prophet (P.B.U.H.) by religious as well as worldly relations. Therefore, the rights of these respectable personalities are included in the rights of the Holy Prophet (P.B.U.H.). These rights are as follows:

1. e.g. Raw garlic, onion, radish, betel-leave, tobacco, burning kerosene lamp, lighting match, etc. in a mosque.

1. To obey these respected personalities.
2. To love these respected personalities.
3. To believe that they are just and truthful.
4. To love those who love them and to hate those who hate them.

Rights of the learned and the spiritual saints (Ulama and Masha-ikh)

As the learned men in the apparent and the secret sphere of religious learning are inheritors of and successors to, the Holy Prophet (P.B.U.H.), their rights are also included in the rights of the Holy Prophet (P.B.U.H.). They are as follows:

1. To pray regularly for the Jurists, Legists, Doctors, Traditionalists, Professors, Religious Saints of the mystic orders and composers and compilers of religious books.
2. To follow them according to the injunctions of the Shari'ah.
3. To respect and regard with affection such of them as are still alive and not to hate and oppose them.
4. To give them monetary help according to one's capacity.

Rights of Parents

The persons mentioned above are a means in the earning of religious blessings and benefits. There are persons whose rights are established and admitted in the laws of the Shari'ah. As an example, it is the parents who are instrumental to the birth and upbringing of their children. Their rights are as follows:

1. Not to harm and offend them, even if they commit some excess and offence towards their children.
2. To respect and honour them by word and action.
3. To obey them in all matters that are lawful in the Shari'ah, and to help them with money even though they may be unbelievers.

Rights of Parents after their death

1. To pray regularly for their salvation and divine mercy from Allah and to send them benefits and rewards of optional prayers and monetary donations in charity.
2. To deal with their friends and acquaintances with monetary concessions, physical services and nice behaviour.
3. To visit their graves and offer "Fatiha" from time to time.

Rights of paternal and maternal Grandfathers and Grandmothers

According to the laws of the Shari'ah they occupy the same rank and status as the parents. As such they should be allowed the same rights, regard and respect as the parents. Therefore, the mother's and the father's sisters are like one's mother and the mother's brother (maternal uncle) and the father's brother (uncle) are like father. The husbands of mother's sister and the father's sister are also like father in the matter of rights. This has been indicated in a Tradition.

Rights of Sons and Daughters

The children have also their rights over their parents, just as their parents have rights over their children. Those rights are as follows:

1. Parents should marry them with righteous women, so as to have good issues from them.
2. To bring them up during their childhood with affection which has been considered as an act of great virtue. It has specially been emphasized that one should not feel disgusted with daughters. It is also an act of real virtue to take care of, and bring up, daughters. If it becomes necessary to engage a foster mother to give suck to a newly born baby, a foster mother of good character and right religious belief should be engaged, because the milk has an effect on the conduct and character of the suckling baby.

3. To give them religious education and discipline.
4. To marry them as soon as they reach marriageable age.
5. If the girl becomes a widow, then look after her well and bear all the expenses necessary to support her, till her second marriage.

The Rights of the Fostermothers

A fostermother is also just like the child's own mother, because she suckles, the baby; she also has prescribed rights and these are as follows:

1. To behave with her with due respect and regard.
2. If she stands in need of money and any other help, it should not be denied if the person concerned is able to render such help.
3. To purchase a slave or maid and place him/her at her disposal for service, if this is possible.
4. The fostermother's husband is her master and she is his maid. The husband should, therefore, be regarded as the master of the mistress, and treated, as such, with honour and goodwill.

Rights of a Stepmother

The stepmother is the father's wife and companion and the command is to do good to the father's friends and companions. She has, therefore, also some rights. The good deeds advised to be done for the sake of deceased parents are sufficient as described above. These should also be done for the stepmother after her death.

Rights of Sisters and Brothers

It has been mentioned in a Tradition that an elder brother is just like a father. As such, a younger brother is like a son. The reciprocal rights among them will be just like those existing between the parents and their children. The rights of an elder sister and younger sister may be determined on this analogy.

Rights of Kinsmen

The rest of the relatives have also been granted their rights. These are :

1. If one's close relatives are needy and unable to support themselves with the bare necessaries of life, nor are they able to earn anything for themselves, then they should be helped with food and other necessaries to enable them to keep body and soul together, as one does with one's own children, as a matter of an obligation. To help distant relations with necessaries of life is not so obligatory, yet it is necessary to do something for them also.
2. Visits should be paid to them from time to time.
3. The bonds of relationship with them should not be severed. If anyone of them ever does some harm, it is better to tolerate that.
4. If someone becomes a slave of his close relative he at once becomes a freeman as a result of his relationship with the master.

   (Note : this is not applicable in our times)

Rights of teachers and spiritual guiders (Pir)

As a teacher or a spiritual guide (Pir) imparts to his disciple education and spiritual guidance, he is just like a father. He and his children and relatives, therefore, deserve the same treatment as one's own father and children and relatives. This is also one of the meanings of the Quranic Verse.

(I do not ask of you any return except love among the relatives 42:23). This also implies the respect and regard which the Sadat (relatives and descendants of the Holy Prophet (P.B.U.H.) deserve).

The pupils of the teacher or the disciples of the spiritual guide (Pir) should be treated as brothers in the matter of rights. They are also included in the meaning of the Quranic words (the fellow-traveller).

Rights of Pupils and Disciples

Pupils and disciples are just like sons and daughters. Therefore, they have rights like sons and daughters in the matter of kindness and affection.

Rights of Husband and Wife

The wife has the following rights over her husband:

1. The husband should not hesitate in meeting the cost of her living as far as his means permit.
2. He should teach her religious problems and insist upon her to do good deeds.
3. He should allow her from time to time to see her close relatives and tolerate her shortcomings. If disciplinary action is ever needed he should be moderate in this.

The husband has the following rights over his wife:

1. The wife should leave no stone unturned in obeying, respecting, serving and pleasing her husband, except that she should politely apologise to him in matters that are unlawful in the Shari'ah.
2. She should not ask her husband more than what he can easily afford.
3. She should not spend his money without his permission.
4. She should not offend the husband by being harsh to his relatives. She should take particular care to respect and honour her-in-laws by regarding them as her masters.

Rights of Rulers and Subjects

In the rights of the Rulers are included the rights of the King, Deputy King and master etc. In the subjects are included the servants and the general public.

The rights of the subjects are as follows:

1. They should not be subjected to severe laws.

2. If two members or groups of the subjects differ from each other in some matter the rules should be neutral and just in settling their difference.
3. He should always think of providing protection, comfort and amenities of life. He should make it easy for complainants to get access to him to receive justice.
4. He should not be faultfinding but should try to forget and forgive if some indiscipline and disregard are committed towards him by someone unintentionally.

The rights of the Ruler over the subjects are as follows:

1. The subjects should obey the Ruler and be his well-wishers, except that there is no obedience to orders which are against the Shari'ah.
2. They should be tolerant, if the Ruler's behaviour is sometimes unpleasant. In such a situation they should not curse and agitate; they should rather pray for the leniency of the Ruler and take to righteousness and obedience that Allah may make the Ruler kind and sympathetic. This policy has been recommended in a Tradition.
3. If the subjects receive help and comfort from the Ruler, they should express gratitude. They should not rise against him out of selfishness. In places where slaves exist, it is compulsory to support them with necessaries of life and on the other hand it is forbidden for a slave to run away from his master.

As for the rest of the subjects, they are freemen and freewomen. They will have rights and liabilities while living within the jurisdiction of a government, but after going out of that jurisdiction they will become free and independent.

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Rights of In-Laws

Almighty Allah has mentioned in the Holy Qur'an the relatives in-laws also along with the ancestral relations. This clearly shows that the mother-in-law, the father-in-law, brother-in-law, sons-in-law and daughters-in-law and step children have also some rights. It is, therefore, necessary to show kindness, nice behaviour and sympathy with such relatives as well.

Rights of Muslims in General

In addition to near and dear ones and common Muslims have also some rights. Isbahani has mentioned these rights in his book Targhib wa Tarheeb from a narrative of Hazrat Ali (R.A.A.). These are as follows:

1. If a Muslim brother commits a fault, excuse him.
2. Show him mercy when he weeps.
3. Conceal his weaknesses and shortcomings.
4. Accept his apology.
5. Try to remove his difficulties.
6. Wish and work always for his well-being.
7. Protect and love him.
8. Give him concession, if he is indebted or burdened.
9. Pay him visits when he is sick.
10. When he dies take part in his funeral and burial.
11. When he invites you accept his invitation.
12. Accept his gift.
13. Repay his good turns with goodness.
14. Give him thanks when you receive some blessings from him.
15. Help him in times of need.
16. Help and protect his family and children.

17. Supply his needs.
18. Respond to his prayer.
19. Accept his recommendation.
20. Do not disappoint him, if he asks you for anything.
21. If after sneezing he says "Al-ham-du lil-laah" (praise be to Allah), respond to him by saying "yar-ha-mu-kal-laah" (may Allah have mercy on you).
22. If you come across his missing things, convey them to him.
23. Respond to his greeting.
24. Talk to him politely and amicably.
25. Always do good to him.
26. If he swears for anything, trusting upon you, fulfil his oath.
27. Help him, if someone does him wrong, so as to stop the wrongdoer from his wrongdoing.
28. Be friendly and do not be inimical to him.
29. Do not defame him.
30. Desire for him what you desire for yourself.

Some other traditions contain the following additional rights:

31. Salute him, and better, shake hands with him when you meet him.
32. If by chance a quarrel occurs between you and another Muslim reconcile the difference soon and do not stop conversation with him for more than three days.
33. Do not think ill of him.
34. Do not envy and hate him.
35. Enforce the rights and forbid the wrong to the best of your ability.
36. Be respectful to elders and kind to youngers.

37. If two Muslims fall out with each other, try to make peace between them.
38. Do not backbite another Muslim.
39. Do not cause him harm in any way, neither in wealth nor in honour.
40. Help him if he is unable to mount a conveyance or to load something on it.
41. Do not occupy his seat by depriving him of it.
42. Where there are three persons the two of them should not talk to each other by ignoring the third person. It should be remembered that the rights up to No. 30 are of a special nature, but the holders of those rights are also entitled to the rights mentioned at 31 to 42.

Rights of Neighbours

If the persons considered above, that is the common Muslims, acquire any other peculiarities, they become entitled to special rights. An example is the neighbour. He has the following rights:

1. Deal with him with goodness and leniency.
2. Protect the honour of his family.
3. From time to time send him and his family gifts. You must help him with some food, if they are reduced to starvation.
4. Do not cause him trouble and inconvenience, nor quarrel with him on small matters.
5. The laws of the Shari'ah allow him preference over others in matters of sale and purchase. The learned men of Islam have said that there are two kinds of neighbours: the one who is living in your vicinity and the other with whom you happen to travel from the very start or come across him by chance during the journey. In the Traditions the former has been called a permanent neighbour, and the other a temporary neighbour. They both are entitled to equal rights, which may be summarised as under: Prefer his comfort to your own instead of giving him trouble, as some

passengers do during railway journeys. This is very bad, indeed.

Rights of the Weak and Orphans

There are some men who are entitled to additional rights. They are : Orphans, widows, disabled ones, weak, poor, sick, decrepit persons, travellers and beggars. They have the following additional rights:

1. To help them with money.
2. To work for them with your own hands, feet, etc.
3. To please and solace them. Never to reject their demands and requests.

Rights of Guests

Likewise the guests have the following rights:

1. To express feelings of joy and happiness on their arrival and on departure to see them off at least up to the door.
2. To arrange for their usual practices and requirements in order to provide them ease and comfort.
3. To behave with them with submission, respect and friendliness. To serve him personally.
4. At least for one day to entertain him with food of a moderately improved quality, such as may neither be obliging to the guest nor financially burdensome to the host, and host him at least for two days. This is the guest's right. As for stay for additional days, it is, however, not becoming for the guest to cause inconvenience to the host, neither by prolonging his stay nor by making undue demands, nor by interfering in the host's scheme of entertainment.

Rights of Friends

In the Qur'an there is a mention of friends along with those and distant relatives. They have the following rights:

1. It is necessary to make a close observation of the beliefs,

deeds, behaviour and dealings, conduct and character of those with whom one intends to make friends. If they are found right minded and righteous, they may be befriended, otherwise avoided. Great emphasis has been laid on shunning bad society. Experience and observation also expose the harm of bad society. If one comes across a person of like habits, belief and character, there is no objection to befriending him, as it is recognised universally that a friend is the greatest source of comfort and solace.

2. Never hesitate in sacrificing for him even your life and wealth.
3. If something unpleasant comes from him connive at it. If some quarrel occurs by change settle it at once instead of prolonging it, because even temporary differences among friends have some pleasant aspects.
4. Do not be neglectful in wishing your friends well or in giving them good advice. Give ear to his advice with sincerity and accept it if it is practicable. There is a custom in the Indian sub-continent of adopting someone as a son and conferring on him all the rights of a real son. In the Islamic Shari'ah an adopted son has no such rights, he has simply the rights of a friend. Such a one has no share in the heritage which is subject to definite laws and is not a matter of someone's personal choice.

It is inferred from this that the practice followed in India of debarring a son from inheritance is invalid in the Shari'ah and has, therefore, no legal force.

Rights of Non-Muslims

Many rights arise out of relationship among persons on sharing the same religion of Islam. In the same way some rights arise out of being members of the species, viz., humanity. In other words a Muslim has to admit and recognise the rights of his fellow man although he may not be a Muslim. Such rights are:

1. No harm should be done to the life or property of any human being without a cause or justification.

2. Bad language should not be used in conversation with anyone without a sufficient cause which is permissible in the Shari'ah.
3. To help a non-Muslim with food, drink and medical treatment, if he is in distress, hungry or suffering from some disease.
4. If he deserves some punishment under the law of the Shari'ah no excess should be committed in that punishment nor should he be tortured.

Rights of Animals

1. Men as well as animals are living beings. As such, animals too have some rights. An animal should not be captured and confined without sufficient cause. It is cruelty to remove young ones of birds or animals from their nests or dens and torture their parents in this way.
2. Animals are useful creatures for humanity. They should not be killed simply for the sake of fun. Hunters are generally involved in this sin.
3. To take good care of such animals as are in our service by giving them food and drink and providing them rest and shelter. They should not be beaten too much. If it is necessary to slaughter animals, they should be slaughtered with sharp knives or otherwise killed quickly without causing them to writhe or flounce. An animal should not be killed while hungry or thirsty.

Self-imposed Obligations

The foregoing obligations are those the discharge of which initially devolves on man. In addition to these there are some obligations which man himself has imposed upon himself.

Some of these rights are due to Allah which are of three kinds.

First Kind

A right that arises out of some sort of worship to Allah is called Nazar (a votive offering). If a man pledges to perform some

prescribed worship it is called Nazar. It is an obligation to offer that worship. On the other hand, if it is an un-prescribed worship, its offering is only a desirable act. If the worship falls in the category of permissible acts it is meaningless and ignorable. If the pledged offer is a sin, its fulfillment is unlawful. To make pledges of offer in a name other than Allah's name amounts to Shirk (idolatry).

Second Kind

It is a right that arises out of some permissible act. For example the expiation of a permissible oath and fasting as compensation for the fasts missed by a traveller or a sick person during Ramazan; it is compulsory to discharge these rights.

Third Kind

These are rights which arise from the commission of some sins, as the legal punishments and expiations which become due as obligatory rights on account of breaking fasts without any legal cause or murder by mistake or Zihar (calling one's wife as mother). It is obligatory to discharge these rights also. These are rights which arise from optional causes. Of these some rights are due to the servants of Allah. They also fall into three kinds.

First Kind

To keep a promise in a form of obedience. It is imperative. To be negligent in keeping promise has been described as a mark of hypocrisy.

Second Kind

The right that arises out of a permissible affair as the liability of a debt. There are liabilities which are just like debt, e.g., to accept a sale; submission (to her husband) by a married wife of her self; to hand over the property concerned to the pre-empter; to pay the price of purchase; to pay the dower; to pay the wages of a labourer; to repay a debt and return a trust. These are all obligatory duties.

Third Kind

That right which arises out of some sin/crime, e.g., to commit

murder; to steal or betray a trust; to defame anyone by foul talk or backbiting. To compensate for these crimes or get them forgiven is an obligatory liability, failing which in the Hereafter one will have to surrender the rewards of one's worship and good deeds or undergo severe punishment.

Conclusion

All rights/liabilities must be discharged. As regards the rights of Allah if they are in the form of some worship they should be observed. For example, if prayers, fasts, Zakaat (obligatory tax) and the like are outstanding against someone, he should discharge these liabilities after reckoning them. In case he is unable to do so for want of time or money, he should have in his heart the intention to discharge his liabilities without demur as and when this becomes possible for him. If he has committed sins, he should make a solemn pledge to give them up for ever. God willing, the liabilities will be written off and forgiven.

As regards the rights of the servants of Allah; due by anyone, the liable persons should repay those which are repayable to get them forgiven, just as a debt or betrayal of trust. He should also try to get sins like backbiting, abusing, etc., forgiven. If for some reason he is unable to obtain forgiveness for his sins from the right-holders, he should always pray to Allah for their forgiveness in the Hereafter. It is quite possible that on the Day of Judgement Allah may, by His mercy, make them pleased to forgo their rights in favour of the sinners. In case the defaulter is able to repay the debt or obtain forgiveness for his excesses, he should not fail to achieve this.

As regards his own debts or rights outstanding against others, he should try to realise his rights with leniency from such as can discharge their liabilities. As for sins committed against him like backbiting, abusing etc., the compensation for which cannot be realised in this world, compensation in the form of good rewards are expected in the Hereafter. Yet it has been declared as a matter of greater virtue to grant pardon. Thus it is much better to grant total pardon, specially when a debtor or a wrongdoer asks for remission and forgiveness.

Removal of exaggerated emphasis on the rights of Parents

In the name of Allah, the Beneficent, the Merciful
Praise be to Allah and blessings on His Prophet

The compiler of this pamphlet has observed since long that many Muslim brethren exaggerate in discharging the rights of Parents to such an extent that this leads to violations of the rights of other claimants. In this way they also disobey Almighty Allah, and they insist that what they are doing is according to the rules of the Shari'ah. They try to justify their stand by quoting irrelevant Quranic verses and traditions. As this is all very painful I decided to compile with the help of Allah a pamphlet to bring out the truth about the rights of Parents vis-a-vis the rights of others, so that the rights of one group may not be ignored by giving undue importance to the rights of another group.

It may be noted that Almighty Allah has created us for his own worship and obedience which is the main aim of our lives and the duties which Allah has imposed on us of serving and obeying others of His creatures are subordinate to the Main Aim. The Main Aim, viz., Allah's obedience and worship have, therefore, preference over all other forms of service and devotion. With the help of Quranic verses and Traditions I am going to clarify in this pamphlet what is the Main Aim and what are subordinate matters.

The intention of this pamphlet is to put all high and low on the right path and to remove from their minds the confusion about the due rights and liabilities of all persons as determined in the law of the Shair'ah.

وَاللهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ اللّٰهُمَّ تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Introduction to the objectives of this Book

وَقَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ط إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۞ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ۞ رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ۞ وَآتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ۞

Translation: Your Lord has decreed that you should worship none except Him, and that you should show kindness to parents. If one of them or both of them attain old age with you, do not say: "Fie" to them nor repulse them, but speak to them gracious word. And lower to them the wing of submission through mercy, and say My Lord! Have mercy on them both as they did care for me when I was a little child. Your Lord is best Aware of what is in your minds. If you are righteous, then surely He is ever Forgiving to those who turn to Him (in repentance). Give the kinsmen, the needy and the wayfarer their dues and do not squander (your wealth) in recklessness. (17:23-26)

Old age calls for showing more regard and respect to parents, and at this stage they require more service. Such regard and respect are due to Parents in all stages but special emphasis has been laid on these services and kind behaviour in the old age, as the Parents are liable to become irritated and their children are negligent sometimes.

The Quranic verse No. 15 of Surah Luqman وصاحبهما في الدنيا معروفًا (And associate with them in the world with kindness), firmly confirms this injunction, as giving trouble to parents goes against this divine injunction. One should note carefully that the word the uttering of which to parents in their old age has been forbidden is

a cause of distress to them, so neither say "Aye" to them nor scold them, but say a word of respect to them and treat them with all possible submission and humiliation, as they took pains in bringing you up and taking care of you in your infancy. If sometime by chance you displease them, then at once seek their pardon, and when they are no more in this world seek forgiveness for them from Allah as often as possible. Pay to the relatives, the needy and the wayfarers their dues and do not squander your money, but be moderate in all things. Allah has also commanded side by side to discharge the rights of other claimants, instead of according preference to one group over another. It is, however, implied in the divine injunction that the rights of the parents have priority over those of others.

Note : This verse proves that it is unlawful to utter the contemptuous word "Fie" to parents, because the utterance of this and other like words hurt them, as they are insulting and derogatory. Thus the overall rule is that every word or act which really[1] hurts parents stands prohibited by the Shari'ah. Children should keep in mind the implications of this injunction always and in every place. There is no verse in the Holy Qur'an which lays emphasis on the rights of parents as emphatically as this verse.

If the word, i.e., "Fie" or some other word like this is used among a people as a word of respect, then it will be lawful to use it for parents. Fuqaha (Jurists) have clarified this point. Some further observations on this point are furnished in the following pages, supported with Traditions.

1. Some Tabi'een are reported as saying: He who prays for his parents five times daily has paid their dues, because Allah has said: Give thanks to Me and to your parents. To Me is the ultimate resort. 31:14. Accordingly, giving thanks to Allah consists in praying to Him five times daily and similarly so is praying for the parents five times daily, thus said Faqih Abullais (R.A.). The Holy Prophet (PBUH) said; If there had been in the knowledge of Allah a lesser degree of disobedience than the word "Fie", He would have forbidden that too. So the disobedient son may do whatever he likes, he shall never enter Paradise.

   On the other hand, the obedient son may do whatever he likes, he will never enter the Fire (of Hell). The said Faqih narrated this. I said: He should give something in charity on behalf of his parents at the time of paying Zakat, etc. The Holy Prophet (PBUH) said: If a son finds that his father is a slave, he should purchase him, then set him at liberty. (Narrated on the basis of correct authority).

Matters in which it is not necessary to obey Parents

1. It is right to undertake a journey (whether it is due to trade or Hajj) without the permission of parents, provided the journey is not obligatory, nor does it involve probable hazards of life. If the parents forbid such journey, it is not necessary to give up this journey because the parents order that it be given up. This problem is available in Durr-e-Mukhtar and Alamgiri. This ruling will be applicable with greater force to a journey which is obligatory, as is quite obvious. This is subject to the condition that either the parents are not in need of any service or if they need it they have someone who can provide them this service. It is obvious that in such cases the parents do not have to suffer from any real or significant inconvenience and difficulty. In such a situation it is neither unlawful nor disgustful to disobey the parents.
2. If parents do not require money to meet their needs recognised in the Shari'ah, such as food, clothes, repayment of debt, etc., and ask their sons to meet such needs it is not necessary for the latter to meet such demands even if they have surplus resources.
3. It is not necessary for sons to obey their parents if the parents stop their sons from offering optional prayers or from other unimportant work without needing any service. However, if the parents need some urgent service and the engagement of their children in optional prayers causes inconvenience to them, while there is no one else to serve them, then it is imperative for the sons to give up the optional prayers and serve their parents.
4. Smoking the pipe is near forbidden. The compiler of the "Majalisul Abrar" has proved the vice of smoking by means of a detailed study and research on this issue. It is, therefore, not binding on the sons to obey their parents in the preparation of the smoking pipe, as it will be committing a disgustful act which is disapproved in the Shari'ah.

On the other hand if the pipe is of a special kind which is harmless and does not cause any foul smell in the mouth or smoking is indicated as the only possible treatment, then it is allowed. If the parents smoke pipe under compulsion and as a medical treatment and ask their children to prepare the pipe for them, it is binding on the children to carry out their order.

5. If anyone's wife is not a real source of trouble to the parents, yet they ask their son to divorce his wife, the husband son is not bound to obey this order. It is rather a kind of oppression against the wife to divorce her. Divorce is a contemptible act in the sight of Allah and is permissible only under very pressing and unavoidable circumstances. To resort to divorce without justification is an oppression and it is near-forbidden. Marriage is intended for uniting. How can separation without justification be allowed? Ibnul Humam (R.A.) has made a detailed investigation about it in Fat-hal-Qadeer.

6. It is forbidden to obey the parents and it is an obligatory duty to oppose them, if they order their sons to commit some sin, e.g., if they order not to support the truth, not to pay Zakat or not to impart religious education or the like. This is subject to the condition that the acts which they forbid are necessary. However, they may be really hardpressed by sickness and they have no servants to help them, and the prayer time has approached, but if they are left unattended, they may have to suffer great hardship. If the parents ask their sons to miss the prayer in such odd hours, the prayer may be missed and compensatory prayer may be offered later on. If they stop their sons from some act which is desirable for the sake of genuine and reliable need of their own, the it is compulsory to obey their order, but if they interfere unnecessarily their obedience is not binding.

7. If the parents ask one of their sons to give some money to another son who is not at all needy, it is not at all

compulsory for the former to give the required amount of money to the latter despite ability to do so.

It has been discussed so far with the help of precedents and examples on what occasions it is compulsory or forbidden or permissible to comply with the orders of parents. The intention is to clarify that obedience to parents is not binding on each and every occasion.

The correct meaning of doing good to Parents

It occurs in a Tradition that to do good to parents is better than Prayer, Fasting, Hajj, Umrah and Jihad in the path of Allah. This Tradition is not authentic and is, therefore, not reliable. It does not deserve to be called a Tradition, Imam Shaukani (R.A.) has briefly narrated it in the Fawaid-e-Majmoo'ah. This is also not in conformity with the Rules of the Shari'ah.

It is mentioned in Chapter Al-birr Was-silah of the Mishkat on the basis of a narrative of Tirmizi that the pleasure of Allah lies in the pleasure of the parents. This means that Allah's pleasure or displeasure depends upon the pleasure or displeasure of the parents.

Note: This may lead one to misconstrue that every good deed depends on the pleasure of parents; without it is a sin. This, however, is not the injunction. The Tradition means that Allah's displeasure is incurred only in such cases of negligence in which obedience to parents has been imposed by the Shari'ah as binding and a son will be considered disobedient only when he fails in discharging important duties. Thus this injunction (reg: the pleasure or displeasure of Allah) is not absolute, but it is implied in the overall Rule formulated in the beginning to the effect that it is compulsory to shun an act which is troublesome to the parents. The cause and occasion leading to this Tradition and the peculiarity of its statement imply the rights of parents and the objective mentioned above. This has been mentioned in the book "Ashi'atul-lama'aa". The intention is to tell that if injunction was given to a son to obey his parents and to a wife to obey her husband in every

matter, many people would be deprived of the virtue of worshipping Allah which is the main aim of man's creation and also of the remembrance of their real Beloved and the true taste of His remembrance and the high accomplishments resulting from it.

These are blessings without which a seeker of Almighty Allah cannot find solace: This alone is the desired object as has already been stated in the introduction.

The Real Object of Man's Creation

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ

The Qur'an says : I did not create the jinn and mankind but to worship Me. 51:56

And there is a Divine Tradition which expresses the same idea. Although it is weak in authority, yet it is authentic in the sight of those who can see hidden things through their spiritual eyes, and it is also not prejudicial to our objective. The Tradition is:

كُنت كنزاً مخفيًا فأحببتُ ان أُعرفْ فَخَلَقْتُ الخلقَ

I was a concealed treasure, but wanted that I should become known, so I created the Creation.

Thus it becomes well-known that the objective of Creation is Allah's worship and acquaintance with the True Beloved. This objective will, therefore, be accorded preference everywhere, and over every other objective.

To Divorce or not to Divorce a Wife on Parent's Bidding?

4. It is mentioned at the said place in the Mishkat on the authority of a narrative of Hazrat Abu Darda that a man called upon him and said: I have a wife and my mother orders me to divorce her. Should or should I not divorce her? Hazrat Darda replied: I have heard the Holy Prophet (PBUH) saying: The father (also the mother) is a better entrance to Paradise, i.e., a cause to

get admission into Paradise. In other words, a better entrance to Paradise is the Father's (Mother's) pleasure. So it is up to you to protect that entrance or destroy it. Tirmizi and Ibn-Majah have narrated this Tradition. It appears that the man's mother had a (genuine) grievance against that woman (her daughter-in-law) and desired her to be divorced, or otherwise divorce without justification is oppression and, in turn, to assist oppression is also oppression. So how could Hazrat Abu Darda permit divorce which was oppression in the said situation? This answer also applies to the Tradition about Hazrat Umar (R.A.)[2] who wanted his son to divorce his wife but the son did not like to do so. Hazrat Umar (R.A.) then brought the matter to the notice of the Holy Prophet (PBUH) for a ruling. The Holy Prophet (PBUH) advised divorce.

Now it is quite obvious that a companion of Hazrat Umar's status and honour could not do wrong to anyone. If he supposedly did how could the Holy Prophet (PBUH) tolerate this and assist a wrong? Hazrat Imam Ghazzali (R.A.) has explained the meaning of this Tradition in his book Ihyaul Uloom in a like manner.

The Glad Tidings of paradise as a Reward for discharging Parents' Rights

5. Baihaqi has recorded in the said chapter of the Mishkat, a narrative of Hazrat Ibn Abbas (R.A.) to the effect that the Holy Prophet (PBUH) said: If a man who gets up in the morning as one who is obedient to Almighty Allah in discharging the (imperative) rights of one's parents, he gets up in the morning with two doors to Paradise opened for him. If only one of his parents is alive and he behaves with the parent in the said manner, one door to Paradise is opened for him. On the other hand, if a man who disobeys Almighty Allah in discharging the (imperative) rights of the parents then two doors to Hell are opened for him and if only one of the parents is alive the only one door to Hell is opened for him. A man asked: Even when the parents do wrong to their sons (i.e., should the sons obey their parents even when the parents commit all sorts of excesses to their sons?)? The Holy Prophet (PBUH) said three times: if both the parents do him wrong, even

2. Tirmizi and Abu Dawood have narrated this Hadith

then he is bound to obey them. Let it be noted carefully that it is meant to emphasize that the sons should not be negligent in discharging such rights of the parents as are binding upon them, because of their excesses, i.e., the sons should never repay the misbehaviour of their parents with similar misbehaviour.

Nobody's order to disobey Allah should be carried out

It is not the intention to say that parents should be obeyed even if they order to do something which is a transgression in the Shari'ah, because according to a Tradition, "There is no obedience to a created being in a matter which involves disobedience to the Creator". This Tradition carries in its import a peremptory command that in no circumstances a command given by a created being which means disobedience to Allah should be carried out. This needs to be understood well.

When is it compulsory to bear the cost of living of the Parents?

6. A man is liable to bear the cost of living of his relatives, other than his wife, only when he possesses such amount of money as makes him liable to pay the Sadqah Fitr. This ruling equally applies to the parents also. As regards the wife, her cost of living is obligatory for the husband in all circumstances, whether he is rich or poor (see Margin Sharh Wiqayah). This shows that unless a man has the amount of money mentioned above, it will not be obligatory for him to meet the parents' (necessary) cost of living. This exposition does not mean that a man should be unsympathetic with his parents, negligent in discharging their rights and ungrateful to them, as this would be something very bad. The intention by this entire discourse is to eliminate all exaggerations in this matter, by stating those rights of parents which are obligatory as well as those that are unimportant, desirable and permissible. The parents are masters and sustainers (after Allah) of their children and deserve to be treated with great respect and obedience. The rights of the parents are too well known to be mentioned. The real objective of

this book is to eliminate exaggeration about the rights of parents and in the said situation they are highly desirable. It is therefore, desirable that unless there is some special handicap, a son should help his parents even when he has not the requisite amount of money (nisab), even if this entails him hardship and inconveniences.

It is not obligatory to eat money of doubtful purity on the order of parents

7. It does not become binding on the children to eat money of doubtful purity in compliance with the order of the parents. This is because by this action the parents face no recognised and genuine distress. It is, however, permissible for the children to obey their parents by eating such money to the minimum extent of their need, if the children are facing starvation, they have no access to pure money and their parents insist on them to eat money of doubtful purity. If the person advised to eat such money is a saintly person of pure and pious heart, he should not resort to the use of such impure money, because such money harms his apparent and secret spiritual and moral integrity. The damage done to spiritual and moral character by the use of money of doubtful purity is realised and proved by actual experience. To obey the parents in this matter is to court one's own moral destruction and it involves disobedience to Allah which is strictly forbidden. It is not right to incur the Creator's displeasure by obeying the commands of creatures. It is a matter of great reward in the Hereafter if in such an awkward situation a man prefers death to using impure money.

In Jihad it is lawful for a son to kill his disbelieving father

8. It is recorded in the "Lubal-bun-Nuqool" that in the battle of Badr Hazrat Ubaidah-bin-Jarrah[3] (R.A.A.) was on the side of Allah's group of the Muslim Army, while on the side of the Satan's group of the Infidel army was his father who was a Mushrik and was trying to kill his son. Hazrat Ubaidah (R.A.A.) saw that his

3. He is a very righteous companion.

disbelieving father was trying to kill him because of his Islam. While trying to save himself Hazrat Ubaidah was able to kill his father. On this occasion the following verses were revealed.

Hazrat Abu Bakr (R.A.A.)'s father Abu Qahafah[4], while he was an unbeliever, uttered some undesirable words for the Holy Prophet (PBUH). Hazrat Abu Bakr (R.A.) at once slapped him and he fell down. Then the victim lodged a complaint about this incident to the Holy Prophet (PBUH). On being questioned, Hazrat Abu Bakr (R.A.A.) told the Holy Prophet (PBUH), that if he had a sword he would have cut off his neck for uttering such insulting words. Then these verses were revealed. These two incidents are the cause of revelation of these verses, which occur in Surah Mujadalah (58:22). Their translation runs thus:

> *You will not find people who believe in Allah and the Last Day, loving those who oppose Allah and His Messenger, even though they be their fathers or their sons or their brethren or their clan. As for such, He has written faith upon their hearts and has strengthened them with a spirit from Him; and He will bring them into Gardens underneath which rivers flow, wherein they will abide for ever. Allah is well-pleased with them and they are well-pleased with him. They are Allah's party. Beware! Is it not Allah's party who are the successful?*

These verses make it quite clear that the rights of parents are nothing as compared with the rights of Almighty Allah. It is now established that it is quite right to kill one's own father with one's own hands in Jihad (Holy War).

There is a ruling in the Hidayah that one should not himself kill one's father but beckon to someone else to do so. This latter ruling is desirable in order to observe the father's right of respect, and at the same time to attain the objective. This is possible only when another person is available on the occasion to do the job. The fate of disbelief and perversion is disgrace. As such, the regard and respect due to a disbelieving father cannot be fully protected.

4. He embraced Islam later on.

Admonish perverted parents with a good grace

If the parents are perverted, they should be admonished in a very nice manner. It is not a sin but a good deed[5] if, when necessary, they are scolded. It is not lawful to concede to anyone in a religious matter, except that, as far as the Shari'ah allows. One should be civil[6], and polite and should not be rude and should be calm and considerate in one's behaviour.

As regards Hazrat Ibrahim (A.S.), he did not offend his father in spite of the latter's disbelief and disobedience, because he hoped that the father would accept the admonition given with goodwill and politeness. It was due to this affection that he made a promise to ask forgiveness for him. However, when Hazrat Ibrahim (PBUH) lost hope and came to know that his father was Allah's enemy and seeking forgiveness for him would not be useful for him, he became disgusted with his father.

9. It is mentioned in the book Ihyaul Uloom that Allah sent a revelation to Hazrat Moosa (A.S.) that he who is disobedient to Allah but obedient to his parents, is recorded in the Sheet of Deeds as righteous because of his obedience to the parents, but the one who does otherwise is recorded as a sinner. If the authencity of the narrative is correctly established one may misconstrue from it that the status of obedience to Allah and His rights is always inferior to that of the parents. This, however, is not the truth. The meaning of the Tradition is that a person who obeys his parents in matters in which their obedience is lawful, whether the obedience is obligatory or only desirable, then on account of the blessings of this obedience, the person concerned is excused from the liability towards Allah's rights. On the other hand, if a person fails to discharge the necessary rights of the parents, then this failure in disobeying obligations relating to the rights of Allah;

5. What Az-Zamakh Shary has narrated from Huzaifah (RAA) proves this. He sought the permission of the Holy Prophet (PBUH) to kill his father who was fighting on the side of the Mushrikeen. He (PBUH) said: Let this be done by someone other than you.....

6. The Quran clearly forbids to repulse parents. If the parents insist on some sin, their children should pray for their guidance and avoid hurting their hearts - Khulasatul-Fatawa.

so the person is recorded as disobedient. This is because if a person does not discharge his liabilities towards the servants of Allah in spite of his capacity to do so or does not obtain remission from them his liability is not written off, because Allah is want-Free but His servant is needy. It is not the meaning that a person will be recorded as disobedient by disobeying unimportant orders of his parents, notwithstanding that he is discharging the rights of Allah. This fine difference needs to be noted carefully.

It is an obligatory duty of Parents to provide good education to their children

10. A man complained to Hazrat Umar (R.A.) against his son because he used to cause him trouble and distress. Hazrat Umar (R.A.) inquired from his son the cause, admonishing him to fear Allah in the matter of the father's rights. The son replied that according to injunctions of a Tradition he had three rights: (1) Naming him a good name, (2) giving him good education and (3) marrying him in a good family (according to the rules of the Shari'ah), so that the people might not taunt him for having a bad and lowly wife. His father did not discharge any of the son's rights. (How can an uneducated person find out the rights and liabilities to be able to discharge them?) Hazrat Farooq, the Great (R.A.) did not demand anything from the son and said to the father; you say that your son causes distress you, but you have done the same to your son before hand. Get away from here. Imam Faqih Abullais has narrated this Tradition which has been mentioned here only in brief. The Islamic Shari'ah has considered and distributed everybody's rights and liabilities and according to this distribution are the actions and duties demanded of each person.

Imam Allamah Suyuti (R.A.) has written in the Tazkirah that Hazrat Sa'eed-bin-musayyib is a great Tabi-ee. He surpassed all the Tabi-een in learning and was a miracle-working saint, but he had broken away from his father and totally relinquished him (for some religious cause). This break-up continued till one of them died. Praise be to Allah that men of Allah show no concession to anyone where Allah's disobedience is involved. In no

circumstances do they tolerate disobedience to Allah, irrespective that anyone likes this or not.

11. Remembrance[7] of Allah is better than rendering financial help to the parents or others, or rendering other unimportant services. Educational service is still much better. This is proved by a Tradition.

Praise be to Allah that so far it has become amply proved that it is not lawful to obey parents' orders in violation of the injunction of the Shari'ah. Those occasions have also become known on which obedience to parents is an obligatory or desirable duty. To conclude, it is not binding to carry out each and every order of the parents. According to authentic Traditions "Keep men in their right places". Do not go beyond the limits in praising or degrading anyone. The best of humanity, the master of the Prophets (PBUH) has himself forbidden people to attribute to him undue praise, although his status is much higher than that of parents and others.

وآخر دعوانا ان الحمد لله رب العلمين وصلى الله على سيّد المرسلين
وآله اجمعين وسلّم

(And our last call is that all praise be to the Lord of the Worlds and blessings and peace be upon the Master of tne Messengers, his household, all of them).

A useful Appendix

The Rights of Teachers, Spiritual Guides (Pirs) and Husband and Wife.

1. Teachers and Spiritual Guides have numerous rights, yet in lesser degrees than those of the parents. Those people are mistaken who have given preference to the rights of Teachers and Spiritual Guiders over those of the parents. Perhaps they argue that the parents bring up their children in their outwardly and physical development and the Teachers and the Spiritual Guides give them inner and spiritual education. The superiority of the soul

7. For details see Sharh Mishkat by Ash-shaikh of Delhi.

over the body is quite obvious, but this argument is weak and unreliable, because the superiority of one to the other is only partial, not total. The superiority of some thing to another thing from one aspect may negate the superiority of the latter to the former from some other aspect. The Qur'an and the Hadith also do not attach any special importance to the rights of Teachers and Spiritual Guides as they do with regard to the rights of the parents. The rights of Teachers and Spiritual Guides arise from their service in education and spiritual training only. As against this, the parents bring up and breed their children with great painstaking and selfless love. They do not withhold their natural love, attention and care for their children in spite of their impudence and rebellion. They sacrifice their heart and soul for their children. On the contrary, the Teachers and the Spiritual Guides do not tolerate the least offence and disrespect. Reward is in proportion to work. As the work of the parents is harder and more difficult, their status is also greater and higher. In very exceptional cases some parents are found less loving and sympathetic with their children than the Teachers and the Spiritual Guides. But this happens very rarely and is ignorable. It cannot form a basis for the general rule. Mind carefully that the basis is that which has been stated above. Discharge the rights of Teachers and Spiritual Guides heart and soul as you receive from them attributes of humanity and Allah's pleasure, yet mind the prescribed limits. This brief essay is sufficient for the occasion.

Some say that it is binding to divorce a wife at the order of a Teacher. This is a sheer lie. And as has already been explained even the parents do not deserve such rights on all occasions. They, however, deserve only regard and respect and service when needed as is done to other elders. It is not necessary to obey them like parents, but mind carefully that they may be next to parents in deserving obedience. One should not be negligent in showing respect to a Teacher and in discharging in his rights even if the latter is a disbeliever and sinful. Such a teacher should, however, be condemned inwardly.

Husband's rights over wife

2. The wife is duty-bound to serve her husband and fulfil his wishes. She cannot do some permissible act which hinders in the service of the husband. There is none in the world who holds a right over anyone greater than the right which a husband holds over his wife. There is a Tradition in the Mishkat in which the Holy Prophet (PBUH) is reported to have said: if I were to allow anyone to prostrate himself before anyone other than Allah, I would ask a wife to prostrate herself before her husband. This proves beyond doubt the high status of a husband that if worship of anyone other than Allah was permitted, none other than a husband would deserve such worship from his wife. It is, however, not essential for the wife to obey without hesitation and negligence in all matters (which do not violate the Shari'ah) which would, in the case of disobedience, put the husband to trouble or deprive him of some service. This topic has been dealt with in some detail concerning the rights of the parents. The same injunctions apply here also but with greater emphasis. I state below some problems by way of example and clarification.

According to the Rules of the Shari'ah the possessions of a husband and his wife are quite separate

1. The possessions of husband and wife are considered in the Rules of the Shari'ah quite separate from each other's. The property the right of whose purchase, sale and disposal vests in the wife is her exclusive property. Similarly, the property in respect of which the husband enjoys such rights is his exclusive property. If by mixing together or misappropriation the value of the property goes down below the level of Nisab (limit prescribed for Zakat), the Zakat and the like will not get absolved. If the husband asks his wife not to pay Zakat on the plea that their properties are not separate but are one and the same the wife should not obey her husband in this matter, because this involves disobedience to Allah. Obedience to a man at the cost of obedience to Allah is strictly forbidden, but people generally ignore this point.

What is Obligatory, Essential and Sunnah cannot be abandoned at the husband's Bidding

2. The wife is not bound to obey her husband, if he stops her without any Shara'ee cause from spending the money in her exclusive possession for some lawful purpose. It is. however, not good to resort to quarrel with each other; they should live together in complete harmony and cooperation as far as possible on such occasions. To avoid trouble and disruption a wife may obey her husband in lawful and permissibly disgustful matters, except that she cannot give up, at her husband's bidding, all that is obligatory, essential and Sunnah.

3. It is lawful for a wife to swear allegiance to a Spiritual Guide (Pir) with her husband's permission, subject to the condition that this allegiance does not lead to some quarrel and breach of harmony. For example, if the husband stops her from this, but she want to swear allegiance, then she should do this; placing reliance on Allah, if she has courage enough for that. If this brings upon some sorrow and distress, she should bear this with patience without expressing ingratitude. The servants of Allah have to face such tortures. Such men will be raised to great ranks in the Hereafter. The same injunction applies to such acts as are near forbidden but the husband orders his wife to do them.

Orders about optional worship in the presence of the husband

4. If the husband is at present at home the wife should not engage herself in optional prayers, fasting, etc. without his permission, lest there should be some shortcoming in his service. She can do so with his permission. The Tradition prohibits this while the husband is at home; no permission is necessary if the husband is away. The same Tradition lays down that it is not lawful to do such acts without the husband's permission, as are liable to hinder the discharge of the husband's rights; it is, however, all right to do all other acts according to the rules of the Shari'ah.

5. If the husband desires his wife without any duress to do some work for some of his relatives or some stranger such as baking bread, sewing clothes or the like, the wife is not bound to do this. If the husband gives such order under some duress and he will be in some trouble if his order is not obeyed then the wife should do the work (Faidah Jalilah). If a wife does sewing work for some stranger (without any emergency), there is no sin in this; provided that the man is religious and there is no fear that an untoward situation will arise. If that man is irreligious and there is a fear of some ugly situation to arise on this account, it is not right to do sewing work. Some bad characters take delight from such work.

This brief account has been written to save wives from falling into exaggeration, so that they may be advised about the occasion on which it is necessary to obey husbands and husband as far as possible according to the rules of the Shari'ah is a great boon. A woman obedient to her husband shall obtain a high rank in Paradise. She should also take care of the optional prayers and virtues, because the main objects of man's creation is to worship Allah. A detailed description has already been given about the circumstances in which Allah's remembrance is better than unimportant obedience to the parents. The same injunctions apply here also:

One should not attach his

Heart to the temptations of this world.

It is a place to learn lessons,

It is not a pageant.

Praise be to Allah that this Useful Appendix is now complete. May Almighty Allah accept it and render it useful, in honour of the merciful Messenger; blessings and peace be on him.

The Five Branches

Of the five constitutional branches of Islam Muslims in general nowadays regard only two branches as being integral parts of the Deen. These are Aqaa-id (*beliefs*) and Ibaadaat (*worship*). The Ulama-e-Zaahir (*those Ulama concerned only with the external dimension of Islam - with only the letter of the law*) consider the third branch, viz., Muamalaat (*mutual dealings and transactions*) also an integral part of the Deen. The Mashaaikh (*of Tasawwuf*) consider the fourth branch, viz. Akhlaaq (Moral character) also part of the Deen. However, the fifth branch, viz., Aadaabul Muasharat (*Social Etiquette*) has been excluded from the Deen by all three groups excepting a few among them. In fact, it is believed that this branch is totally unrelated to the Deen. This is the view of the majority. It is precisely for this reason that the other branches of the Deen are more or less all dealt with and discussed in lectures and discourses. On the contrary, no mention whatever is made of this fifth branch (*Muasharat*). Hence, this branch has been assigned to the limbo of oblivion both theoretically and practically.

The main cause for the dissipation of mutual love and affection is corrupt behavioural attitudes. As a result of such corruption of behaviour and manners mutual resentment and dislike for one another have set in among people. This state of affairs impedes and eliminates tranquillity of heart which is of pivotal importance for mutual love in the members of society.

The Qur'aan, Ahadith and the statements of the Wise men refute the claim that this branch (Social Etiquette) has no relationship with the Deen. Some of these statements shall be cited here in substantiation.

*Allah Ta'ala says:

> *"O People of Imaan! When it is said to you to give space in a gathering, then make space. When it is said to you: Stand up!, then stand up."*
>
> *(Qur'aan)*
>
> *"O People of Imaan! Do not enter homes besides your own homes as long as you have not sought permission and greeted the inmates of the houses. That is best for you so that you ponder.*

Then, if you do not find any one therein (in the homes), do not enter therein unless permission is granted you. And, if it is said to you: 'Return! then turn back. That is purest for you. Allah knows well what you are doing."

These verses exhort consideration for others, for those who happen to be present in a gathering and for the inmates of the house.

* Rasulullah (sallallahu alayhi wasallam) ordered that while eating in company one should not take two dates at a time without having obtained the consent of one's friends. Such an insignificant act has been prohibited solely on account of disrespect and because of dislike which this act will engender in others.

* Rasulullah (sallallahu alayhi wasallam) said that the one who eats raw garlic and onions should remain aloof from us. Since the odour will be annoying to others. Rasulullah (sallallahu alayhi wasallam) forbade this insignificant act.

* Rasulullah (sallallahu alayhi wasallam) said that it is not lawful for a guest to stay for such a length of time which imposes a difficulty on the host. In this prohibition, an act which causes inconvenience to others has been prescribed.

* Rasulullah (sallallahu alayhi wasallam) said that when eating in company one should continue eating until the others have completed even though one has eaten to satiation. By discontinuing to eat, those who are still eating are put to shame. It is thus clear that one should not act in any way which embarrasses

others. Some people on account of natural shame, refrain from taking something in a gathering although they wish for it. Others again feel it difficult to refuse a request in a gathering although they have no desire of giving. Such persons should not be given things in a gathering nor should anything be asked of them in a gathering.

* In a Hadith it is narrated that once Hadhrat Jaabir (radhiallahu anhu) came to the house of Rasulullah (sallallahu alayhi wasallam). On knocking at the door, Rasulullah (sallallahu alayhi wasallam) enquired: "Who is it? Jaabir (radhiallahu anhu) replied: "It is me." Rasulullah (sallallahu alayhi wasallam) in annoyance, said:

"It is me. It is me." From this we learn that statements should not be made ambiguously. One should speak with clarity to enable the listener to fully understand. Ambiguous statements which cause confusion perturb people.

* Hadhrat Anas (radhiallahu anhu) stated that there was no person dearer to the Sahaabah than Rasulullah (sallallahu alayhi wasallam). Inspite of this, he says, the Sahaabah would not stand in respect for Rasulullah (sallallahu alayhi wasallam) because of his aversion for this mode of respect. This establishes that any etiquette, way of respect or any form of service which is displeasing to a person should not be rendered to him. One should give priority to the wishes and feelings of others not to one's own desires. Some people by their insistence to render certain acts of service to the Auliya are in actual fact inconveniencing them.

* Rasulullah (sallallahu alayhi wasallam) said that it is not permissible for a person to intrude in the company of two people without obtaining their consent. Such intrusion constricts the hearts. Thus, it is necessary to abstain from acts and attitudes which inhibit or cause inconvenience to others.

* According to the Hadith, Rasulullah (sallallahu alayhi wasallam) would cover his mouth with his hand or a handkerchief when sneezing. In this way he stifled the sound to avoid causing annoyance to others. This establishes that one should not annoy or scare or inconvenience one's companions by means of loudness and shouting.

* Hadhrat Jaabir (radhiallahu anhu) narrates that the Sahaabah would sit down in any place where they reached in the gathering of Rasulullah (sallallahu alayhi wasallam). They would not pass through others in order to obtain seating place ahead. This attitude of the Sahaabah establishes the aadaab (etiquettes) of a majlis (gathering). The slightest inconvenience to others was avoided.

* Hadhrat Ibn Abbaas, Hadhrat Saeed Bin Musayyib and Hadhrat Anas (radhiallahu anhum) narrate in ahadith of different categories that when visiting the sick one should not remain for a long time. The visit should be short. This narration indicates the degree to which one should go in refraining from inconveniencing others. Sometimes a sick person due to his condition suffers inconvenience by the lengthy presence of others. However, the presence of such persons who are a source of comfort and solace to the sick are excluded from this prohibition.

* Hadhrat Ibn Abbaas (radhiallahu anhu), explaining the reason for the need to take ghusl (Bath) on Fridays, says that in the initial period of Islam most people were poor labourers. Soiled garments and perspiration caused bad odours. Hence ghusl was decreed waajib (obligatory) in the beginning. later, the incumbency (wujoob) was abrogated and ghusl for Jumma' was retained as a Sunnat act. It thus transpires that it is incumbent to refrain from causing the slightest inconvenience and annoyance to anyone.

* In Sunan Nisaai there appears a narration in which Hadhrat Aishah (radhiallahu anha) speaks of Rasulullah's (sallallahu alayhi wasallam) exit from the house on the Night of Baraa'at. He opened the door silently so as not to disturb the sleeping ones. Similarly, he closed the door silently. He did not commit any act which produced the slightest noise. He totally abstained from any disturbance to ensure that no one's sleep is disturbed nor anyone be suddenly awakened.

* In a lengthy hadith in Sahih Muslim, Hadhrat Miqdaad (radhiallahu anhu) says that once a group of them were the guests of Rasulullah (sallallahu alayhi wasallam). After Isha the guest would go to bed. Rasulullah (sallallahu alayhi wasallam), on

arriving much later, would make Salaam (greet) in such a whisper that if anyone was awake he could hear and if anyone was asleep he would not be disturbed thereby. This Hadith as well indicates the lengths to which Rasulullah (sallallahu alayhi wasallam) would go in order to refrain from causing the slightest inconvenience to others.

Numerous similar narrations bear ample testimony to this fact

* In the narrations of Fiqh (*Jurisprudence*) it is categorically stated that one should not greet a person who is engaged in eating, teaching, etc. From this it emerges that according to the Shariah it is detestable to divert the mind or attention of a person who is engaged in some necessary activity.

* The Fuqaha have ruled that it is permissible to prevent from the Musjid a person who suffers from the disease of bad odour emitting from the mouth. It is quite clear from these examples that it is essential to prevent anything which is a cause of inconvenience or annoyance to others.

A comprehensive perusal of these proofs (of the Qur'aan and Hadith) very clearly shows that the Shariat has established a very lofty system of life in which no facet of man's behaviour, attitudes and actions will constitute the slightest difficulty, harm, displeasure, detestation and ill-feeling to another fellow being. His behaviour should not be a cause of worry, confusion or fear to anyone. In this regard Rasulullah (sallallahu alayhi wasallam) did not confine this lofty attitude and behaviour to only his own statements and acts, but whenever any among his close companions displayed the slightest neglect in this matter, he would compel them to observe correct behaviour. Furthermore, Rasulullah (sallallahu alayhi wasallam) practically demonstrated this lofty degree of behaviour by the imposition of tasks and duties on the Sahaabah. A Sahaabi once presented a gift to Rasulullah (sallallahu alayhi wasallam). However, he entered the presence of Rasulullah (sallallahu alayhi wasallam) without permission and without greeting.

Rasulullah (sallallahu alayhi wasallam) ordered:

"Go out; say Assalamu Alaikum, may I enter?"

In actual fact the secret underlying beautiful conduct with people is to save them from inconvenience and annoyance. Rasulullah (sallallahu alayhi wasallam) summed up this lofty concept of behaviour and conduct most beautifully and comprehensively in the following hadith.

"The true Muslim is he from whose tongue and hand Muslims are safe."

Any act which causes inconvenience, annoyance or difficulty is an act of misbehaviour even though it may ostensibly be financial aid, physical labour or honour and respect according to general prevalent custom because comfort is the soul of good character, and this has priority over service which in actual fact is the outer shell. The shell minus the kernel is obviously useless.

Although the Department of Muasharat (*Social Etiquette*) is posterior to the Departments of Aqaaid (*Beliefs*) and Ibaadaat-e-Fareedhah (*Compulsory acts of worship*), nevertheless, since a rupture in Aqaaid and Ibaadaat brings about personal detriment while a rupture in Muasharat results in harm to others, the latter will enjoy priority over the former two from this angle. Harming others is graver than harming oneself. In Surah Furqaan Allah Ta'ala says:

"They walk on earth in humility and when the ignorant ones address them, they say: Salaam."

This aayat indicates Beautiful Conduct (Husn Muasharat) and it appears before mention is made of Salaat, Fear, Tauheed and moderation in spending. Afterall, there must be some reason for the Qur'aan according it priority over the Departments of Aqaaid and Ibaadaat-e-Fareedhah. This priority over Fardh (*compulsory acts of worship*) is in regard to certain matters. However, in so far as Nafl acts of Ibaadat are concerned, Muasharat has greater emphasis in all respect. Thus, the condition of two women was explained to Rasulullah (sallallahu alayhi wasallam). One woman while engaging in abundant Salaat, Saum (*Fasting*) and Thikr was in the habit of causing difficulty and inconvenience to her

neighbours. The other woman, although not engaging in an abundance of Salaat and Saum, refrained from harming her neighbours, Rasulullah (sallallahu alayhi wasallam) described me the first woman as an inmate of Jahannam and the second woman as an inmate of Jannat.

Although Muasharat does not take precedence over Muamalaat (transactions and contracts) in this respect since a rupture in Muamalaat also results in harm to others, it (Muasharat) nevertheless enjoys priority over Muamalaat from another angle. Only the elite (the Ulama) consider the Department of Muamalaat to be an integral part of the Deen. On the other hand, only the special among the elite regard Muasharat to be included in the Deen. Many among the elite do not regard Muasharat as being part of the Deen. Although some among them do consider Muasharat to be part of the Deen, they do not regard it as important as the Department of Muamalaat. It is for this very reason that very little practical acceptance is accorded to Muasharat. The reformation of the baatin (*the nafs*) has the same order (*hukm*) as compulsory acts of Ibaadat. The angle of priority which was explained earlier applies in this case as well, i.e. priority of Muasharat over Muamalaat.

Inspite of the great importance of Muasharat, numerous people among the general public and some among the Ulama as well offer extremely little attention to it for practical purposes. Even those who give practical expression to Muasharat, totally abstain from instructing others in this regard. This state of affairs engendered in me the desire some time ago to write something on Aadaab-e-Muasharat with which I am confronted at most times. For quite a long time now I have been verbally admonishing and directly those associated with me. In most lectures too I emphasise on these matters. There has been a great delay in preparing this treatise. In the Knowledge of Allah Ta'ala the time for this treatise has been ordained for the present.

I have compiled this treatise without according much regard to systematic order. I wrote as things came to mind. If this treatise is taught to children and even to elders, then, Insha'Allah, the pleasure of Jannat will be experienced right here on earth.

The five branches of the Shariat

The Shariat consists of five branches or parts:

Aqqa-id, A'maal, Muamalaat, Akhlaaq, Husn-e-Muasharat.

1. AQQA-ID (*Beliefs*), e.g., beliefs in the Oneness of Allah Ta'ala and the Risaalat (*Prophethood*) of Rasulullah (sallallahu alayhi wasallam).

2. A'MAAL (*Righteous deeds*), e.g., Salaat, Saum.

3. MUAMALAAT (*Transactions, Contracts*), e.g. trade and commerce.

4. AKHLAAQ (*Moral character*), e.g., humility, generosity, etc.

5. HUSN-E-MUASHARAT (*Beautiful social conduct*) i.e, good relationship with people, e.g. abstention from acts which cause others inconvenience, such as disturbing a person in his sleep.

The above mentioned five departments are collectively known as the Shariat. It is essential for Muslims to adopt all five departments of the Shariat. But, in the present age people have abbreviated the Shariat. Some have taken only Aqaa-id, believing that only the proclamation of La ilaaha il lallaahu suffices for immediate entry into Jannat. Such persons, while they believe Salaat, Saum, etc., are Fardh, do not obtain the good fortune of practically executing these acts of worship. Others again, along with Aqaa-id-observe Salaat, Saum, etc., as well. However, they have discarded Muamalaat. In their transactional dealings they are not concerned with the Deen, whether their acts are lawful or not. They are indifferent to the question of halaal and haraam regarding their earnings and dealings. Then there are those who maintain their Muamalaat on a healthy footing, but are unconcerned with the reformation of their moral character. Those who are concerned about Akhlaaq are exceptionally few. In fact, there are even such persons who spend considerable time to reform others while others are inconvenienced and annoyed by their behaviour

and attitude. They remain unaware of the difficulty they are causing others by their actions and behaviour. They are completely uncaring about their own detestable condition. There are numerous such persons who will not venture to offer Salaam to a poor Muslim along the road. On the contrary, they wait in expectation of the Salaam to be initiated by the poor.

Some people, along with Aqaaid, A'maal and Muamalaat, are concerned about the reformation of Akhlaaq, hence they adopt ways and measures for the treatment of their morals. But, they have discarded Husn-e-Muashrat. In fact, they have excised it from the Deen. They assert that there is no relationship between the Shariah and social conduct with people. They, therefore, behave as they please, thinking that the Shariah has no say in such matters. Many people are pious with good qualities such as humility, but in Muasharat they are lacking. They are not concerned whether they annoy and inconvenience others by their behaviour. In most insignificant things they bring about difficulty and inconvenience to others. Their attention is totally diverted from little things which cause difficulty to others while in the Hadith there are numerous incidents narrated which show that Rasulullah (sallallahu alayhi wasallam) cared for the little things just as much as he cared for important matters.

Muasharat an integral part of the Deen

It should now be realized that Muasharat is an inseparable part of the Deen. A perfect Muslim will, therefore, be one who adopts all the branches of the Deen. In all aspects he has to behave like a Muslim. There has to be no resemblance with the Kuffaar.

People have generally understood Muamalaat and Muasharat to be beyond the scope of the Deen. It is indeed surprising that a person regards his dealings and his social conduct beyond the confines of Divine Law, but at the same time he acknowledges that his dealings and social conduct are governed by the laws of worldly governments. No one ever ventured to tell the state authorities that the government has no right in our private business enterprises, etc. People readily submit to governmental laws and restrictions applicable to their trade and commerce, etc.

Beautiful social conduct is more important than beautiful dealings of commerce

The need for proper observance of Muasharat is of greater importance than Muamalaat. Rectitude in Muamalaat largely ensures the protection of material wealth while Husn-e-Muasharat (*Beautiful conduct with others*) ensures the protection of the hearts of the Muslims. It is quite obvious that the rank of the heart is greater than that of material wealth. In the rectification of Muasharat is also the protection of the honour and reputation of others. After the protection of Imaan, safeguarding honour and reputation is of the greatest importance. Man is prepared to sacrifice everything in the endeavour to safeguard his honour. On the occasion of Hajjatul Wida, Rasulullah (sallallahu alayhi wasallam) declared the sanctity of the blood, honour and wealth of the Muslimeen. Until the Day of Qiyaamah the honour and reputation of the Believers have been declared sacred. This sanctity cannot, therefore, be violated.

The Muasharat of Islam is unique

Islamic Muasharat has no parallel. There is absolutely no need for Muslims to emulate the conduct of others. Muasharat should not be confused with pompous styles and the possession of material goods of pride and show. Takabbur (pride) and pomp destroy the roots of Muasharat. The proud man desires to be the superior of others. He will, therefore, not deal with others sympathetically and justly. The Islamic teaching of Muasharat, in contrast, inculcates humility in man. Without humility, sympathy and unity are not possible. These are, in actual fact, the foundations of Muasharat. True Muasharat is, in fact, only Islam.

Consider for example, the Islamic conduct pertaining to eating and drinking. Rasulullah (sallallahu alayhi wasallam) demonstrated this conduct both verbally and practically. Thus, he said: "I eat as a slave eats."

It was the noble character of Rasulullah (sallallahu alayhi wasallam) to eat sitting in a humble position with his body bent. He would eat quickly with relish. In contrast, we eat in great pomp

and style. There is not a sign of humility on us when we eat. This type of proud conduct is the consequence of the reality (of life) being hidden from us. When the reality becomes revealed to a person and he realizes that whatever we are eating is from the Court of the King of kings (Ahkamul Haakimeen) and He is observing our every act, then automatically the humble manner of Rasulullah (sallallahu alayhi wasallam) will be adopted. When the greatness of a being is rooted in the heart, then all stages will be traversed with ease. The fact is that we lack the ability to realize that Allah Ta'ala is watching us. He observes our every act. Now when Islam possesses its code of Muasharat in a state of perfection, then what need is there for Muslims to look askance to aliens? Honour, self-respect and our claim of the superiority of our Deen demand that even if our Muasharat was imperfect (on assumption), then too, we should not direct our gaze at alien cultures. Our old and tattered blanket is better than the borrowed shawl of another.

Islamic and non-islamic social conduct : A comparison

Even in dressing, our brethren have adopted the conduct and style of aliens whereas there is no culture which can compare with Islam in matters of dress. Many rules and restrictions govern the dressing styles and garments of non-Muslims. They are supposed to be liberal and they always proclaim the slogan of freedom. But, in actual fact, they are fettered to numerous restrictions in both dress and eating habits and styles. While the Islamic style of dressing and eating is one of simplicity, the methods and styles of the non-Muslims have many restrictive etiquettes. Indeed, their styles are veritable prisons for those imprisoned in elaborate customary rules pertaining to dressing and eating styles.

There are wonderful barkaat (*blessings*) in simplicity. A simple person is saved from many difficulties and hardships. Pomp and pretence bring in their wake numerous difficulties. In contrast, there is sweetness and comfort in simplicity. While everyone desires simplicity and a simple life-style, pride and the thought of disgrace prevent them from adopting a simple conduct of life.

Reformation of Muasharat is imperative since it is an essential branch of the Deen. Just as Salaat and Saum are compulsory, so, too, is Muasharat incumbent. Nowadays Muasharat is not even considered to be a part of the deen whereas in the Hadith many chapters have been compiled in this sphere of life. But, no one was prepared to pay any heed to this vital department of the Shariat. After ages has Allah Ta'ala now opened the avenue of reformation.

The Aadaab (*etiquettes*) of Muasharat are continuously disappearing by the day although these are natural things. But, rectitude has in fact vanished from the hearts of people. A greater evil is the laxity of attitude. The capacity to ponder and reflect is absent. If Muslims contemplate, their gaze will reach all sides.

The remedy for frustration

The Shariat aims to eliminate frustration. In every condition, the Shariat endeavours that man is at peace. Whether it be in sorrow or in happiness, it is the Shariat's aim that one should be in the state of peace, not of frustration. The Shariat teaches the way of lightening grief and sorrow. Its teachings regarding peace augment the factors of peace so that these are not destroyed. If the correct principles are adopted, no one will become frustrated. There is no frustration in the Deen whether it be in the realm of *Ahkaam-e-Zaahirah* (the external laws) or *Ahkaam-e-Baatinah* (the internal laws) pertaining to the soul.

The Aadaab of Salaam

1. In a gathering where a talk or discussion is taking place, the person entering should not draw attention to himself by making Salaam. He should not become an interference in the talk. He should lower his gaze and silently sit down. When later the opportunity arises, he may make Salaam.
2. Adopt the practice of mutual Salaam. Whenever meeting a Muslim, say : ASSALAMU ALAIKUM. In reply say : WA ALAIKUMUS SALAAM. All other ways are baseless.
3. When a person conveys the Salaam of another to you, reply: ALAYHIM WA ALAIKUM SALAAM. This is best. If

someone replies: WA ALAIKUMUS SALAAM, it will also suffice.

4. One person of the group making Salaam will be representative of the whole group. His Salaam will be adequate on behalf of the group. Similarly, if from the gathering one person replied, it will suffice on behalf of the whole gathering.
5. The one who initiates the Salaam obtains greater thawaab.
6. When replying to the Salaam of a person, the Salaam should be made verbally, not by a sign of the hand or a nod of the head.
7. Better repayment for a favour will be when the repayment is somewhat more than the act of favour rendered. Thus, the reply should be more than the Salaam (greeting). If ASSALAMU ALAIKUM was said, the better reply will be WA ALAIKUMUS SALAAM WARAHMATULLAH. If WA BARAKAATUHU is also added it will be an added merit.
8. It is waajib (obligatory) to reply to the Salaam which is written in a letter. This reply may be in writing or verbally.
9. The Fuqaha have said that in reply to the Salaam which is written in a letter, one may say ALAIKUMUS SALAAM or even ASSALAMU ALAIKUM.
10. In a letter in which a Dua is written, the Salaam should be written first since this is the Sunnat method.
11. Instead of writing or saying the Salaam, to say any other term or to adopt the greeting of any other community is bid'ah. Such an alien greeting is in fact alteration of the Shariah.
12. A person who is engrossed in a conversation or in some work should not be greeted. The new-comer should not intrude with his hand-shaking. Such an act is uncultured and causes distress to others.
13. It is Makrooh to greet a person involved in Deeni or natural activity. Thus, to make Salaam to a person eating is

Makrooh while it is not Makrooh to engage in conversation while eating.

14. It is not permissible to bow and make Salaam.
15. Before entering a house or any place of privacy it is necessary to seek permission. Do not enter without permission.
16. Stand outside and proclaim the Salaam, then ask permission in any language. Use such terms which convey the full meaning. However, as far as the Salaam itself is concerned only the terms of the Shariah should be used.
17. When answering the call of nature neither reply to anyone's Salaam nor offer Salaam.
18. On promising to convey a person's Salaam, it becomes waajib to do so, otherwise not.
19. When making Salaam to elders adopt a low voice. Do not express yourself in such terms which convey arrogance or disrespect.

The Aadaab of Musaafahah

1. Do not shake hands (musaafahah) with a person when his hands are involved in such an act or activity which necessitates him emptying his hands. On such occasions, Salaam is adequate. Similarly, when someone (e.g. the leader in a gathering or the Ustaadh or the Shaikh) is engaged in something (e.g. giving a talk), then do not remain standing in expectation of obtaining consent for sitting. Merely be seated.
2. If someone is hurrying alone the road, do not stop him for hand-shaking. Such a person should not be stopped and engaged in conversation. You may be holding him up from something important.
3. When arriving in a gathering do not make musaafahah with everyone present. Make musaafahah with only the person whom you intend to see.

4. Some people are under the impression that mere handshaking is sufficient for restoring the peace between two antagonists or persons who have quarrelled. While the malice remains in the hearts musaafahah is of no benefit. Firstly, clear the air by solving the dispute. Thereafter, make musaafahah.
5. Musaafahah should be made on arrival and on departure.
6. When making musaafahah, the hands should not contain anything. Some people holding money in their hands make musaafahah. In this way they present a gift. This is improper. Musaafahah is a Sunnat act which is an Ibaadat. It should not be corrupted with a worldly deed.
7. Do not wait in expectation of musaafahah. Do not wish that people come forward to shake your hands.
8. The Sunnat method of musaafahah is only to shake hands. In some places there is the custom of kissing the hands after making musaafahah. This practice should be discontinued.

On the occasion of Hijrat (Migration from Makkah to Madinah) Hadhrat Abu Bakr Siddique (radhiallahu anhu) accompanied Rasulullah (sallallahu alayhi wasallam). On their arrival at Madinah Tayyibah the Ansaar (Helpers or the Sahaabah of Madinah who assisted the Sahaabah of Makkah Mukarramah) came out in crowds to welcome Nabi (sallallahu alayhi wasallam). The ansaar had not seen Rasulullah (sallallahu alayhi wasallam) as yet hence on account of Hadhrat Abu Bakr's (radhiallahu anhu) advanced age they mistook him for the Rasool. Under this impression they began making musaafahah with him. It is very significant that Hadhrat Abu Bakr (radhiallahu anhu) did not decline when the people mistakenly shook hands with him. This act of his is indicative of the perfection of his intelligence. He continued making musafahah with all of them. Since Rasulullah (sallallahu alayhi wasallam) was very tired on account of the arduous journey, Hadhrat Abu Bakr (radhiallahu anhu) did not wish to impose the inconvenience of crowds making musaafahah on Nabi-e-Kareem (sallallahu alayhi wasallam). By substituting

himself, Hadhrat Abu Bakr (radhiallahu anhu) saved Rasulullah (sallallahu alayhi wasallam) from considerable inconvenience. If someone adopts this method today in the presence of his Shaikh, he will be regarded as a highly disrespectful person and will be severely criticized and reprimanded.

Nowadays external etiquettes of respect are regarded to be service. True service is to ensure the comfort of the one whose service is intended even if one has to undergo inconvenience and difficulty in the process. This is the meaning of muhabbat (love). the Sahaabah practically demonstrated this.

9. When making musaafahah, take into consideration the pleasure and the comfort of the one with whom you intend to make musaafahah. Refrain from adopting a method which will displease and inconvenience him.
10. Making musaafahah after Salaat (as in the practice in some places) is bid'ah.
11. Do not make musaafahah with one who is engrossed in some work. Just as there are rules for Salaam so are these rules for musaafahah. According to the Hadith musaafahah is the completion of Salaam.
12. In some places while making musaafahah the thumbs are pressed. It is claimed that in the thumbs are the veins of love. This is baseless and the narration is a fabrication.

Aadaab of a Majlis (Gathering)

1. When you have to wait for someone in a gathering, do not sit in such a place or in such a way to convey that you are waiting. This action will create unnecessary anxiety for the one whom you are waiting for. Sit down quietly at a distance from the person in an inconspicuous way. (An emergency or urgency will obviously be excluded from this rule).
2. When going to meet a person then on arrival notify him in some way of your presence. Such notification may be by Salaam, speech or by sitting down (in a gathering) where

you may be observed. (This rule does not apply to a public gathering, e.g., a public lecture in a Musjid or other public venue). Without having informed the person concerned of your arrival do not sit down in such a place which conceals your presence. It is quite possible that he may engage in some conversation which is not meant for your ears. In this way the private affairs of another person may be unwittingly overheard. It is not permissible to overhear the secrets and private affairs of others without their consent. On such occasions if it transpires that someone is engaging in a private conversation without having knowledge of your presence, then immediately leave the place. If this happens while the speaker is under the impression that you are asleep, then immediately reveal that you are not asleep. In the matter being discussed pertains to the infliction of harm or loss to you or to any Muslim, then it will be permissible to overhear such schemes and plots to enable you to protect yourself.

3. When sitting in the company of a person do not sit in such close proximity as to cause inconvenience to him nor sit so far away that it become difficult to conduct the conversation with ease.
4. Don't sit staring at a person who is involved in some work. This distracts his attention and disturbs his peace.
5. It is disrespectful to unnecessarily sit directly behind someone in close proximity. The person in front is disturbed thereby.
6. When someone is sitting and engaged in some work do not stand in his presence waiting for him to attend to you. Sit down and address him as soon as he is relieved of the work.
7. When going to meet a person do not sit with him so long as to inconvenience him or to cause an impediment in his work.
8. Where people are gathered do not spit or clean your nose

in their presence unnecessarily. For such acts leave their presence.

9. When leaving a gathering which was organized to discuss certain issues, do not leave without the consent of the leader of the assembly.
10. It is not permissible to remain in a gathering where any law of the Shariat is being violated. Participating in such a gathering is not lawful.
11. Hadhrat Jaabir (radhiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said that gatherings are held in trust. It is, therefore, not permissible to publicize the discussion of the gathering. However, according to the Hadith if the gathering is a conspiracy to destroy the life, property or reputation of a Muslim, then it will not be permissible to conceal such a plot. If by publicizing the private discussion of the gathering some harm will be caused to a person then such an act will be sinful. If the harm concerns the general public then to a greater extent will it be sinful to advertise or reveal the talks of the private gathering.
12. While the talk in a gathering is in progress, the newcomer who enters should not make Salaam or Musaafahah. So doing is an interference which disturbs the speaker and distracts the attention of the audience.
13. When arriving at a gathering early, sit in front. Latecomers should sit at the back wherever they are able to find place. They should not attempt to force their way to the front. Some people arriving late on Fridays at the Musjid, penetrate the rows ahead of them in their attempts to obtain sitting place infront. Such inconsiderate action has been severely criticized in the Hadith. Rasulullah (sallallahu alayhi wasallam) said that such a person will be transformed into a bridge of Jahannum to be trampled on by people. The practice of cutting through the musallis in order to reach the front rows in the Musjid contains four severe evils:

Causing hurt to a Muslim, pride, despising a Muslim and show. Each one of these is a grave crime from which one should abstain.

14. Without a valid reason do not lean against the wall when in a gathering listening to a discourse. This is highly disrespectful.

15. If there is ample sitting place available, do not sit with your back towards anyone.

Aadaab of Speech

1. Some people do not speak clearly. They speak ambiguously and with formality. They consider the use of indications to be respectful. The listener sometimes does not get the message clearly and sometimes he understands wrongly. This causes much inconvenience. Therefore, speak up and speak clearly, without ambiguity.

2. Speak from in front of a person, not from behind. Speaking from behind a person is perplexing.

3. When renewing a request to a person, then mention it fully inspite of it having been stated before. Do not express yourself incompletely or ambiguously relying on an earlier explanation. It is possible that the earlier explanation has been partly forgotten, hence the listener may misunderstand the request if it is renewed without clarity.

4. Some people sitting at the back in a gathering clear their throats or cough in order to attract attention to themselves. If there is a real need to say something, go to the front and explain. However, this should not be done unnecessarily. It is improper to disturb a person involved in some work. Wait for the person to complete his task then address him.

5. Until such time that one topic has not been completed do not introduce another. While someone is speaking do not interrupt with another subject.

6. On making an enquiry reply in full, without ambiguity,

when you are questioned. Do not reply with confusing statements which necessitate repeated questioning.

7. While eating do not mention such things which nauseates or disgusts others. The disposition of some persons is delicate and cannot tolerate to hear the mention of disgusting things while eating.

8. In the presence of a sick person or his housefolk do not make such statements which cause them grief and to lose hope in life. Make encouraging statements to alleviate the pain and sorrow, saying Insha'Allah.

9. If you have to speak privately about a person who happens to be present, do not indicate this to another by means of the sign of the hand or eye. Do not let him realize that you are at all discussing him. This will apply if the discussion regarding him is permissible. If the discussion is now lawful, then discussing him will be sinful.

10. On hearing news of someone's illness, death, etc. do not publicize it until you have confirmed the truth of the news.

11. Rasulullah (sallallahu alayhi wasallam) said:

"Do not speak much besides Thikrullah. Verily, abundant speech hardens the heart and the one with a hard heart is furthest from Allah."

This applies to futile speech even though the talk may be lawful.

Imaam Maalik (rahmatullah alayh) narrates that Hadhrat Isaa (alayhis salaam) said:

"Do not speak in abundance for your heart will be hardened."

In other words, fear and humility will be eliminated from the heart. Experience confirms this fact.

12. Hadhrat Ali (radhiallahu anhu) said that one should speak to people what they are able to understand. Do not discuss with them things which are beyond their intellectual capacities. Hadhrat Ali (radhiallahu anhu) added :

"Do you wish them to refute Allah and His Rasool?"

Some people will not hesitate to reject such Deeni narrations which they unable to comprehend.

Hadhrat Ibn Mas'ood (radhiallahu anhu) said:

> *"When you mention to people such things which are beyond their intellectual capacities, then such talks will most certainly become a cause for the corruption of some people."*

13. Do not unnecessarily adopt the speech styles and slang of those who are ignorant of the Deen.
14. Be moderate in speech. Do not expand the discussion so much that people become tired and perplexed nor abbreviate the talk to such an extent that the aim and object of the discussion are not understood.
15. A female should exercise care when speaking. She should not allow her voice to be heard by men unnecessarily. In like manner a man should not express himself sentimentally in the presence of females. It is obligatory that a man abstains from reciting poetry and expressing himself melodiously in front of females (i.e., such females for whom the Shar'i law of Hijaab applies).
16. Do not mumble when speaking. Speak with clarity.
17. Be to the point. Do not beat about the bush when speaking.
18. Think before speaking. Sometimes a wrong statement uttered without thinking leads one to Jahannum. One will obtain salvation from this calamity by inculcating the habit of thinking before speaking.
19. Do not insult anyone. Do not say to anyone:

    'Faasiq, Kaafir, Maloon (cursed), the enemy of Allah.
20. Do not be two-tongued, expressing views in the presence of a person calculated to please him, but when in the company of one holding another view, then speaking to please him.

21. Never engage in gossip, slander and scandalising.

    However, it will be permissible to speak contrary to fact and reality in order to restore peace and good relationship between antagonists or enemies.
22. Do not flatter anyone.
23. Do not become embroiled with anyone in obstinate debate and argument. When you realized that the person is not prepared to accept the truth, maintain silence. Do not become intransigent and bigoted. Bigotry is exceptionally evil.
24. Abstain from statements in which there is neither Deeni benefit nor worldly benefit.
25. Do not curse or speak ill of time (the age). Time is blameless. By implication the criticism is directed to Allah Ta'ala, Nauthubillaah!
26. Do not praise those who are not upholders of the Deen (Abstention from praising them should not be construed to mean permissibility to hold them in contempt. It is not permissible to despise them nor to adopt a holier than thou attitude.)
27. It is haraam to speak ill (gheebat) of even children, insane persons and non-Muslims.
28. To deliberately listen to gheebat being spoken is as if one has made gheebat.
29. Juniors should not call their seniors by their names. They should adopt a name or title of respect and honour.
30. When meeting someone casually, e.g., along the road or by chance, do not engage in a topic which you will not be able to complete in the short while you are with him. If by the time of separating, the topic has not been concluded, you will either waste your time to complete the story or you will depart with the story unfinished. This leaves the listener in suspense and doubt.

31. If a person mistakes you for another, then immediately rectify him and state your identity.
32. In the presence of others do not use such terms which are considered uncultural. Express yourself in a cultured way, e.g., say 'the call of nature'; etc.
33. Where the company consists of three persons, two should not speak by whispering to each other, nor should they ask the third one to leave, nor should they speak in a language which the third person does not understand. This causes distress to him.
34. While two persons are speaking, a third one should not interrupt nor should he present his views unless asked to do so.
35. When someone is about to relate an accident to you, then even if you are aware of it do not silence him by saying that you know about it. With the intention of pleasing him listen to his talk.
36. When someone speaks ill of your seniors, do not inform them thereof. Informing them will cause grief to them.
37. Do not camouflage your error giving it an interpretation to avoid the error being known. Acknowledge the error and offer an apology. Even acknowledging one's error fifty times does not appear as bad as offering a devious interpretation once.
38. Do not indulge in story-telling unnecessarily. Do not waste the time of a busy person by prolonging the conversation with small talk.
39. Do not answer unnecessary objections. When you discern that the objector's motive is only to object, not to learn or understand the truth, maintain silence or tell him : "Go! You have understood it so."
40. On obtaining the answer for your question, do not maintain silence. If you have understood the answer, declare it in some way. If you have not understood, then ask for clarification.

41. Most people suffer from the malady of stating their case incompletely. This causes great perplexity. State your case fully.
42. Even on entering your own home, announce your arrival. Enter with consent. One does not know in which condition the womenfolk in the home may be or may be a na-mahram female is present. (Na-mahram female is a woman for whom hijaab is incumbent). Entering without permission is uncouth and uncultural.
43. Rasulullah (sallallahu alayhi wasallam) said that among the rights of a Mu'min is that he be addressed with respect and affection. The prevalent custom among the Arabs (during the early time) was to address people by their family name. Rasulullah (sallallahu alayhi wasallam) himself called Hadhrat Abu Bakr (radhiallahu anhu) by the title "Ateeq", Hadhrat Umar (radhiallahu anhu) by the title, "Farooq", Hadhrat Humzah (radhiallahu anhu) by the title "Asadullaah" and Hadhrat Khalid Bin Waleed (radhiallahu anhu) by the title, "Saifullah".
44. When meeting a person for the first time introduce yourself sufficiently. Provide your name and place of residence (town or country).
45. Speak the truth, but not harshly and unculturally. Declare the truth respectfully and in soft words. Do not speak in such terms calculated to hurt the feelings of others.
46. Do not speak regarding a matter which you have not confirmed.
47. Do not speak sarcastically.
48. Do not crack such jokes which are hurting to others nor speak in a way which embarrasses people.
49. Do not call people by detestable nicknames. Nicknames which are hurting or which proclaim some defect in a person fall within the category of gheebhat (gheebat means to mention such a truth about a person which he

dislikes.) Thus gheebat is a true statement about a person, which he detests or which hurts him. If the statement is false, it will be known as Buhtaan (slander). About gheebat Rasulullah (sallallahu alayhi wasallam) said: "Gheebat is worse than fornication". (The evil and sin of buhtaan are worse).

50. Do not speak mockingly of anyone.

51. Do not speak on the basis of mere suspicion. While you are entitled to safeguard yourself on the basis of suspicion, it is not permissible to blame someone or accuse on the basis of suspicion.

Some Malfoozaat (Sayings, statements, advices and admonition) of Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanavi (rahmatullah alayh)

1. Some people do not speak clearly. They regard formality and ceremonial expressions and speaking in ambiguous terms as respect and honour. Sometimes the listener does not fully understand the purpose of what is being said. This causes immediate perplexity. Therefore, proclaim your case very clearly.

2. On enquiring from a newcomer of his time of departure, he (the newcomer) replied: "When you command." Hadhrat Thanavi (rahmatullah alayh) then educated him in the following manner:

   "What can I understand of your condition from a meaningless answer? What do I know of the time at your disposal. In your reply you should have expressed your intention. If you indeed subscribe to this degree of respect, obedience and submission, then after having informed of your intention you should say: This is my intention, but I leave it to your order. "Do not reply in a manner which is perplexing."

3. Hadhrat Thanavi (rahmatullah alayh) enquired about the whereabouts of a worker from a student (who was studying at the Madrasah of Hadhrat Thanavi). The student said that the worker was sleeping. Afterwards it was established that the worker was awake in his room. The student was admonished in the following manner:

   "Firstly, it is wrong to make a categoric statement on the basis of an assumption. If you were speaking on the basis of an assumption, you should have

mentioned this. You should have said: 'Perhaps he is asleep.' This is the most that may be said: However, the actual and proper reply should have been:' I do not know. I shall go and find out.' Then, after having investigated, the correct information should be furnished.

Secondly, I consider it a merciless act to unnecessarily awaken a sleeping person. Thus, under this impression that he is sleeping and because I loathe disturbing a resting person, I would have tolerated some harm or loss in some work (which had to be executed by the worker). But, when later it transpired that he was not sleeping, it would have caused me unpleasantness. At the same time, I would be angry with the informer. All this annoyance is the consequence of speaking without investigation. Always bear this in mind."

4. On the arrival of a man, Hadhrat asked: "What has brought you? Do you wish to say something?" In reply, the man said: 'I have come only to meet you.'

   After the Maghrib Fardh (before even performing the Sunnats) he requested a Ta'weez. Hadhrat Thanavi commented:

   "There is a time and a place for everything. This is not the time for Ta'weez. When you had arrived, I specifically asked you if you have any need. You said that you merely came for mulaaqaat (to greet). Now, what is the meaning of this request at this time? You had immediately to make your request when I had asked. People consider such an attitude (as was adopted by the man) as respect, but I regard it as being highly disrespectful. It (your attitude) implies that others are your servants. Service may thus be taken from them at whim and fancy. You yourself reflect a bit. I have

many duties to attend to now. The Sunnats and the Nafl Salaat have yet to be performed. I have to address some Thaakireen and Shaaghileen (those who are engaged in Thikrullah and spiritual devotional exercises). I have to hear to their requests. I have to see to the feeding of the guests. Alas! In our time respect and culture have totally been effaced from this world. You can come again some other time for a Ta'weez. Remember! Wherever you go, first state your purpose, especially when you are asked. In fact, on the arrival of a person I immediately enquire the purpose of the visit so that he may say whatever he wishes to. This saves him from inconvenience and it saves me from inconvenience.

"I generally ask for the purpose of the visit because most people who come have some need or the other. Some are bashful and are unable to express themselves freely in a gathering. They are not able to reveal a private matter in the gathering. On asking them, they will indicate that they wish to say something in private. When I find the opportunity I call them in privacy and give them audience. But when a person does not open his mouth, how can I understand? I do not possess knowledge of the ghaib (unseen things)."

5. One student, while Hadhrat was involved in Ta'leem (teaching those present) and before the termination of the talk, commenced to explain a dream which he had seen. Hadhrat Thanavi said:

   "What is this act? Before one topic has ended, you interrupt with another. The talk of an intelligent man has a beginning and an ending. Don't interrupt a discussion with another topic. An intelligent man will not speak while another is involved in discussion. Your interruption implies that the aim

is to explain a dream. Ta'leem (teaching) and Talqeen (instruction) are futile to you. In otherwords my lengthy talk is worthless. In future never repeat this mistake. Now get up and leave. The meaning (of your dream) will be explained at some other time. Presently you have dishonoured Ta'leem."

6. Hadhrat Thanavi said :

   "I detest stories and narrations. people squander my time with futile talks. Sometimes, out of politeness, I say nothing. One should involve in useful things."

7. A man came to Hadhrat Thanavi with some salt for the purpose of reciting on it. (This is a valid and permissible act. As a result of the blessings of the recitation of the Qura'anic words, the substance on which the recital is directed acquires healing properties). However, the man did not explain his case fully and clearly. Hadhrat, therefore, commented:

   "When you have stated your case fully, then only will I recite."

Directing his attention to the gathering, Hadhrat said: *"It comes in the Hadith that once a man entered in the presence of Rasulullah (sallallahu alayhi wasallam) instructed one person to teach him the correct etiquette of seeking permission before entering. This establishes that practical instruction is Sunnat. People with dense minds cannot remember without practical demonstration."*

8. Once Hadhrat commented:

   "I become highly perplexed with vexing talks. I wish statements to be clear, without ambiguity. I state a matter with clarity and I expect others to do likewise. But, most people lack the habit of speaking clearly."

9. A newcomer on arrival, after making musafahah (shaking hands)' presented another person's letter, saying that a certain man had sent this letter. Hadhrat said:

   "You' should firstly introduce yourself. I have not recognized you. You should give priority first to yourself, then be concerned about others (in such matters)."

The newcomer replied: "I am a student studying in a certain Madrasah" (he mentioned the name of the Madrasah). Saying this much, he remained silent. After a brief pause, Hadhrat said:

"By saying this much, you consider it sufficient introduction."

The newcomer again remained silent. Once again Hadhrat asked:

"You have no name nor hometown?"

The student again remained silent. Hadhrat then commented:

"I have no remedy for this. Even after I have complained, he has not introduced himself. If my asking and questioning seem futile and unintelligent to you then get up and sit over there (at a distance). It is futile for you to sit near to me."

10. A newcomer remained silent after Hadhrat enquired about his hometown and the purpose of his visit. Hadhrat commented:

    "Brother! Say whatever you wish to. At least introduce yourself so that I may know the purpose of your long journey and the reason why you have spent so much time and money. What is your purpose? How can another person know what is in your mind without your speaking? There is no Ilm-e-ghaib (knowledge of the unseen) here by which the purpose of your leaving and undertaking this journey may be known. After all, you must be having some purpose and motive. State it clearly. What intricacy is involved in stating your aim."

Even after this admonition, the newcomer maintained silence, not saying anything. Hadhrat said:

"No one considers these acts (of perplexity) of those who come here. They do not see what these people are doing. But, they complain when I admonish them. This is just as a person silently pricking another with a needle. When the injured person exclaims in pain and agos all hear it, while no one sees the cause of exclamation and screaming. People have heard the name of Islaah (self-reformation) but they are totally ignorant of the meaning and reality of Islaah. A man becomes a true man only after great difficulty and striving."

11. A man, on presenting a letter, attempted to engage in a verbal discussion. Hadhrat said:

"Why this confusion? A letter as well as a verbal discussion! Either you should have stated your whole case verbally or in writing. If for some reason you wished to do both, then the correct method is to first state the matter verbally and then only mention the letter. Now by simultaneously combining both, I am perplexed for I do not know if the subject in the letter is the same or different from what is said verbally. Such acts bring about unnecessary perplexity and concern. But, they do not discern this although others are inconvenienced. I do not understand whether the whole world is filled with people of bad understanding or such persons have been ordained as my share after they have been picked out from the rest (or mankind). What was the wisdom in presenting the letter and simultaneously commencing a verbal discussion?

The man expressed his profound apologies after acknowledging his error.

12. Admonishing a man who made a statement without having investigated the matter, Hadhrat said:

"How could you have made this statement without having made an investigation? It appears as if you are suffering from the malady of speaking much, hence without investigating the incident you commenced blabbing. When this is the condition of such cultured people (as yourself), then what complaint can one have of others?

13. In reply to a question by one Molvi Saheb, Hadhrat said:

"Inspite of having acquired so much education you do not know the etiquette and way of questioning. You have learnt the Kitaabs merely in parrot fashion. If you had studied the Kitaabs with understanding, you would not have posed your question in such an uncultured manner. I have been severely disturbed by this manner of your questioning. Afterall, what constrains you people to be so careless? You speak without thinking. Whatever comes on your tongue, you proclaim it. When this is your condition, then what can we say about the poor laity?"

The Molvi Saheb replied:

"Truly I have erred. Insha'Allah, in future, it will not happen. I shall take care. Forgive me."

Hadhrat further commented:

"Alas! Your condition is extremely regrettable. To what extent should I maintain sabr (patience)? If I admonish and draw attention to such errors of speech, I stand criticized. If I maintain silence and do not admonish you, you will become (spiritually and morally) corrupted. Anyhow, you have promised to exercise care in the future. It is best that you now again pose your question so that I may see if you do not repeat your error."

The Molvi Saheb repeated his question and Hadhrat commented:

"Now it is correct. Look! With slight reflection the question has been corrected. I always maintain that in most cases the cause underlying errors is not bad understanding, but is carelessness. The present case testifies that if the question (which the Molvi Saheb had made at first) was the result of bad understanding, then how did he manage to correct it so quickly? On having reflected, he corrected the error."

14. Admonishing a man on an error, Hadhrat said:

"Why did you not state your case fully? What were you afterall waiting for? You ventured an answer only after being questioned and that too, incomplete."

He replied: "Hadhrat you were busy writing."

Hadhrat commented: "Did I have to discontinue writing on account of your presence. Do I possess knowledge of the unseen by which I may know that a certain person has arrived and he has something to say? Why have you spoken now? Now, too, I am busy writing. You people resort to meaningless interpretations. Why do you trouble yourselves as well as others? Even now you have not spoken correctly nor replied correctly. Even now you have repeated the same perplexing statement. What harm will I suffer? I have diagnosed your pulses. When your condition is such that you conceal your faults and errors, then what hope is there for your reformation? Afterall, what is the reason underlying the concealment of maladies? I fully understand it. I am involved in this activity for a long time now. Let me inform you of the sickness."

The man said: "Hadhrat, now forgive me. In future I will be more careful. Truly, I have erred."

Hadhrat commented: "You are forgiven, but the malady in

you will not be cured by forgiveness. The malady is *jaah* (the love for fame). This causes concealment of faults. Treat it. If you do not, then remember you will lose whatever you have gained (spiritually and morally). I desire that maladies be cured with ease. But, you people choose difficulty. I have no remedy for that."

15. Admonishing a newcomer, Hadhrat said:

"Neither can you state your case nor can you understand the next man. Under the circumstances it is futile to converse with you. When you cannot even introduce yourself, speaking futile things, then what hope is there that you will act correctly in future? I do not wish to strike up an association with such a person. Now get up and leave."

Thereupon the newcomer fully introduced himself. Hadhrat then commented:

"From whence did you obtain the understanding so quickly? It is but what I am always saying, viz., people suffer from the disease of carelessness. Now when concern asserted itself, the mind and the heart began operating and executing their functions. Without a whip the horse will not work."

16. A rural dweller came and said: "Hazratji give me a ta'weez." Hadhrat said: "I have not understood." The man exclaimed loudly: "Give me a ta'weez." Hadhrat replied: "I am not deaf. I have heard you, but I have not understood you." The man remained silent. Hadhrat commented: "Now you sit as if you are dumb. Why you do not state your case fully? Have you taken an oath at home that you will come and trouble me?" He said: "How should I say?" Hadhrat said:

"Go outside and enquire from someone, then come. Inform (whoever you ask) that I have said this." He left and after enquiring from someone he returned and said:

"Yes, my statement was incomplete."

On this occasion he stated the type of ta'weez he required. Hadhrat commented: "This villager never went to the station and said: 'Give me a ticket'. He never refrained from asking for a ticket to proceed to a specific place. Similarly, he never went to the bazaar to purchase something without clearly stating the product he required. It seems that all ignorance has been ordained as my lot. What! Is it death for you to state your full case?

The man said: "We are village-dwellers. Our understanding as such." Hadhrat commented: "You people are very clever.

Now since your understanding is such, go and return after an hour for the ta'weez. When you come, state clearly your request. Do not rely on what you have already asked (i.e. the type of ta'weez). I will not remember afterwards.

After an hour he returned and expressed himself fully and satisfactorily. He then left with the ta'weez. Hadhrat commented:

"He will never forget this lesson. He will hence forth speak fully even if he goes elsewhere. If I don't adopt this method, ignorance will not be dispelled."

The Aadaab of listening to talk

1. Listen attentively. If any part of the talk is not clear or a doubt lingers, seek its clarification from the speaker immediately. Don't act on what has been said on the basis of your opinion.
2. When someone calls you, reply immediately so that the caller knows that you have heard him.
3. When someone speaks to you, do not listen with indifference. This attitude will hurt his feelings. This applies to a great extent when someone speaks for your benefit or answers your question.
4. When someone assigns a task to you, express your

intention verbally. Say yes or no, etc. Perhaps you have no intention of doing the work and by your silence the speaker gains the impression that you have agreed to undertake the task.

5. When someone speaks ill of your Ustaadh, then remain silent. If it becomes unbearable, leave the place.
6. When your Ustaadh speaks, apply your whole attention to him.
7. After having attentively listened to your Ustaadh's discourse, if you do not understand anything, do not attribute it to your Ustaadh. On the contrary, regard your inability as a result of your defective understanding and inattentiveness.
8. It is not permissible to listen to music and singing. The heart is corrupted thereby. Evil dominates the nafs. Music gives impetus to the evil qualities of the lowly nafs. The inclination to commit wrong is thus stirred in man. Whatever leads to haraam is likewise haraam.
9. Avoid listening to the voice of females and young boys. A woman should exercise caution in this regard. She should ensure that her voice does not reach the ears of *ghair mahram* males (i.e. males for whom hijaab is compulsory).
10. Do not get up and leave while someone is addressing you. This will hurt the feelings of the speaker, and will exhibit your unappreciativeness of the talk. (This applies to lawful talk. If the talk is not lawful, then it will not be permissible to listen to it.)
11. When listening to a lecture, do not engage in any other conversation. Pay attention to the discourse. It is disrespectful to engage in a conversation at such a time and it displays lack of appreciation of the discourse.
12. When someone calls you from behind a partition, etc., reply immediately to put the caller at ease. Do not remain silent, for then the caller will persist in calling.

13. When someone assigns a duty to you, listen to it well and after having executed it, notify him of its accomplishment. This will avoid suspense and anticipation.

14. If you have not understood, say so. Do not pretend that you have understood. Do not say, 'yes, yes'.

15. On announcing yourself, e.g., by having made Salaam, if the inmates of the house have not recognised you and they ask, 'Who is it?, do not say: It's me:' State your name.

16. It is highly disrespectful to remain silent after having heard the question. Similarly, it is disrespectful and cause for much annoyance to reply after some delay.

Some Malfoozaat of Hadhrat Maulana Ashraf Ali Thanavi (rahmatullah alayh) pertaining to listening

1. Hadhrat Thanavi had granted a certain Thaakir (one who passes his time in Thikrullah) some time for discussion after Maghrib at his request. After Maghrib, Hadhrat called him because he was seated at a distance. Although the Thaakir stated to come towards Hadhrat, he did not answer the call to indicate that he had heart it. But, Hadhrat was not apprised of his coming, hence he called a second time. Meanwhile the Thaakir had arrived. Hadhrat asked:

   "Why did you not answer? By answering, the caller will know that the one who has been called has heard the call. By not replying, there is uncertainty and this necessitates repeated calling. This inconvenience is the result purely of your negligent attitude. What difficulty was there in saying, 'yes!? Nowadays, academic knowledge is imparted in every place. But, there is a dearth of Akhlaaq (moral character). Now I have been annoyed and perplexed. I will give you another time. Remember this."

2. A man presented a paper to Hadhrat who wrote a ta'weez and explained its method. After having heard the method of the ta'weez, he remained silent. He did not say whether he had understood or not. Hadhrat asked:

   "Have you understood the method explained by me?"

   The man said: "I have heard it." Hadhrat said: "Then why do you not say, yes or no?" He replied: "My hearing is not good." Hadhrat said: "You said that you have understood the method. In other words, you said that you have understood it without having heard it. In the beginning you should have said you cannot hear properly. Answer me. Have you understood what I have said?" He replied: "I have understood a bit." Hadhrat said: "You should have answered and informed of whatever you have understood. By answering, the other person will be relieved." The man said: "I have erred." Hadhrat commented: "Do not repeat again such an error." Thereupon, addressing the gathering, Hadhrat said: "It is not the fault of these poor people. It is the fault of the elders who refrain from admonition."

Aadaab of Mulaaqaat (meeting one another)

1. When you go to meet a person do not disturb him by intruding while he is busy. If, for example, he is engaged in Tilaawat, Wazeefah or he is in privacy or sleeping or preparing to sleep or involved in something else in which he will be disturbed if you intrude or he may be inconvenienced by your intrusion, then at such a time do not greet or shake hands. Either go away and return later or wait elsewhere (where his attention will not be attracted). If the matter is urgent and requires immediate attention, seek his permission first.

2. When having arrived at the venue of the person whom you wish to meet, inform him of your presence either by Salaam, speech, etc. Do not sit in a concealed place or in such a way that he has not learnt of your presence. Perhaps he wishes to say something which is not intended for your ears. It is evil to listen to another person's secrets

without his consent. If you realise that the discussion in progress is not for your ears, immediately take leave.

3. When meeting someone with whom you have no informal association, do not ask him about the condition of his home affairs. Similarly, do not ask him about his source of earning, possessions, etc.
4. On meeting a person do not linger too long so as to cause him inconvenience or to constitute an impediment in his activity.
5. When meeting someone, do so pleasantly and smilingly so as to please him.
6. When meeting someone, for the first time, remember the following things:
   * Introduce yourself. State your name.
   * State your hometown or the country or city from where you are coming.
   * State the purpose of your visit.
7. When meeting a person, do not pick up any letter, paper or book from nearby to read.
8. When someone comes to meet you (and if you are sitting) get up or move slightly. In this is respect for the visitor.

Some Malfoozaat

1. A newcomer entered, made musafahah and departed without saying anything. Hadhrat commented:

   "Is this also some form of humanity? He pleased himself and disturbed the heart of others. When a stranger comes it is only natural to wonder who he is, from where he has come, for what purpose has he come. Has he thought me to be an idol, merely putting his hands in my hands and moving off as if I am lifeless. These are natural things (which do not require instruction)."

2. Some people commit the error of arriving without notifying. They have not yet eaten, but arrive at such a time which creates difficulty in preparing food. If it is realised that the time of arrival will be improper, then make your own food arrangements. After having eaten, proceed to meet the person and on reaching there inform him that you have already made your food arrangements so that he does not labour in suspense and uncertainty.
3. One should not wait in expectation of being asked to introduce oneself. At the first available opportunity introduce yourself. At the time of greeting, make your introduction and state your purpose. It is necessary for the host to make himself available for this purpose. At the time of meeting, he should leave off his activity.

The Aadaab of the guest

1. The guest should immediately notify the host if he has no intention of eating there for some reason or the other. It should not happen that the host prepares food and then all goes to waste. This will cause much grief to the host who underwent inconvenience and laboured to make hospitable arrangements for the guest.
2. The guest should inform the host of his whereabouts so that the latter (host) does not have to search for him when meals are ready to be served.
3. The guest should not accept anyone's invitation without the consent of the host.
4. The guest should not interfere in the arrangements and system of the host. However, there is nothing wrong if the host assigns an arrangement or an act to the guest.
5. The guest should never adopt a demanding attitude or tone. He should tender his wishes with humble request.
6. If the guest is on a diet, he should inform his host immediately on arrival. Some persons exhibit ill-manners in this regard at the exact time of eating when the food has been served.

7. The guest should not ask the host for something, for perhaps the host is unable to fulfill the request and is thus put to shame. (Necessities are excluded).
8. The guest should leave a little food over so that the host does not think that may be the food was not enough and the guest has not eaten sufficiently. This will put the host to shame. (This does not mean that the guest should leave some of the food in his plate uneaten. He should clean, the plate with his fingers. This is Sunnat. Some food should, however, be left in the serving utensils.)
9. Do not accompany an invited person to his host's residence. The host, merely out of shame, may be constrained to ask you to remain for meals while in actual fact he has no intention of doing so. This causes difficulty to the host. Some persons very quickly accept such instant invitations which are made by coincidence. The host may feel belittled if he does not ask you to remain for meals.
10. Do not inconvenience the host nor put him to shame by making a request at the time of departure. The time for fulfilling your request may be too less and the host will suffer shame by not being able to satisfy the guest.
11. If several varieties of food are served, the guest should taste a bit of every variety. This is a right which the host has over the guest. However, if the guest is ill or on a prescribed medical diet, then this will be an exception.
12. Do not initiate an intricate topic while eating. The talk should be light, otherwise the pleasure of the food will be destroyed. While eating, the greater part of one's attention should be directed to the food.
13. It is not permissible for a guest to give any food to a beggar or anyone else (i.e. from the food which the host has served). Similarly, if some food is presented in a utensil, it is not permissible to eat from the utensil. Remove the food into your own utensil. However, if the form of the food will be destroyed by emptying it in another utensil, then it

will be permissible to eat from the utensil in which it was sent, e.g., pudding.

14. When going to a place for some work, etc., and while there you go to meet an acquaintance, then immediately inform him of your staying arrangements so that he does not gain the impression that you are his guest.
15. The Ulama should be extremely careful when going to eat at the place of their host. They should not impose on the hospitality of the host by taking along with them a group of friends/students/mureeds.

Malfoozaat

1. A student came as a guest to Hadhrat Thanavi (rahmatullah alayh). He had come once before, but had stayed elsewhere. While he intended to stay over here this time, he did not make this known. Thus, food was not sent to him. Afterwards, when he was asked, it transpired that he intended to stay here (at the Khaanqah of Hadhrat). Meals were then sent. Hadhrat advised him as follows:

   "When you intend staying, you should make this known yourself. How can one know of your intention if you do not state it?

   Since you had stayed elsewhere the previous time, how could you conclude that you would be asked of your intentions?".
2. Guests have no relationship with futile task. One guest to another: 'Meals are ready'. He had no right to say this.
3. A guest asked water from the servant of his host in a demanding tone. Hadhrat commented: "Never adopt a commanding tone. This is bad character. Say: 'Please give me some water.'
4. Once after Isha, a certain person (who was staying as a guest at the Khaanqah) said: 'I shall go to a certain place to fetch a blanket'. It was said to him that the gates of the Madrasah have already closed, and if he calls for the gate

to be opened up, he will be disturbing those who are resting. Someone gave him a blanket. Alas! was he sleeping the whole day? Why did he not make his arrangement earlier.

5. OUR CONDUCT

Nowadays our conduct is of a new kind. It is considered contrary to culture to ask the guest of the duration of his stay. Some guests make their own food arrangement without informing the host. The host undergoes much difficulty to prepare meals for guests and to make them comfortable, but just when meals are about to be served, they inform the host of their own arrangement. The host will suffer considerable grief by this rebuff. A guest who was here brought along his own food but did not inform me. At the time when meals were about to be served, he opened up his food. I said to him: You should have informed me that you had brought food with you. There is nothing wrong in this. Since you did not inform me and imposed a difficulty on me, take this food and sit elsewhere to eat. Do not sit to eat it here.

When I go on a journey and intend to stay over in Saharanpur for a while and if my arrival coincides with meal-time, I immediately inform on arrival of my intention that I have brought along food or I have arranged to eat at a certain place. If I had taken along some food, then on arrival I will immediately hand it over to the host who can decide what to do with it.

6. Hadhrat said to a mureed:

"If you have to come on a Friday, bring along your food. If you come some other day, then, if, possible we may entertain you. We have announced to all that whoever comes on a Friday is not our guest. He has come for Salaatul Juma'h. Furthermore, on Fridays numerous people come from nearby towns (for Juma'h). I do not operate a feasting-house here. Eat at home, then set out. However, those who have journeyed from distant places

intending to be my guests, they may arrive any day. They are my guests."

7. Wherever Maulana Muzaffar Hussain (rahmatullah alayh) would go, he would immediately inform: "I shall be your guest for one day or two days." One day this saint was the guest of Hadhrat Maulana Gangohi (rahmatullah alayh). In the morning Maulana Gangohi asked Maulana (the guest) to have breakfast. Maulana Muzaffar had to go to Rampur that morning, and fearing a delay, he said to Maulana Gangohi:

"If you have anything left over from last night's food, bring it."

Maulana Gangohi brought the simple food (which was left over of the previous night) and some stale bread. Maulana Muzaffar Husain took the food along and departed. On reaching Rampur, Maulana Muzaffar Hussain spoke highly of Maulana Gangohi in the presence of Hakeem Ziyauddin. Hakeem Saheb commented:

"He is a saint." Maulana Muzaffar Hussain said: "I am not praising his sainthood. I am saying that he is a good man. If you don't understand, then ask." Hakeem Saheb said: "Hadhrat, inform me." Maulana Muzaffar Husain said: "Look, what a good man he is. He asked me for meals, but on my request, he brought, without any qualms, whatever leftovers he had. For this reason I said that he is a good man."

8. Once Hadhrat Maulana Gangohi (rahmatullah alayh) was the guest of Hakeem Mueenuddin, the son of Hadhrat Maulana Muhammad Ya'qoob (rahmatullah alayh). The host is very informal type of a person. On that particular day there was no food in the house to serve. The host said:

"Today there is no food by us. However, most friends are eagerly inviting you. If you agree, I can accept an invitation."

Maulana Gangohi replied: "I am your guest and will remain in the condition in which you are." Thus, they remained without food.

The Aadaab of the host

1. The host should not insist that the guest eats. This is contrary to the well-being of the guest.
2. If there is a need to serve more food, do not remove the utensil (in which there is still some food) from the presence of the guest. Bring more food in another utensil.
3. If the intention is to invite some of the associates of one's Buzrug (Shaikh, Ustaadh, etc.) along with the Buzrug, then do not ask the Buzrug to bring them along. It is disrespectful to extract service from him. Take permission from him and do the inviting yourself. The associates should also seek permission from the Buzrug before accepting the invitation.
4. Be hospitable to the guest and tend to his needs and comfort. Feed him a sumptuous meal (within one's means) at least on one occasion. The guest has a right of three days.
5. When sending food to the guest, ensure that it is covered.
6. When the guest is departing, see him off the door. This is Sunnat.
7. The host should not overwhelm the guest with his continuous presence. He should leave the guest free. The guest should be left to eat as he pleases.
8. People sometimes stare at the guest while he is eating, taking note of what and how much he is eating. The guest is irked by this behaviour.
9. When the guest arrives, show him the toilets so that he is not inconvenienced if he suddenly has to answer the call of nature.
10. As soon as the guest arrives, make arrangements for his

eating. Whatever is easily available and could be prepared quickly should be arranged. If by the means, more sumptuous meals may be arranged later.

11. Do not go out of your way in acquiring things for the guest. Whatever good things are easily available, make do with them. Do not be unnecessarily formal.
12. The host should not merely deliver the food to the guest and leave thereafter. He should remain to see to the further needs of the guest. While keeping a watchful eye on the guest, the host should not stare at the guest nor make him aware of his attention. He should merely cast an occasional glance to ascertain whether the guest requires anything more.
13. When there are two guests, treat them with equality.

Malfoozaat

1. A guest (dhaif) is one who arrives solely on account of friendship. The right (Haqq) of such a guest devolves solely on the person whom the guest came to visit.

   A traveller (musaafir or ibnus sabeel) is one who has come for some work or need. In the process he arrives to greet. The right of the musaafir is over all the neighbours (in the locality) in the *Kifaayah* category, i.e,. a single person entertaining the musaafir will suffice to discharge the duty on behalf of the entire neighbourhood.

2. When I went to Dhaka on the invitation of the Nawaab, Ulama from various parts of Bengal came to meet me. I told all of them to make their own food arrangements. When this reached the ears of the Nawaab he instructed his manager in charge of the food arrangements to notify me that all the Ulama should have their melas at his place. I informed him that they (the Ulama) were my honoured friends. They were not people who merely tagged along with me. I shall not tell them. He should himself invite them if he so wishes and if they accept, it is their pleasure. He

then invited them all individually. In this method their respect and esteem were ensured whereas this would not have been the case if they had joined in the eating merely on my account.

3. Once a *bid'ati durwaish* (saintly person) was the guest of Hadhrat Maulana Nanotwi (rahmatullah alayh) who honoured the guest considerably. Someone informed Maulana Gangohi (rahmatullah alayh) of this. Maulana Gangohi said that "this was not good". The informer narrated this comment to Maulana Nanotwi who said:

   "Rasulullah (sallallahu alayhi wasallam) honoured even kuffaar guests."

   This informant conveyed this reply to Maulana Gangohi, who commented:

   "In honouring a kaafir there is no danger (to imaan), but in honouring a bid'ati there is danger."

   When the informant once again conveyed this comment to Maulana Nanotwi, he reprimanded him and forbade him from carrying messages to and fro.

4. We should steadfastly adhere to Islamic simplicity. When we desire to be somewhat extravagant in entertaining guests, we should bear in mind the limits of Islamic moderation. Be not wasteful. In observance of moderation is our respect. But, nowadays Muslims regard respect and dignity obtainable in emulating western culture. They emulate western dress, appearance and styles in all facets of life. Truly, there is no respect and honour in such emulation.

5. Once Imaam Shaff'i (rahmatullah alayh) was guest of a certain person. It was the practice of this host to hand a written menu to the servant who would prepare all the foods listed for the occasion. One day Imaam Shaff'i took the menu from the slave and added to the list a certain delicacy of which he was very fond. When the host saw the new dish, he enquired from the slave the reason for the

additional variety. The slave informed his master that the food was prepared at the request of the guest. This pleased the host so much that in happiness he emancipated the slave.

6. It is one of my practices to differentiate my guests at meal times. If a number of guests are present I do not gather them all at once to have meals together. If the guests are strangers to one another, I do not feed them together. However, if I join them, then only do I have a single session for meals, for then I act on behalf of them all.

   The reason for this practice is that people are of different temperaments, cultural background and persuasions. When strangers are seated together for meals, some people are not able to relax and eat freely and informally. They feel inhibited.

The Aadaab of Khidmat (service to others)

1. Some persons do not prefer accepting service from others. The one who wishes to render service to such persons should not insist on doing so. The one who is served is perplexed and inconvenienced by such service. The attitude of a person can be understood either by his explicit refusal or by some other indication.

2. Upon accomplishing a duty which someone has requested of you, inform him after it has been done. In most cases, he will be waiting in expectation.

3. Rendering physical service to one's Shaikh on the first occasion of meeting him is very irksome to him. Should one be eager to render service to the Shaikh, one should first establish an informal and friendly relationship.

4. While there is comfort in khidmat, there are three conditions to it (khidmat).

* **Sincerity** : The motive of rendering the service must be nothing other than muhabbat (affection). Most people utilize khidmat as a medium for the attainment of motives.

* **Congeniality**: The hearts of the *khaadim* (the one who renders the service) and the *makhdoom* (the one who is being served) should be at one. There should be congeniality (munasabat) between them. They should not be strangers.
* **Ability** : The Khaadim should know how to render the service he is to undertake.

5. Service rendered to Muslims in Makkah Muazzamah should be regarded as worship and good fortune provided there is no Shar'i prohibition involved in rendering the service.
6. Respect and honour people according to their rank.
7. As far as possible aid a person in need. If you are unable to assist intercede on his behalf so that someone else may render the assistance. However, when interceding first establish whether your intercession will not inconvenience the person.
8. By assisting orphans one will be blessed with the companionship of Rasulullah (sallallahu alayhi wasallam) in Jannat.
9. Those who earn and see to the needs of widows and needy relatives, obtain the thawaab of Jihaad.
10. Aiding the mazloom (*one against whom injustice or oppression is committed*) is very necessary. Sympathy for the zaalim (oppressor) is to prevent from committing injustices.
11. The service of giving people water to drink is an act of great thawaab. Rendering this act in a place where water is available in abundance is the equivalent of emancipating a slave. Where water is less, the thawaab of rendering this act is the equivalent of resurrecting to life a dead person.
12. By assisting someone with insignificant items, e.g. some salt for the food, the thawaab is as if one has prepared the food.

13. Serve your parents even though they happen to be non-Muslims. Obey parents in all things lawful in the Shariat. (In the process of serving and obeying non-Muslim parents, the law of the Shariat should not be violated). If, for example, one's non-Muslim father dies and one's mother wishes one to participate in the funeral service, such obedience and service will not be permissible. In short, service and obedience to parents should be within the confines of Islam.)
14. Meeting with and rendering service to the friends of one's parents after their death are also acts which are regarded in Islam as service to parents.
15. If one's parents had died while they were displeased with one, then one should always make dua and istighfaar for them. It is hoped that Allah Ta'ala will ensure that they become happy with their children. (Thus the relationship will be restored on the Day of Qiyaamah). Be kind and render service to relatives even though they may be unkind to you.
16. Service to neighbours occupies a very important place in Islam. Be kind to them. Tolerate their indiscreetness and disturbances. Do not do anything which will upset them or annoy them. If they are in need, tend to them as best as you can

The Aadaab of Hadyah (Gift)

1. If you wish to make a request to a person for something, then do not make any gift to him. The one to whom the gift is made under such circumstances is either put to disgrace or is indirectly compelled to comply with the request of the person who presented the gift. (Such a gift will in fact be a bribe).
2. When talking a gift along the journey to present to someone, do not take so much as to create difficulty for you along the journey.

3. Immediately after accepting a gift it is not proper to give it (the gift) in charity in the presence of the person who made the gift. Contribute it in the absence of the person in a way which will not be known to him, otherwise he will be grieved.
4. The motive for making gifts should be only muhabbat (love and affection), not the fulfilment of one's needs or request. Therefore, if you have a need to present to a person, do not make a gift to him at the same time. It will then appear as if the gift was motivated by the ulterior motive.
5. The actual purpose of making a gift is to strengthen the bond of affection. Therefore, such ways which inconvenience the one for whom the gift is intended, should not be adopted.
6. Make the gift in privacy, not in public. The *muhda ilayh* (the person to whom the gift was made) is entitled to make public the gift.
7. If the gift is in kind (i.e not cash) then endeavour to ascertain the likes and preferences of the muhda ilayh. Present something which the muhda ilayh prefers.
8. The amount of the gift should not be so much that it constitutes a difficulty for the *muhda ilayh*. It does not matter how less or of little value the gift may be. People of piety are not concerned with the amount of quantity of the gift. They look at the sincerity of the one who makes the gift.
9. If for some reason acceptance of the gift is refused, then respectfully request the reason for the refusal. For the future bear it in mind. But do not insist to obtain the reason at the time. If the gift is refused because of a misunderstanding created by a baseless supposition or misinformation which reached the *muhda ilayh*, then it is correct, in fact better, to immediately notify him of the error.

10. Do not make a gift to anyone as long as he is not convinced of your sincerity.
11. Do not make gifts in such a way that taking delivery of it becomes difficult and onerous on the *muhda ilayh*.
12. A gift tendered with the motive to obtain some benefit in lieu is, in fact, bribery. It is not hadyah.
13. If the motive underlying the gift is to obtain thawaab in the Aakhriat, then too, it is not hadyah, but will be Sadqah (charity).
14. Some people labour under the impression that when going to visit a Saint it is necessary to present a gift to him. This is incorrect. To make it a rule to present him with a gift whenever one visits him is harmful to all parties concerned.
15. Accept gifts from such persons who do not expect anything in return, otherwise it will lead to ill-feeling ultimately. However, the one who has accepted the gift should endeavour to reciprocate. If you are not by the means to give anything in return, at least praise the person and express your gratitude. Mention his favour in the presence of others. Expressing gratitude by saying :

    "May Allah reward your goodness."

    will suffice. One who does not express gratitude to a person who did a favour, does not express gratitude to even Allah Ta'ala.
16. It is improper to obliterate (i.e. to forget about) a gift which one has received, for this displays lack of appreciation. Similarly, it is improper to advertise with pride the great value or abundance of the gifts received.
17. It is not permissible to accept gifts from mentally deranged persons.
18. It is not permissible to accept gifts from na-baaligh (minor) children.
19. A gift should not be refused because of its slight value or small quantity.

20. A gift should not be refused on account of pride or arrogance.
21. If one detects that a gift is not presented because of sincerity, but is motivated by some ulterior motive, then such a gift should be refused.
22. It is permissible to refuse a gift if one detects that the gift is made on account of one's need or poverty.
23. A Qari who has recited the Qur'aan should not be given a present (hadyah) because of his recital. If a gift is made to him, he should refuse acceptance.
24. Hadyah (gift) should not be presented while making musaafahah (shaking hands).
25. When sending hadyah with someone, ensure that the person whom you are sending is reliable so that there be no need to obtain a receipt or acknowledgement letter from the muhda ilayh (the one to whom the gift is made). Requesting acknowledgement from the *muhda ilayh* is an irksome imposition on him and it is uncultural.
26. When a gift is made, the price of the item should not be asked of the one who makes the gift. Similarly, others who happen to be present when the gift is made should also not query the price or value of the article in the presence of the muhdi (the one who makes the gift).

Malfoozat regarding Hadyah

1. During a journey the people of a certain town had decided to make a collection and present me with a gift on my departure. When I was informed of this, I forbade them. I warned them never to do this. One evil in this method of collecting is that sometimes the donor does not contribute wholeheartedly, but gives as a result of indirect pressure since the collectors may be prominent men of the town. Secondly, the purpose of hadyah is to increase the muhabbat and friendship. Thus, even if the contributor gave wholeheartedly, the aim of the hadyah is lost since

the identity of the giver will not be known to the *muhda ilayh*. Thirdly, sometimes it becomes necessary to refuse the gift because of some valid reason. This reason is related to the muhdi (giver). But, in view of his identity being unknown, this becomes difficult because of the collective hadyah. Therefore, whoever wishes to present a gift, should do so himself or without having been exhorted, he should send it with some reliable person. Alternatively, an accompanying letter may be sent with the gift.

2. During one journey some persons, taking me to their homes attempted to present hadyah to me. I prevented them from this. I advised them that if others come to know of this, they may gain the impression that it is customary to present gifts in this way. Those who are unable to afford will be put to anxiety when they call me to their homes. They will not know whether they should call me or not. If they do, they will not be able to present gifts and if they do not call me, they will be left with regret. Whoever wishes to make a gift should come to my place of residence, talk with me so that my liberty is not curtailed.
3. When some people present gifts to me it appears to me that either it is onerous on them or onerous on me. I feel like refusing such gifts. However, since it is in conflict with the Sunnah to refuse gifts. I used to be bothered about this. But, I obtained clarification in this regard from one Hadith. Rasulullah (sallallahu alayhi wasallam) said that when a pillow or perfume is presented, accept it. Rasulullah (sallallahu alayhi wasallam) stated the reason for this acceptance in the following terms:

   "For verily, it is light in weight."

   This implies that if a gift is onerous on one's disposition, it may be refused.
4. Once a great Aalim and Aarif raised the query of accepting gifts after having anticipated them. He said:

"Sometimes when seeing certain sincere friends who usually present gifts, the thought arises in the mind that perhaps they will give hadyah. Then, it just happens that they make gifts. On such occasions there is some trepidation in the heart since this form of hadyah is known as Ishraafun Nafs. In the state of Ishraafun Nafs acceptance of hadyah is contrary to the Sunnah. I, therefore, hesitate to accept such gifts."

(*Ishraafun Nafs* means anticipation by the nafs which expected to obtain a gift.) Hadhrat commented:

"The Hadith does not intend this type of Ishraaf. The ishraaf mentioned in the Hadith is that which is followed by dejection if the person does not present a gift. If the muhda ilayh is not dejected when the person does not make a gift, then there is no harm.

5. Someone sent a money order as a hadyah to Hadhrat Thaanvi (rahmatullah alayh). The money order was returned to the sender. Along with the money order the sender had requested the reason underlying certain Shar'i rulings. In reply, Hadhrat wrote:

   "As long as we are not well known to each other and congeniality (munaasabat) has not been created, I feel embarrassed to accept a gift. Mutual understanding and munaasabat are acquired by frequent meeting or correspondence. Both these acts are within your control, not in mine. I have not recognized who you are merely by you having written your name. I have there for returned your money order. The proof of the lack of mutual understanding and congeniality is quite apparent from your letter.

   You have asked the reason for the masaa-il (rules of the Shariah), but you have no right for this. Without having established sufficient mutual understanding and congeniality, do not again send the gift. As long as I do not accept the money it does not become my property. As far as Shariah is concerned, you need have no concern since it remains your property which you may bring into your own use."

6. A man presented a gift of one paisa (a coin of very little value). He gave one anna and requested the change of three paisa. The anna was converted into four paisa in the gathering and three paisa were returned to him while Hadhrat kept the one paisa. Hadhrat commented:

   "There can be no question of riya (ostentation or show) in this gift."

7. Without consulting Hadhrat a man purchased some sweetmeats from the bazaar and presented it to Hadhrat who indicate his displeasure. Hadhrat commented:

   "Since you have bought the sweet meats from here you should have unhesitatingly asked me first. You have spent your money, but the sweet meats are of no use to me. I have no children. My wife and myself do not relish sweet meats. Now it may be distributed only to others although the favour remains on me.

   What pleasure can there be in accepting such a hadyah? However, taking into consideration your feelings, I say: Half for me and half for you so that you too may understand the effect of eating something without the heart having been pleased."

8. A stranger presented a prayer-carpet to Hadhrat. Hadhrat said:

   "My practice is not to accept gifts on the occasion of the first greeting, especially from a person with whom I do not have close and informal contact."

   The stranger said: "I have brought it by the command of

Allah. I was commanded to purchase a prayer-mat and present it to you."

Hadhrat said:

"The command of Allah does come to Ambiya.

It does not come to those who are not Nabis."

The stranger:

"It was inspired into my heart."

Hadhrat: "It has been inspired into my heart to refrain from accepting gifts which are presented improperly."

Stranger: "Show me the proper way."

Hadhrat:

"You present me with a gift and you ask me to show you the way! You have no shame. Do you want me also to become shameless and without honour?"

9. Once Hadhrat said:

   "Whenever the need arises for me to refuse a gift, I start to shiver with fear. Is it perhaps not ignoring of a ni'mat (favour of Allah)?"

   For if it is, bounties from Allah Ta'ala will be terminated."

10. "After much experience did I formulate principles regarding the acceptance of gifts. I know what transpires in this regard, hence my sternness. Even Hadhrat Maulana Muhamad Qaasin (rahmatullah alayh) who was an embodiment of moral excellence held similar views regarding gifts. He would say:

    "A gift which is presented by a person who thinks us to be in need, is not acceptable even though in reality we may be in need. However, the one who presents the hadyah has no right to give us hadyah thinking that we are in need. Gifts given in muhabbat (love and affection) should be accepted."

It was also among the practices of Hadhrat Maulana Qaasin Saheb to refuse gifts which were given to him while he was on journey. Explaining his reason for this, he said:

"On seeing us, the urge to present the gift entered into the heart. It is, therefore, quite possible that the gift was not motivated by true muhabbat. It is also possible that muhabbat may be the motive, but the gift was given in a moment of enthusiasm. After the dissipation of the enthusiasm it is possible that the giver may regret (his act of having given a large amount)."

These men are wise men. "There is great wisdom and knowledge in their statements."

11. Frequently people tender gifts (of money) to saintly people while making musaafahah (shaking hands). This is highly improper and wrong. Musaafahah is an act of pure ibaadat.

    Worldly considerations should not be mingled with it.

12. A man was presented a Tasbeeh (rosary) to Hadhrat. Another person who was looking at the beautiful tasbeeh enquired the price of it. Hadhrat said:

    "When a hadyah is presented the value should not be asked. This is among the etiquettes of hadyah. The giver is displeased by this on account of the possibility that the gift will not be appreciated if it is of little value."

The Aadaab of intercession

1. The way adopted to intercede (on behalf of another) should not in any way curtail the liberty of the one with whom you are interceding. Nowadays, intercession is in fact compulsion. Indirect pressure is applied. A man will take advantage of his prominence or rank to compel

another to submit to his request. This is not intercession. Such intercession is not permissible.

2. If someone extracts service, etc., from another on the strength of his relationship with a man of province or rank and it becomes discernible that the service or aid is not offered freely and wholeheartedly, but has been forthcoming solely on account of the relationship which the taker of the service enjoys with some prominent person, then acceptance of such aid or service is unlawful. As a result of the relationship, the one who supplies the aid entertains the notion that if he does not provide the requested assistance, the man of prominence will be displeased. Thus, to make a request to someone to fulfil a need or supply some aid on this basis is haraam.
3. In any matter, intercession should not be made without having made investigation.
4. It will be permissible to intercede on behalf of another if the work or deed happens to be a waajib (*compulsory*) act.
5. It is not permissible to impose any kind of pressure, direct or indirect, on the person to whom the intercession is directed.
6. In actual fact, intercession (*sifaarish*) is a branch of *mashwarah* (advice) which cannot be imposed on anyone.
7. If a person rejects the intercession, he will be acting fully within his right. It is improper to take offence if one's intercession is not accepted.
8. If by indications one realizes that the intercession cannot be rejected, e.g. the person is under some obligation, hence he has no alternative other than complying, the such intercession is not permissible.

Malfoozaat pertaining to intercession

1. A father, bringing along his son, commenced to complain about a certain maktab (elementary Deeni School). He complained that the principal had expelled his child. I

(Hadhrat Thaanvi) explained to him nicely that I have no say in that maktab. The man commented: "I heard that you are the head of that maktab." I informed him that my only relationship with the maktab was that the salaries were given via myself. I have no say in the management of the maktab. The man again started to complain about the principal. I told him that there is no beneficial result in this conversation other than gheebat. After a while, when he was about to leave and shake hands, he repeated his complaint and accused the principal of having been unjust for having expelled his son. In view of the fact, as mentioned earlier, I had informed him of the actual position and had stopped him from continuing the discussion of the complaint. I was very much perplexed by his repeated renewal of the complaint, hence I questioned him with some abruptness. He attempted to present some excuses, but all futile and in vain. He departed in this very condition.

2. Hadhrat Bareerah (radhiallahu anha) was an emancipated female slave. While she was yet a slave she was in the Nikah of Hadhrat Mugheeth (radhiallahu anhu). On being emancipated she invoked her right of abrogating the Nikah. Hadhrat Mugheeth loved her dearly, hence he wandered around the streets sobbing at the separation. Rasulullah (sallallahu alayhi wasallam), overcome with pity, interceded on his behalf and advised Bareerah:

   "O Bareerah! Marry Mugheeth."

   The reality and nature of intercession will become apparent from the ensuing discussion. Hadhrat Bareerah asked:

   "O Rasululluh! Is this a command or an intercession?"

   Indeed her question was wonderful and subtle. In reply, Rasulullah (sallallahu alayhi wasallam) said:

   "It is an intercession."

   Bareerah said: "I do not accept it." Rasulullah (sallallahu alayhi wasallam) remained silent. Let some mureed today

say to his shaikh that he does not accept his (the Shaikh's) intercession. The peer (spiritual guide) will quickly retort that the mureed has become a renegade.

Nowadays spiritual mentors should not intercede. It has become common nowadays to accuse one of refusing to assist even verbally when one refuses to intercede on account of the general corruption prevalent today. One is accused of being miserly. Truly, it is easier to spend wealth, but where I detect that a person will accept the request on account of our pressure, then to make an intercession seems like maut (death) because of the suspicion that the person may sustain some loss by having been constrained to act according to the intercession.

3. A gentlemen said to Hadhrat Thanavi (rahmatullah alayh):

   "I wish my son to learn dentistry. If Hadhrat will write a letter of intercession to the dentist in Lahore, it is hoped he will pay greater attention."

   Hadhrat replied:

   "I have no objection in writing the letter. But the main thing is that there has to be munaasabat (congeniality) between the teacher and the pupil. It is not proper to first apply the pressure of sifaarish (intercession). The consequence is that whether one approves or not and whether there is munaasabat or not. One is constrained to act accordingly. If an intercession is first made, then the conditions which he (the particular dentist) normally stipulates for acquiring this profession cannot be applied freely on account of his liberty having been curtailed by the intercession. Anyway, commence the work. Afterwards, I shall intercede for special attention. On the contrary, an intercession in the very beginning will constrict his heart. If all things are done correctly on the basis of principles then there is no difficulty and no perplexity."

4. Although those who wish me to intercede are not favourably disposed to my way of intercession, nevertheless, I regard transgression of this method (of mine) as a violation of the Shariat. People request that I should write the intercession in forceful terms to apply pressure so that the request is accepted. Since when is it ever permissible to apply pressure on others? How can a person be pressurized into acceptance of the request? My abstention from this pressurizing method is described as bukhl (miserliness) by people. In reply I say: To benefit a person is Mustahab. But to impose a difficulty on a person is haraam.

5. A newcomer arrived and requested Hadhrat to intercede on his behalf in some matter. Hadhrat said:

   "Regarding intercession first listen to an introduction. Allah Ta'ala had commanded Nabi Musa (alayhis salaam) to go to Khidr (alayhis salaam) for the purpose of gaining knowledge (in a certain branch of (esotericism). When Musa (alayhis salaam) met Khidr (alayhis salaam), he (Khidr) asked the reason for his coming. Musa (alayhis salaam) replied: May I follow you so that you teach me of the knowledge which has been imparted to you?' Inspite of Khidr's knowledge being insignificant compared to the knowledge of such a great Nabi as Musa (alayhis salaam), the latter said: 'May I follow you.....' It is noteworthy that Musa (alayhis salaam) did not say: 'I have been sent by Allah Ta'ala'. If in fact Musa (alayhis salaam) had mentioned this, it would have amounted to a very high category of intercession. From this should be understood that the type of intercession which one is nowadays required to write out, sometimes weighs heavy on another person. Truly speaking, the Ambiya are the true repositories of true knowledge. It is most significant that Musa (alayhis salaam) did not reveal that Allah Ta'ala had sent him because on hearing that

his arrival was by the command of Allah, Khidr (alayhis salaam) would not have had any liberty to speak freely or to stipulate any conditions. Thus, Khidr (alayhis salaam) had freely imposed conditions on Musa (alayhis salaam). We learn also from this episode that one should not attempt to derive benefit from someone's companionship without his consent. From this it is learnt that the practice of some visiting students to join in classes without consent is erroneous."

The Aadaab of training children

1. Playfully do not do any act with a child which may be a danger to life or limb, e.g., in playfulness do not fling a child up in the air; do not playfully hold its hands and suspend it from a window, etc.
2. Do not playfully chase a child, for perhaps he may slip and hurt himself.
3. Do not speak shameful things in the presence of children.
4. While the thawaab is considerable for training children in general, caring for and training girls are acts of greater merit and more thawaab.
5. When training children neither be too strict (harsh) nor too lax.
6. Children should be taught not to eat things people give them. They should bring such things home and eat them in the presence of their parents if they consent.
7. Teach them to wash their hands before eating and to eat or drink with their right hands.
8. Inculcate in them the habit of eating less so that they are saved from sickness and greed.
9. Inculcate in children the habit of cleaning their teeth, especially with a Miswaak.

10. Teach them to refrain from asking any of their needs from anyone other than their seniors (parents, grand-parents, etc.).
11. Teach them never to accept gifts from anyone without the consent of their elders.
12. Do not assume that they will automatically acquire manners and etiquette when they have grown up. Inculcate good character in them from a tender age. No one learns of his own accord. By reading they will gain the knowledge of good culture, but still they will lack the essential training which was denied to them in childhood. Lack of training will result in the grown-up children always behaving unculturally. Furthermore, they will, without thinking, cause difficulties and inconvenience to others.
13. Teach children to act with shame, especially when answering the call of nature. They should not reveal themselves to others.
14. When your child has wronged someone or is at fault, never act partially. Do not side with your child, especially in his presence. To do so is to corrupt his character.
15. Be watchful of your children's behaviour towards servants and the children of servants. Ensure that they do not trouble the servants or their children. On account of their inferior social rank, they may not complain, but in their hearts they will curse. Even if they do not curse, the misfortune of sin and injustice will be tasted.
16. As far as possible, endeavour that they learn under suitably qualified teachers.
17. Do not punish them while in anger. Either remove them from your presence when you are angry or go away. Later, when the anger has subsided, reflect thrice and then only mete out appropriate punishment.
18. When the need arises to punish, do not use a heavy stick nor fists. Do not kick the child nor slap it in the face. Also do not hit on the head.

19. Teach children the full names of their parents and grandparents as well as their addresses. Now and then ask them about this so that they remember. The benefit of this is that, Allah forbid, should they get lost, they will be able to state their identity to the one who finds them. In this way they will be returned home.
20. Children who are studying should be given such nutrition which is good for the brain.
21. When the need arises for girls to leave the home precincts, do not adorn them with jewellery.
22. Emphasise to girls that they should not play with boys. The character of both boys and girls will be corrupted by such intermingling.
23. If a boy from another house comes to your home, instruct the girls to go out of sight even though the boy may be small.
24. If any children come to you for education, do not take service from them. Treat them like your own children.
25. Teach children not to face the Qiblah in the toilet nor to turn their back towards the Qiblah in the toilet. Teach them the rules of tahaarat (purification) of cleaning themselves in the toilet.
26. Do not take children along to invitations. Many people do so. Their habits are corrupted by doing so.
27. When a child is obstinate in demanding a thing, do not fulfil its demand.

Malfoozaat pertaining to children

1. The practice of employing unqualified teachers for the elementary education of children is erroneous. People labour under the impression that the elementary kitaabs are simple, hence there is no need for a highly qualified Aalim. I say that for elementary education there is a need for a highly qualified expert.

2. Most people make no proper arrangement for the training of children during their childhood. They say: 'They are still kids'. Habits are inculcated during early childhood days. Habits inculcated in childhood are enduring. Childhood is the time for developing moral character and for inculcating good moral habits and culture.
3. A person once made a statement of great wisdom. It deserves to be written in gold. He said that if a child requests something, either fulfil the request the same time or, if you have refused the request, then do not fulfil its stubbornness. Even if it then obstinately demands and cries for it, do not fulfil the request under such circumstances. If you submit to the child's obstinacy, it will develop this habit. Much wisdom is required when training children.
4. Nowadays people rear their children in the way cows are reared. They are well-fed and fattened. The ultimate end of the fattened cattle is the slaughter-house. Similarly, people feed their children well, adorn them with garments and jewels and rear them in luxury. The ultimate end of such children is Jahannum (hell). In the process the parents are also punished since by their provision of luxuries and abstention from training, the children grew up ignorant of Salaat, Saum, etc. Some unintelligent parents exceed all limits in that they keep their children entirely unaware of all things of Islam.
5. I am always advising that during school holidays, children who are attending schools should be left in the suhbat (companionship) of Ahlullah (saintly persons - the Shaikhs of Tasawwuf). Even if they do not perform Salaat there, at least their ideas and beliefs will be rectified.

Freedom has now exceeded all limits. Such unbridled freedom was not seen among those who acquired western education in earlier times. Pious persons reared and trained them, hence they did not fall prey to unbridled liberalism. Now, the training is under the instruction of westernized persons. The danger for the future

is greater. This is a very delicate age, an age to be extremely careful.

6. Gentlemen! How sad and lamentable is it! There is time for sports but there is no time for moral training. It is imperative that for your children you appoint a time daily for moral training. Just as you have fixed times in the daily programme for various activities, so too, have a time for your child to go daily to a Musjid or an Aalim where he can sit down and acquire Deeni guidance. If such a spiritual guide is not found in your town, then during the holiday season send him to a place where there is such a Bazrug. During the holiday season the child has nothing to do. The unfortunate child during the holiday season wanders around day and night not even performing Salaat nor fasting. But the parents remain blissfully happy on account of themselves being regular with Salaat and Saum. However, they remain unaware that on the Day of Qiyaamah they will enter Jahannum along with their children since they were the actual cause of their offsprings' deflection from Islam. These are the children of Muslims..... children who have been reared in the laps of Muslim ladies, but will be assigned to Jahannum. You are happy that you have made your child a B.A., a M.A. But, you have left them on the brink of Jahannum. The eyes have become so blind that the Road leading to Jannat is not visible.

The Aadaab of correspondence

1. Do not read the letters of others. If a letter is not intended for you, do not read it.
2. Do not read any correspondence which is in front of a person. Perhaps the correspondence was meant to have been kept hidden from you. Even if the papers in front of a person happen to be printed matter (not letters), then too, do not read them. It is quite possible that the person concerned does not wish it to be known that he has in his possession that type of literature. (Some people when sitting by an acquaintance or friend have the habit of picking up letters/printed papers, etc., which may be in front on the desk. It is not permissible to do so).
3. Write very clearly. The topic should not be expressed ambiguously.
4. In each letter write your address fully. It is not the duty of the addressee to remember one's address which may have been furnished in an earlier letter.
5. If, in a letter, reference is made to a matter which was mentioned in an earlier letter, then include a copy of the earlier letter. This will save the addressee the inconvenience of searching for the earlier letter. Often one cannot even remember the facts stated in the earlier letter. (This rule will not apply where the practice of systematic filing exists, e.g., as we find nowadays in all offices. However, where private persons are concerned, a copy of the earlier letter should be included. - *Translators*).
6. Do not write so many questions in a single letter, which pose an inconvenience to the addressee. After receiving a reply, write the further questions.
7. If the addressee is one who has many occupations, do not encumber him with requests to convey your Salaams to others; similarly, do not impose this task on any of your seniors.
8. It is disrespectful to write to a person a request pertaining to something involvement in which is not appropriate for the addressee.
9. When a reply is wanted, enclose a reply-paid self-addressed envelope.
10. Do not write illegibly nor in such faint pencil which makes reading difficult. Do not cram the words nor the lines one on top of the other.
11. It is not permissible to utilize the stationery of one's employers for one's private letters.

12. Some people, instead of sending a pre-paid self-addressed envelope, enclose stamps to cover postage. This is incorrect. It is necessary to enclose a self-addressed, postage-paid envelope. This will save the addressee the inconvenience of having to procure an envelope, address it and affix stamps to it.
13. Do not be wasteful with writing paper. If a letter consists of only a couple of lines, do not use the whole page. Tear the blank portion off.
14. If the paper is of good quality, then use both sides to write on. Do not waste the one side. Allah Ta'ala says in the Qur'aan Majeed: *"Do not waste. Verily, the wasteful one's are the brothers of the shayaateen."*
15. Do not use extravagant titles or flattery when writing. Be moderate in addressing.
16. Do not be too brief in writing. Address elders with appropriate titles of respect.
17. A single letter should not comprise different topics.
18. The letter should be written in the language of the addressee.
19. When there is a need to discuss more than one subject in a single letter, do not write confusingly. Number the subjects and write in different paragraphs.
20. Explain the question thoroughly or clearly so that the addressee is not constrained to write seeking clarity.
21. An important letter or a letter for which a reply is required should be sent by post, not with a person who happens to be passing by.
22. Think before writing a sentence. Do not write whatever you feel. Consider the feelings of the addressee.
23. Fold the letter neatly and insert it correctly in the envelope. Do not insert it carelessly in such a way that the adhesive on the envelope sticks to the letter as well. This creates a difficulty for the addressee. Sometimes a portion of the letter is torn while opening it.
24. Do not unnecessarily write lengthy letters. Replying lengthy letters is onerous on the addressee.
25. It is nonsensical and futile to write a letter regarding a matter which can be stated verbally, e.g. the person concerned resides in the same town and is easily reachable.
26. When sending a money order indicate the purpose of the money in the space provided for a message. It is an error to desist from stating the purpose on account of a letter which will explain the purpose of the money. Sometimes the letter goes astray in the post and the addressee is left in the dark.
27. The letters of females should be endorsed with the signature of a mahram male (husband, father, etc.). This closes the door to mischief.

Malfoozaat pertaining to writing

1. In a letter someone posed several questions. In the same letter he informed that he was sending a money order of five rupees. In expectation of the money order Hadhrat did not immediately reply the letter. The intention was to reply after receipt of the money order so that the receipt could also be sent together. Several days passed by and it is not known for what reason the money order did not arrive. Finally after waiting a number of days, Hadhrat wrote to the sender (of the letter).

   "Either you should not have informed in your letter of your intention to send the money order or in the same letter you should not have written queries for which replies were required."

2. From a certain place an insured envelope containing 50 rupees arrived. Without opening the envelope it was not possible to ascertain the purpose for which the monev

was sent. It was quite possible that after opening the letter I would have discovered that money was intended for a purpose which I was not able to fulfil. In that event I would have had to return the money. It was also possible that the purpose for the money might have been unclear, necessitating a letter of query from me, and until I had not acquired clarification I would have been constrained to hold the money in trust (amaanat). In the event of having to return it, I would have had to unnecessarily undertake the responsibility of returning it. In the past, it did happen that without my asking, people had called me to their place and had sent along travelling expenses, but I was unable to go. If the avenue of expenditure for the money was not defined properly or may be it was defined correctly, but it required investigation in order to dispense the money in the stated avenue necessitating a letter of query from me to the sender, then while awaiting a reply which may be delayed, I would be obligated to him. Once who has many duties to attend to is greatly vexed by such things. For this reason I returned the envelope.

With persons of my disposition it is essential to firstly write requesting or seeking permission, then only should the money be sent. Even with those who do not have the attitude which I have, it is meritorious to first write informing them and seeking their permission. Alternatively, when sending a money order specify the purpose of the money in the space provided for a message so that the addressee knows exactly what to do - to accept it or to return it.

3. The essence of all these aadaab is that others should not be burdened or inconvenienced by any act or statement. There should be no difficulty or perplexity imposed on others.

   This in fact is the essence of noble conduct. By remembering this principle there is no need for elaborate explanation. In regard to this principle it is required that one reflect before making a statement or doing an act. Think if your word or deed is not perhaps hurtful to others.

   By adopting this habit, commission of errors will be less. After a few days of practice the correct disposition will be inculcated. Then there will be no need for reflection. Speaking or acting correctly will become one's nature. In fact, these things are all natural in man.

4. The prohibition of reading the letters of others

Question:

Is it permissible to read someone's letter without his permission?

Answer:

It is not permissible. However, its prohibition is conditional. Among the reasons for this prohibition is the intention of causing harm to the writer of the letter.

The Hadith states:

"A true Muslim is one from whose tongue and hand Muslims are safe."

Revealing the secrets of others is an act of harm or hurt to the persons concerned. In most cases this is the motive for the desire to surreptitiously read the letters of others.

If the desire is not to harm anyone and the letter is read out of curiosity then it will be known as a laghw act which is also forbidden. Allah Ta'ala says in the Qur'aan Shareef:

"They (the Mu'mineen) turn away from laghw (futility)."

If the purpose of reading the letter is not the desire to harm nor is it *laghw*, but is motivated by a genuine good intention, then the prohibition will be waived, e.g., parents censoring the letters of their children; an Ustaadh reading the letters of his pupils; a shaikh reading the letters of his mureeds or a sultan reading the letters of his subjects in the interests of the safety and security of the land. Such acts of reading are at times permissible and at time necessary. Rasulullah (sallallahu alayhi wasallam) had ordered that the letter of Haatib Ibn Balta- ah be forcibly taken from his messenger.

5. From Pakistan came a letter from a person who desired his *islaah* (reformation). The writer had left one side of the page blank and commenced on another page. In my reply I asked him for the reason for leaving the one side of the sheet blank. Is this not waste? Allah Ta'ala says : 'Verily, the wasters are the brothers of the Shayaateen'. After a few days he wrote back saying: 'Your brief comment has reformed me. When even such an insignificant matter falls within the purview of waste and is sinful, then undoubtedly, all other wasteful expenditures will be major sins. I have now abandoned *israaf* (waste.)"

(This particular malfooz is of Hadhrat Maulana Masihullah Saheb, the Khalifah of Hadhrat Maulana Ashraf Ali Thanavi (rahmatullah alayh).

6. Hadhrat Thanavi wrote a reply on half a sheet and tore off the other half. He commented:

   "This extra piece of paper can be used for the purpose of writing Ta'weez. If I had not torn it off, it would have gone wasted."

   If the paper was sent by the writer (to be used for replying), Hadhrat would make use of the excess paper only if the sender was a close associate. If not, he would return the excess sheet to the sender.

7. Even if I write a letter to any of my students for any of my needs. I enclose a prepaid self-addressed envelope. Why should I impose any inconvenience and difficulty on them especially when the need is mine? This appears in conflict with intelligence. Some sincere friends even complain to me about this action of mine, saying that there is no need for sending reply-paid enveloped to them. My answer to them is: Brother! This is best. Allow me to remain free and light.

8. If worldly people keep up a correspondence with Ulama, then slowly they will develop a love for the Deen. Fear (of

the Deen) will not remain in them. Afterall, they are Muslims and Muslims heed admonition.

9. Above the address on an envelope was written:

   "In the protection of Shaikh Ma'roof Karkhi."

   The belief of these people is that by writing thus, the item will be protected. Take for example this very letter. The sender is under the impression that his letter can never be lost. Such beliefs are clear-cut shirk (association in the worship/power/dispensation of Allah Ta'ala). Ignorant people have fabricated this type of stores in the names of the Auliya.

10. When writing a question the words should be few but conveying the full meaning. Some people pose a question in such a way that if the addressee is not already aware of the matter he will not fully understand the question. This will necessitate the writing of a letter seeking clarification. The question should 'therefore' be fully explained, but in few words, (i.e. the question should not be unnecessarily expanded nor should the writer assume that the addressee is aware of the matter).

11. The condition of educated people today is such that whatever comes to mouth, they utter and whatever they wish to say, they write. They do not for a moment exercise restraint nor reflect on the grief and inconvenience they are causing others by their actions. There no longer remains any culture. If someone is able to write, but he lacks culture and manners, then this too is a form of Allah's Wrath. Such a person will only cause grief to others with his writing since others suffer as a result of disrespect and ill-manners.

12. It is nonsensical to write a letter when it is possible to convey the message verbally. The limits are being totally ignored. People are not in the habit of pondering and thinking before acting. Whatever they feel like doing, they do regardless of whether their action is irksome, difficult

and onerous to others. They are not concerned about the peace and comfort of others.

The Aadaab of Istiftaa' (Asking a question to obtain the ruling of the Shariah)

1. When the need arises to obtain a Shar'i ruling for one's practical purposes, not for debating and arguing, then pose the question to a reliable, authoritative Aalim on whom you have confidence.
2. Ask only the mas'alah (the rule or the law). Do not ask the daleel (the proof of the rule or the basis on which the ruling is given).
3. Once a question has been posed to a reliable and an Authoritative Aalim, do not unnecessarily ask the same question to another Aalim. If, despite having taken into consideration the aforementioned facts, you are not satisfied with the answer, then refer the matter to another Aalim of the same qualifications and attributes. If his answer contradicts the answer of the first Aalim, do not refer it to him (the first Aalim) nor inform the second Aalim of the reply of the first Aalim. Fear Allah Ta'ala and remembering the Reckoning of the Aakhirah, act according to the answer which satisfies you. This act of choosing between the two contradictory rulings for one's practical purposes may be resorted to only if one had heard or learnt of something conflicting against this view prior to having referred it to another Aalim.

These are the aadaab which should be remembered whether the istiftaa' is written or verbal.

4. The question should be posed very clearly, without ambiguity, and so should be the writing: clear and legible.
5. Do not include futile and unnecessary statements in the question.

6. Write your name and address clearly. If several letters are written to the same place seeking answers. then write your name and address on each letter.
7. Send sufficient stamps to cover postage on a suitable self-addressed envelope.
8. If several questions are asked, do not write these on a postcard.
9. Number the questions and keep a copy by you.

   Inform the addressee that you have a copy of the letter, hence he should not take the trouble of repeating the questions in his answer.

Errors in general

1. Some people refer the same question to several places. Sometimes different answers are received. They are then faced with the dilemma of adopting one of the conflicting answers. Alternatively, they simply adopt the ruling which appeals to their *nafs*. This attitude sometimes develops into a habit and the motive for posing questions is merely to obtain a ruling to soothe the *nafs*. It is quite obvious that such an attitude is contrary to piety and is purely obedience to the desires of the *nafs*. In addition, it constitutes mocking of the Deen.
2. Sometimes the answer of one Aalim is conveyed to another Aalim. In view of temperaments differing and because of the style of the narrator in conveying the answer, sometimes an inappropriate statement or word slips from the mouth of the one to whom the answer has been conveyed. Then, in turn this statement is conveyed to the first person who had answered the question. In the passage of such messages and statements to and fro, words and meanings are changed by the carriers of the comments. In this manner the flames of a great controversy are ignited.
3. One error is to ask unnecessary questions.

4. It is wrong to ask for the dalaa-il (proofs or basis) of the masaa-il. Academic knowledge is necessary for the correct comprehension of the dalaa-il. Since this is lacking, the dalaa-il are not properly understood by laymen. When the Aalim refuses to provide the proofs, the questioner interprets the refusal as ill-manners.
5. Another error is to acquire a fatwa (ruling) merely to substantiate one's view which one had presented in a discussion. The fatwa is then displayed to the antagonist merely to silence him. In turn he writes for a fatwa to substantiate his case. In this manner a tug of war, leading to mutual dispute, rivalry and ill-feeling is initiated.

The Aadaab of the Musjid

1. Do not perform Salaat in such a place in the Musjid that the free movement of the musallis is impeded, e.g. performing Salaat at the entrance, thus preventing others from passing. Take up a position near to the Qiblah wall in corner.
2. Do not unnecessarily stand immediately behind someone's back to perform Salaat. The person in front is perturbed by this action.
3. When removing your shoes, do not shove aside the shoes of others nor remove their shoes from a place in order to put your shoes there. The place occupied by the shoes of a person is the haqq (right) of that person. On emerging from the Musjid if he does not find his shoes there, he will become worried.
4. Enter the Musjid with the right foot, reciting the Masnoon dua. When leaving, come out with the left foot, reading the appropriate Masnoon dua.
5. Maintain silence inside the Musjid and sit down respectfully. Before sitting down perform two raka'ts Tahyatul Musjid salaat. When visiting the same Musjid several times during the day, performance of Tahyatul Musjid once will suffice.

6. Do not stare about the Musjid. You are in the Court of Allah Ta'ala, hence sit with fear and in humility, engaging yourself in Salaat or Thikr.
7. Do not recite anything loudly inside the Musjid. This disturbs and distracts the musallis.
8. Do not indulge in worldly conversation.
9. Do not become involved in any worldly activity, e.g., buying, selling, worldly meeting, in the Musjid.
10. Do not enter the Musjid without wudhu.
11. Maintain silence even in the wudhu khaanah (ablution block).
12. Be dressed properly and respectfully when coming to the Musjid. (Some people enter the Musjid with T-shirts, denims or some other disrespectful and unlawful style of dress. This is highly disrespectful and is a violation of the sanctity of the Musjid.
13. The *Mu'takif* (one who is in I'tikaaf) should not pass wind inside the Musjid. He should go outside just as he does when having to answer the call of nature.
14. The Musjid should not be used as a short-cut to get to the other side. This is not permissible.
15. Items which have a bad odour, e.g., tobacco, fish, etc., should not be brought inside the Musjid. Similarly, after having eaten garlic or onion one should not enter immediately. First cleanse the mouth thoroughly. The same applies to those who smoke.
16. Acts rendered for worldly purposes are not deeds of thawaab. Such activities should not be carried out inside the Musjid. This applies to even writing of such ta'weez which are for worldly purposes.
17. It is disrespectful to unnecessarily climb on top of the Musjid.
18. The Imaam of a Musjid, after having given the Athaan,

should not go to another Musjid for Jamaa't Salaat. Even if he happens to be the sole musalli present, he should perform his Salaat alone in the Musjid. His salaat in his Musjid is superior because to populate a Musjid is nobler than performing Salaat with Jamaa't.

19. Do not utilize haraam wealth or haraam objects in the Musjid.
20. Sometimes spray perfume inside the Musjid. (NB. It is not permissible to use perfumes containing alcohol nor is it permissible to use the type of aerosols in vogue nowadays).
21. Do not use the Musjid to make worldly announcements, e.g., for a lost item.
22. Whenever you have the opportunity, go to the Musjid and engage in Deeni acts such as Thikrullah, Tilaawaat, Nafi Salaat, etc.
23. It is not permissible to remove any of the Musjid's items or goods for personal use. All the property of the Musjid is Waqf. Every musalli has an equal right in the use of the Musjid items.

The Aadaab of things in general use

1. Anything which is used by a number of persons should be replaced in its original place after use. Replace it in the same place from where you have taken it so that someone else does not have to search for it when required.
2. Having used an item, e.g., a chair, do not leave it in the way or in a place where it becomes an obstacle for others.
3. When giving someone an item, do not throw it at him from a distance. Give it in his hand.
4. When passing something heavy, hot or a liquid or food to another, do not pass it over someone's head. Perhaps it may slip.
5. If a needle becomes stuck in cloth while sewing, do not pull it out with the teeth. It may break and hurt you.

6. Do not leave a needle or any sharp or dangerous item on a chair or bed. Somebody may sit or lay down on it.
7. Do not pick your teeth with a needle or knife. This is dangerous.
8. Do not suddenly lift a stone which has been lying in the same spot for a while. Sometimes a scorpion, etc., may be concealed thereunder.
9. Do not throw peels or any other harmful objects the pathway or road.
10. During winter wear suitable garments to give warmth. Many females wear insufficient garments during winter. This causes either colds or fever.
11. Before lying down to sleep, dust the bedding with a cloth. Sometimes harmful insects settle in the blankets.
12. After having eaten, do not leave without having removed the food. It is disrespectful to leave the food and move off. First send away the food then get up.
13. Left-overs which you are not able to eat and crumbs should not be thrown into the dirt-bin. Birds and animals eat such food. Put it in a place where animals and birds may acquire it.
14. Do not throw away a lighted match. First extinguish it.
15. Do not leave a burning lamp unattended at home. If no one is present, extinguish it.
16. When handling dangerous items such as a burning candle, boiling water, hot oil, etc., be very careful. (Some people are in the careless habit of leaving a cup of hot tea/water at the edge of the table. A small child may grab it and spill the boiling contents on him. Women are in the careless and dangerous habit of leaving cooking utensils with their handles protruding from stoves. A passing person may bump against the handle and spill the contents with grave consequences. - *Translators*).

17. Do not purchase unnecessary crockery or utensils. This is wasteful.
18. Always keep a stock of essential medicines at home.
19. Along a journey do not eat foods given by a stranger.
20. On a journey do not accept responsibility of caring for the goods or anything of strangers nor undertake to deliver any letter or parcel for them.
21. Take additional money with along a journey.
22. If you are in debt, then remember to pay immediately you can afford something. Pay whatever you are able to.
23. Do not give such large loans which will put you into difficulties in the event of non-payment.
24. Do not use medicine without it having been prescribed by a qualified physician, especially eye-drops.
25. Safeguard and treat with care an object which you have borrowed. After use, return it immediately. Do not wait for the owner to request the return of the item.
26. Do not use the articles of others without their permission. To do so is sinful. However, if someone did commit this sin, he should return the item to its original place so that the owner experiences no difficulty in locating it.
27. Have fixed places for your things. Always replace them in their fixed places after use.
28. Do not lift very heavy objects. Many people suffer life-long ailments and physical dislocation as a result of having lifted very heavy burdens in their younger days. In this regard women should exercise exceptional care.
29. Do not throw anything, e.g. a pebble, in playfulness. It may strike someone in the eye of hurt another.
30. If you have to pass in a gathering with a sharp instrument, keep the point or sharp edge down, covered or concealed, to avoid accidental injury to anyone.

31. Do not in jest point a sharp instrument to anyone. This is dangerous and forbidden.
32. Do not give an open knife in someone's hand. Place it down so that he may lift it himself.
33. If a hard-pressed person offers an item for sale, do not take advantage of his situation to acquire the article at a ridiculous price. Either aid him or purchase it for a fair price.
34. Do not cut off a tree which provides shade and rest for people or animals, especially if the tree is not your property. By doing so, people and animals are put to hardship. This results in *athaab* (divine punishment).
35. The *thawaab* for giving people insignificant items such as salt or a match to light the fire is as much as the *thawaab* one can obtain by preparing the whole meal for another.
36. Giving a drink of water to someone in a place where water is available in abundance is the equivalent in thawaab of having emancipated a slave. Giving water in a place where water is scarce is equal in thawaab to reviving dead person.
37. Do not sleep on a balcony or roof which has no protecting barrier around it.
38. Do not sit with part of your body in the sun and part in the shade.
39. Do not sleep on your stomach.
40. When a morsel of food falls from your hand, pick it up, clean it and eat it. Do not discard it in pride. Food is the ni'mat from the Divine Court. Respect it and be grateful.
41. When eating such food falls which does not require the use of all the fingers, use only three fingers. After having eaten, lick the fingers and clean the plate with the fingers. Do not leave crumbs and morsels in the plate or scattered on the cloth. In cleaning the fingers in this way, *barkat* increases.

42. It should be impressed on every member of the household that whenever something, e.g., food is presented by someone, they should return the utensils immediately.

The Aadaab of a promise

1. Fulfil a promise made. Do not act in conflict with a promise without any valid reason.
2. Do not make promises in haste.
3. Do not make promises pertaining to unlawful things. It is not permissible to fulfil such unlawful promises.
4. Do not make a promise if you have no intention of fulfilling it.
5. If a child is enticed with something, it will also be a promise which should be honoured. Hadhrat Abdullah Ibn Aamir (radhiallahu anhu) narrated that one day (while he was a child), his mother called him saying that she had something to give to him. Rasulullah (sallallahu alayhi wasallam) who happened to be present asked:

   "What do you intend giving him?"

   Aamir's mother replied: "I intend to give him some dates."

   Rasulullah (sallallahu alayhi wasallam) commented:

   "Verily, if you do not give him anything, a lie will be recorded against you."

Malfoozaat pertaining to promises

1. The mudarris (Deeni teacher) of the Maktab in Jalalabad became ill. The principal of the Maktab requested me to send someone for a few days to teach in the place of the mudarris. To avoid any pressure being exercised on anyone, I informed the principal to come here and himself arrange with one of the students to come over for a new days. If anyone voluntarily agrees to go, he has my consent.

The principal convinced one thaakir (a person who passes his

time in Thikrullah) to take the place of the mudarris for a few days. The thaakir agreed, but said that he would first obtain my consent. The principal meanwhile had left. The following day the thaakir came to me and informed me of his reason for having decided not to go. I told him that he should have explained his reason to the principal. This thaakir had made a promise to go on condition I consented. Now by refusing to go, the principal will labour under the impression that although the thaakir wanted to come, I had prevented him from so doing. "Do you want an accusation to be levelled against me? This act is extremely improper. Now go to Jalalabad and explain to the principal that I have given you permission, but you are unable to be present because of a certain reason. It is indeed very bad to cause suspicion against others."

2. Someone requested some surmah from Hadhrat. He did not promise that he would give it. Instead he said: "Send a child and I shall give it to him." A child was sent after Zuhr and Hadhrat gave the surmah. Hadhrat commented:

   "Acting according to principles and methodically, everything proceeds well. People describe this system as strictness. If I had said: I shall bring the surmah, and then forgotten about it, but was later reminded about it, then it would have been violation of a promise as well as a delay in fulfilling the request. But in this method which I had adopted the work was done with ease."

The Aadaab of Qardh (Loans)

1. Do not borrow from such a person who is unable to refuse inspite of not being disposed to lend. Whether it be *Qardh of Aaryah* do not borrow from him if by some signs or indications you are able to discern that he is not well disposed to lend. (Qardh is a loan of cash. Aaryah is an item which is borrowed for a short while). If it is a person whom you know will not regard it onerous or difficult to give the loan or he may regard it onerous but is one who will not readily refuse, then a loan may be sought from him.

2. As far as possible avoid taking a loan. If circumstances compel you to obtain a loan, be concerned about repayment. Do not adopt an uncaring attitude regarding repayment.
3. If the creditor rebukes or speaks harshly to the debtor, the latter (i.e. the debtor) should adopt Sabr and listen on in silence. The creditor has the right to rebuke his debtor for default of payment.
4. If you owe anyone anything, be it cash borrowed or an article borrowed, make a note of it as a wasiyyat (directive) so that one's heirs will know what to do in the event of one's death.
5. When repaying a debt, make a dua as well for the creditor and express your gratitude.
6. If the debtor is in difficulty, the creditor should not pressurize him. He should happily consent to an extension. If the creditor is by the means he should waive the debt or part of the debt for a hard-pressed debtor. There is a tremendous amount of thawaab for waiving debts. Allah Ta'ala will further lighten the hardships of Qiyaamah for one who waives debts.
7. There is greater reward for granting a loan than for giving charity. Consider it, therefore, as an act of goodness and good fortune to give a needy person a loan.
8. If the debtor is unable to pay and he wishes to make arrangement with another person to assume liability for payments, then readily agree to this arrangement. Do not unnecessarily refuse this arrangement if there is reasonable hope for payment to be forthcoming. Such an arrangement is known as *Hawaalah* in Islam. There is much thawaab in it.
9. Poor and needy persons should not keep in trust (as amaanat) any articles of others. It is quite possible that in their moments of need the nafs overwhelms them and they make use of the article or sell it.

10. When obtaining a loan, keep a record of it and when making payment, then too.
11. Taking a loan is indeed a very lamentable act. If one dies without having liquidated the debt, the rooh (soul) remains suspended, entry to Jannat being blocked.
12. Loans and debts should not be incurred for the acquisition of items of luxury. Exercise patience and be contented with what you possess. Rasulullah (sallallahu alayhi wasallam) said: "To ask is disgraceful." One who does not detest debt is an unscrupulous person. A debtor who deliberately neglects to pay his debt is a very selfish person. He transfers his burden onto another and then adopts a careless attitude.
13. The act of postponing payment when one is by the means to pay is an act of *zulm* (injustice). Some people have the evil habit of causing the creditor to run to and fro. They attempt to avoid payment by making false promises and tendering excuses while they are in position to pay. In the discharge of the right of the creditor they are just not bothered.

The Aadaab of illness, iyaadat and ta'ziyat

(Iyaadat means to visit the sick. Ta'ziyat is to visit the home of the deceased to console relatives)

1. If a person suffers from an illness, wound, sore, boil etc. located in the region of his private parts, do not ask him about the nature of the illness, etc. It is very embarrassing to do so.
2. Do not express yourself in the presence of the sick or his family in a manner which makes them lose hope in life. Comfort them by telling them that, Insha'allah, all difficulty will come to an end.
3. Should you obtain some information regarding injury, illness or death of a person, do not speak about it until you have reliably confirmed it, especially as far as his relatives

are concerned. Never inform them without confirmation. If the information was false, unnecessary consternation and grief would have been caused.

4. If medical treatment has been exhorted, one should adopt it.
5. Do not use haraam ingredients in medicine. (Where a pure and halaal medicine is not available, it will be permissible to use a medicine containing haraam ingredients - *Translators*).
6. Never use talismans (ta'weez) which are in conflict with the Shariah.
7. Superstition is a kind of shirk. Hence abstain from this.
8. If the indisposed person is suffering from such an ailment which causes inconvenience to people, he should remain aloof from them.
9. Do not force the indisposed person to eat much.
10. A person visiting the sick should not linger around much. He should not engage in unnecessary conversation nor should be enquire from the indisposed person the details of his illness. The sick person is inconvenienced by such behaviour.
11. Do not inform far-off relatives of slight ailments. This creates unnecessary anxiety.
12. Some people never bother to visit the sick. This is not correct. There is great thawaab in visiting the sick.
13. It is improper by a physician to inform the patient that his illness cannot be remedied or that all hope is lost. Some even specify a time limit for the patient's life.
14. While people do visit sick relatives and friends they do not visit any sick person purely on account of his being a Muslim. Wherever the opportunity arises to visit the sick, do so even if they are not relatives or friends.
15. People also accompany the Janaazah of only relatives

and friends while they abstain from the Janaazah of a Muslim who is a stranger to them. The Janaazah of any Muslim should be accompanied, be the mayyit an acquaintance or a stranger.

16. When going for Ta'ziyat, console the family of the deceased. Do not do or say anything to augment their sorrow. Nowadays, people instead of comforting the relatives of the *mayyit*, increase their grief and sorrow by joining them in crying and wailing. On arrival, they sit down to cry. This is not *Ta'ziyat*. On the contrary it is *takleef* (giving hardship to others). They utter statements such as: 'I am grieved to hear this news' our heart, must truly be shattered' 'Indeed his death is a great loss', etc. This applies more to women. Their statements on such occasions are poisonous. Their statements are harmful to both the body and the Deen.
17. When going for *Ta'ziyat* do not enquire about the details of the deceased's illness and circumstances of his death.
18. *Ta'ziyat* consists of two acts: To console the bereaved and *thawaab* for the *mayyit* (deceased). Everything else beside this is nonsensical and baseless.
19. The practice of visitors coming from far off, the seventh day, tenth day and fortieth day customs are all baseless.
20. For people living in the same town the period of *Ta'ziyat* according to the Shariah is three days. After the third day they should not go for Ta'ziyat. The aim of *Ta'ziyat* is to console, not to revive the grief and sorrow.
21. *Ta'ziyat* is permissible after three days for those who are the residents of other towns. Since the person arrives from another town or city, the bereaved person will be consoled by his words of sympathy. In fact, if the outsider merely sits without uttering a word of consolation, the bereaved may feel hurt and consider the attitude of the visitor as a display of insensitivity. Thus, the Shariat has permitted an outsider to go for *Ta'ziyat* even after the third

day while the period of three days is fixed for local residents.

22. Only very close relatives who are able to console the bereaved should go for *Ta'ziyat*. Close friends from whose companionship the bereaved derives comfort should also go.

23. When consoling the bereaved, do so with statements such as:

Whatever has happened, has happened. Crying will be of no avail. Act in the interests and benefit of the mayyit. Recite the Qur'aan Shareef, perform Nafl and make Thikrullah so that the thawaab reaches the mayyit. Make dua of forgiveness on behalf of the mayyit. Have confidence that he is entering Jannat where the comfort is greater. After a time we too shall depart and will meet up with the mayyit."

The Aadaab of presenting a request

1. When going to someone with a need or request, state this immediately on meeting him. Do not wait for you to be asked. Some people going with the intention of asking something, on being asked of the reason or purpose of the visit say that they had come merely to meet. Afterwards they present their need at inopportune times which causes much inconvenience.
2. When the person to whom you have made your request, be it of a Deeni or worldly nature, questions you, do not answer ambiguously. Do not confuse him.
3. Do not ask a need from such a person who you know feels obligated to comply even though he may not be disposed to assist.
4. Some people will present their request for fulfillment at the exact time of their departure. The host finds it difficult to comply at such an inopportune time.

5. If you have been told to come at a certain time for fulfillment of the need, then be there at the appointed time.
6. If you have a request to be made to a particular person and coincidentally he makes an appearance, do not ask him at that time. Ask him at another time. He may gain the impression that by visiting you he will be put to the difficulty of fulfilling your requests.

The Aadaab of eating

1. While eating do not mention such things which nauseate or are repugnant to others. People of delicate disposition are disgusted with such behaviour.
2. Do not spit or clean your nose in close proximity of people eating.
3. When there is a need to bring more food to the guests do not remove the utensil, but bring in another utensil.
4. Before and after eating, wash the hands.
5. Recite Bismillah when commencing to eat.
6. Eat and drink with your right hand.
7. Eat in humility. Do not lean against something in the style of proud people when eating.
8. All should eat together. There is more barkat in this way. (However, it is permissible to eat alone as well. Translators).
9. Eat from in front of you. However, if in the tray or utensil there is a variety of things, then you may eat from any side.
10. If the food is less and the people present are many, then do not eat to satiation.
11. When foods such as sweetmeats, grapes, dates, etc. are served, take one at a time. Do not take two at a time. Doing so displays greed and lack of culture.
12. Where there is no need to use all fingers, eat with three fingers.

13. After having eaten lick off the food from the fingers.
14. If a morsel of food drops from the hand, pick it up, clean it and eat it. Do not throw it away on account of pride. Do not think that it is against your dignity to do so. Food is the bounty of Allah Ta'ala. Value it and appreciate it.
15. If you have completed eating before the others seated with you, continue nibbling here and there to convey the impression that you are still eating. Do not put the others to shame by stopping completely. Those who have not completed may do likewise.
16. After having eaten, clean the plate out thoroughly. Do not leave crumbs, etc. in the plate. There is barkat in cleaning out the plate with one's fingers.
17. If for some reason you are constrained to leave while the others are still eating, excuse yourself.
18. When having eaten, do not get up while the food is still spread on the eating-cloth. First wait for the food to be removed, then get up.
19. After having eaten express your shukr (gratitude) to your Raaziq (Provider). Recite the appropriate Masnoon Dua.
20. Similarly, after drinking water recite the Masnoon Dua.
21. It is haraam to eat from utensils of gold and silver. Similarly, it is not permissible to use silver or gold cutlery.
22. Cover foodstuff which is sent to others.
23. Do not stand and eat nor drink whilst standing if there is no valid need for this.
24. Do not drink water in a single gulp. Remove the cup from your mouth when taking breath.
25. Do not drink from the broken or chipped side of a cup.
26. When passing food or water to a number of people, start from the right side. (This should be the practice even if a small child happens to be sitting on the right side).

27. Gather bones and peels to one side. Do not spread these all over the cloth.
28. Do not leave foodstuff uncovered even for a short while.

Aadaab of Istinjaa

Istinjaa is to purify oneself after answering the call of nature.)

1. In the toilet use water to purify the affected parts.
2. Enter the toilet with the left foot and emerge with the right foot.
3. Before entering the toilet recite the Masnoon Dua. Similarly, recite the Masnoon Dua after having emerged.
4. Do not enter the toilet bare-headed.
5. Abstain from talking while in the toilet.
6. Do not cough or clear the throat unnecessarily inside the toilet.
7. Do not recite anything inside the toilet.
8. Do not take into the toilet any paper or object on which is written an aayat of the Qur'aan, any Hadith, name of Allah or of an Angel, or Nabi or Saint. However, if such an item is wrapped in a cloth and kept in the pocket, then it will be permissible.

   Similarly, if a ta'weez is thoroughly wrapped up it will be permissible to have it on one's person in the toilet.
9. It is *Makrooh* (detestable) to stand while urinating. However, this will be permissible for a valid reason.
10. When relieving oneself in the toilet do not be entirely in the nude.
11. Use the left hand when cleaning yourself in the toilet. It is *Makrooh* to use the right hand.
12. Do not use cloth, writing paper, newspaper or any material the purpose of which is not for toilet use nor any impure

object for cleansing oneself in the toilet. Istinjaa should be made with soft clay-stone which is absorbent and which has cleansing properties. (It is permissible to use toilet paper. - *Translators*).

13. Do not face the Qiblah in the toilet nor have the back towards the Qiblah.
14. When having to answer the call of nature in an open veld, etc., sit as concealed as possible and as far away from the gazes of people as possible. Do not expose yourself to others in the slightest way.
15. Do not relieve yourself along the road nor in the shade of a tree. People taking rest under trees will be highly inconvenienced and put to difficulty.
16. Do not urinate in a hole in the ground, for perhaps it is inhabited by some poisonous animals (snake, etc.) which may suddenly emerge.
17. Do not urinate in stagnant water no matter how abundant it is.
18. Do not urinate in such a place or in such a way that urine splashes against you. Rasulullah (sallallahu alayhi wasallam) said that carelessness in this regard results in punishment in the grave.
19. Do not urinate in the bathroom.
20. When having to relieve yourself outside, do not face the sun and the moon nor against the wind.
21. When going into the toilet remove your ring on which there is an inscription bearing the Name of Allah or of Rasulullah (sallallahu alayhi wasallam).

Aadaab of Parents

Ahaadith pertaining to parents

1. Service to parents results in increase in rizq (earnings, livelihood) and in longer life.

2. A gaze of love and mercy cast at parents is the equivalent of an accepted Hajj.
3. Service to parents is superior to Jihad.
4. By rendering service to parents, one obtains the thawaab of a Hajj, Umrah and Jihad.
5. Jannat lies under the feet of your mother.
6. Gazing with anger at one's parents is disobedience to parents.
7. Disobedience to parents is among the kaba-ir (major) sins.
8. He who is disobedient to parents will be disgraced. (The curse of disgrace is repeated thrice in the hadith).
9. Abusing parents is among the major sins, even the utterance of a harsh word or a word of disrespect.
10. Allah curses the one who displeases his parents.
11. The one who troubles his parents will be punished here on earth (in addition to the punishment in the Aakhirah).
12. The one who disobeys his parents and displeases them, will not enter Jannat. (He will first have to suffer his punishment before being admitted into Jannat).
13. The Doors of Jahannum are open for the one who disobeys his parents.
14. A murderer of parents will be among the worst-punished in the Aakhirah.
15. The pleasure of the parents is the pleasure of Allah and the displeasure of the parents is the displeasure of Allah.
16. Service to parents is among the noblest acts by Allah Ta'ala.
17. Parents are either the Jannat or the Jahannum of their children. Cultivation of their pleasure leads to Jannat while displeasing them paves the way to Jahannum.

18. A mother's dua for her children is accepted with swiftness.
19. Jibraeel (alayhis salaam) cursed offsprings who displease their parents in their old-age.
20. The best Door to Jannat is one's father. Either guard it or destroy it.
21. Whoever desires increase in earnings and long life should be kind and obedient to parents. Kindness to parents secures forgiveness for sins.
22. The calamity of disobeying parents will be experienced before death as well as after death.
23. Neither the Fardh nor the Nafl Ibaadat is accepted of a person who is disobedient to his parents.
24. Among the major sins, the worst is to commit shirk with Allah Ta'ala. This is followed by the sin of disobedience to parents.

The story of Alqamah (radhiallahu anhu)

Alqamah (radiallahu anhu) was a very pious person. He spent his time in Salaat and Saum. At the approach of death he was unable to proclaim the Kalimah Shahaadat inspite of repeated talqeen (instruction) by those Present. Alqamah's wife sent a messenger to Rasulullah (sallallahu alayhi wasallam) to inform him to Alqamah's grave condition.

Rasulullah (sallallahu alayhi wasallam) enquired whether the parents of Alqamah were alive. He was informed that Alqamah's mother was alive. Rasulullah (sallallahu alayhi wasallam) asked the aged mother about Alqamah. She replied :

> *"Alqamah is a very pious person. He passes his time in Salaat and Saum. He performs Tahajjud, but he always disobeys me for the sake of his wife. I am, therefore, displeased with him."*

Rasulullah (sallallahu alayhi wasallam) said:

> *"It will be best for him if you forgive him."*

However, she refused. Rasulullah (sallallahu alayhi wasallam) ordered Bilaal (radhiallahu anhu) to gather firewood and to burn Alqamah in the fire. On hearing this order, Alqamah's mother asked in consideration:

> *"Will my child be burnt in the fire?"*

Rasulullah (sallallahu alayhi wasallam) said:

> *"Yes! Compared to the punishment of Allah, our punishment is light. I take oath by Allah that as long as you remain displeased with him, neither his Salaat nor his Sadqah is accepted."*

The old lady said:

> *"I make you and all people present witness that I have forgiven Alqamah."*

Rasulullah (sallallahu alayhi wasallam), addressing the gathering, said:

> *"Go and see if the Kalimah is on the tongue of Alqamah or not."*

After returning from Alqamah the people informed that he was reciting the Kalimah. Thus, he left this world with the Kalimah on his lips.

After burying Alqamah, Rasulullah (sallallahu alayhi wasallam) said:

> *"The curse of Allah is on the one who causes difficulty to his mother. The curse of the angels and the curse of mankind be on him. Allah Ta'ala neither accepts his Fardh nor his Nafl Ibaadat as long as he does not repent and obeys his mother. He has to gain her pleasure as best as he can. Allah's pleasure depends on the mother's pleasure and His Wrath is concealed in her wrath," (Ahmad, Tibrani).*

Relationship with parents

1. Never be disrespectful to parents. Do not say a harsh word to them.

2. Even if parents are unjust, it is not lawful for children to ill-treat, disobey or displease them.
3. Obey them in all lawful things. If they instruct you to do anything which is unlawful in the Shariah, then politely and with respect and apology decline. Never refuse rudely nor argue with them.
4. When parents abuse, scold or even beat their children, they should submit to such treatment with humility. Never should they utter a word of disrespect or complaint, nor should they display on their faces any indication of disgust or anger. Bear their treatment in silence and with patience. Make dua for them.
5. Assist them in all lawful ways even if they happen to be non-Muslims.
6. Whenever you see them, greet them.
7. If you are living with them, take their permission before going anywhere. Inform them of your whereabouts.
8. If you are engaged in Nafl Salaat and your parents call you, break your Salaat and answer their call even if there is no urgency or importance in their call. If you are performing Fardh Salaat and you detect urgency in their call, then break even the Fardh Salaat to answer their call.
9. Do not call them on their names. Address them with a title of respect and honour.
10. After their death, make Dua-e-Maghfirat for them. Pray for their forgiveness and within your means, practise virtuous deeds with the intention of the thawaab thereof being bestowed on them by Allah Ta'ala.
11. Pay the debts of your parents.
12. If they had made any lawful wasiyyat (bequest), fulfil it if you are by the means to do so.
13. Be kind, respectful and helpful to the friends of your parents.

14. When entering the private room of parents, seek their permission before entering.
15. Always be cheerful in their presence.
16. Speak kindly and tenderly with them.
17. When speaking to parents, keep your gaze low. Do not stare them in the face.
18. Do not raise your voice above the voices of your parents.
19. Be humble in their presence.
20. When accompanying parents on a walk, do not walk in front of them nor on their right or left side. Walk slightly behind them.
21. Even in their absence speak highly and respectfully of them.
22. Do not give preference to the wife over them (this does not apply to the rights of the wife). Where parents instruct their son to violate or discard the obligatory rights of his wife, it will not be permissible to obey them in this case. - *Translators*).
23. Always endeavour to keep them happy.
24. Do not embark on a journey without their permission.
25. When they question you, do not inconvenience them by delaying your reply.
26. It is highly disrespectful to refrain from answering them.
27. If at any time you were disrespectful to your parents, regret your action and hasten to obtain their pardon.

Aadaab of elders

1. When you are in the company of an elder, do not embark on any activity without his consent.
2. When a senior makes a request, execute it and also inform him when the task has been accomplished.

3. When having any work or any request for a senior, approach him directly. Do not forward your request via an intermediary.
4. Do not extract any service from your seniors (be it your Shaikh, Ustadh or other relatives).
5. When inviting your Shaikh or Ustadh (for meals) and it is your intention to invite his associates as well, then do not invite them via your Shaikh/Ustadh. Do not tell him to bring along so and so. Do the inviting yourself directly to those whom you intend to call. However, take his permission before inviting his associates. The associate who is invited should seek the consent of the Shaikh/Ustadh before accepting such an invitation (i.e. where the Shaikh has been invited too.)
6. Listen to their talk attentively.
7. In the Hadith it is said

   "Whoever does not honour our elders is not of us."

   Hence, exercise particular care in this regard. Never be disrespectful to seniors. Since juniors no longer respect their seniors, goodness and blessings have become effaced. Bounties come in the wake of respect.
8. Disrespect is more harmful than sinning.
9. True *adab* (respect) and *ta'zeem* (honour) are related to love and obedience. A mere external display of etiquette and service is not of much worth.
10. Do not offer such forms of respect which are irksome and hurtful to others.
11. Juniors should at all times keep in mind the seniority of elders. Do not regard yourself to be equal to seniors.
12. Juniors should not have the desire that seniors should address them by their titles. They should cherish simplicity and be happy to be called by their names.
13. In respect and honour offered to elders, keep in mind the

respective ranks of the various elders, e.g., a father's right has priority over the rank of the Shaikh (spiritual mentor).

14. One's Ustaadh and Shaikh hold great rights over one, hence obey them as far as possible. Keep them happy in all ways. They are the guides who guide one out of the darkness and into the light. They set one on the course leading to the True Beloved, viz., Allah Ta'ala. What greater act of kindness can there be than this?

MALFOOZAAT

1. A village-dweller while speaking to Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) was at times making disrespectful remarks. Someone in the *majlis* (gathering) sought to prevent him by making a sign. Hadhrat Thanavi, observing this commented:

   "What right have you to prevent him? You desire to awe people. You wish to make my gathering like the gathering of Fir'oun. If it is said that he (the village-dweller) was being disrespectful, then understand that Allah Ta'ala has given me a tongue to prevent disrespect. Why do you intrude?"

   After this reprimand, Hadhrat said to the village-dweller: *"Whatever you wish to say, do so with liberty."*
2. Hadhrat Thanavi said:

   "Annihilation and submission are best in front of seniors. In their presence abandon your opinion, intelligence, experience and rank. Annihilations means to consider oneself as one of no significance. This is, infact, adab (respect).
3. "Disrespect is the effect of pride and arrogance. The wrath of Allah descends because of pride. Juniors should keep in mind the rank of elders. They should not hold any opinion of their own greatness or rank. Self-esteem is the greatest proof of defective intellect, more so when seniors are present."

4. It is not sufficient to merely refrain from thinking highly of yourself. Do not ever regard yourself on par with seniors. The image of a junior who equates himself with a senior will commence declining even though he may be having some rank. His fall will continue. Therefore, it is imperative that he considers himself as being of no significance. He must always bear in mind his insignificance.

5. "One can only regard oneself to be insignificant if the respect, honour and love of seniors are embedded in the heart. Thus, a person who has such love and respect in his heart will not be neglectful. Neglect and a careless attitude indicate lack of love or respect. If one lacks both love and respect then employ intelligence. Ponder before acting. In this way one will be able to observe the aadaab and huqooq (right) and abstain from causing hurt and inconvenience to seniors."

6. "It is lamentable that nowadays the degree of respect shown to spiritual mentors is not offered to parents despite the fact that respect and obedience to parents are Quranic injunction. If one's father requests one to rub his feet and one's Shaikh (spiritual mentor) orders one to engage in the performance of Nafl Salaat, then according to the Shariah it is waajib (obligatory) to obey the father. He who disobeys his father's request and engages in Nafl Salaat is sinful. The relationship of the Shaikh with one is of a lesser degree than that of one's father. It is possible to sever links with the spiritual mentor if' for example' his instructions conflict with the Shariah. But, it is not possible to sever ties with one's father. His respect is always compulsory on the son."

7. "In Islah-e-Inqilaab I have proved that the rights of parents come first. After parents come the Ustadh' then the Shaikh. But people do the opposite. They accord priority to the rights of the peer (spiritual mentor). After the peer they consider the rights of the Ustadh and only then do they consider the rights of parents."

8. "Some people say that they have no feeling of affection in their hearts for their parents. This indeed is a great weakness and a spiritual disease. The remedy for this malady is to serve them much. By serving them, love for them will be engendered.

9. "Appreciate, value and remember the Deeni favours which your parents have bestowed to you. Appreciate especially the Deeni education which they have arranged for you. It is necessary to always bring this to mind. Four words of the Deen taught by parents are superior to four whole villages left by them for you."

10. If sometimes parents act unjustly, bear their injustice with patience. Reflect on the suffering and hardship which they had to bear since your infancy".

11. "When the need arises to say something because of some wrong or sinful action of parents, then speak to them tenderly, politely and respectfully. Adopt a soft tone and beautiful terms. Do not adopt a harsh tone and an independent stance nor speak to them by way of raising objections."

12. "Never hurt their (parents') feelings by any deed or word. This can be ensured by thinking before speaking or acting. Alas! nowadays careless and neglect have become rampant. This is precisely the reason for the abundance of errors which people commit. If one reflects before speaking or acting, errors may then also be committed, but will be very less. Errors committed seldom do not weigh heavily on the heart and mind. By virtue of the habit of pondering, the heart overcomes the slight adverse effect produced by occasional errors. This is the difference between errors in the state of fikr (to be concerned) and errors committed as a result of carelessness."

13. "Do not enter into the private quarters of your parents without their permission." Hadhrat Atae Bin Yasaar (radhiallahu anhu) narrates that someone asked Rasulullah (sallallahu alayhi wasallam):

"Should I obtain permission from my mother before approaching her?"

Rasulullah (sallallahu alayhi wasallam) replied in the affirmative. The Sahaabi said: "I live together with my mother in the same house."

Rasulullah (sallallahu alayhi wasallam) said:

'Seek permission'.

The Sahaabi said: 'I have to serve her'.

Rasulullah (sallallahu alayhi wasallam) replied:

'Then too obtain consent. Would you like to see your mother naked?'

The Sahaabi replied: 'No'

Rasulullah (sallallahu alayhi wasallam): "Then obtain permission".

There are various ways of obtaining permission. It will suffice of one's presence in any way.

Aadaab of the Shaikh

(Shaikh here means a spiritual guide).

1. Honour and respect Islam and its laws. Be steadfast in the observance of Islam's commands. Pay special care to Islam's teaching of appointing someone as one's senior spiritual (Deeni) guide. Be obedient to him. It is not sufficient to accept him as one's senior merely on paper and addressing him with lauding titles. Obedience and acting in accordance with his (the Shaikh's) ta'leem (instruction) are the actual things for practical adoption.
2. It is necessary for every person to appoint someone (capable and qualified) to act as his Shaikh. This is compulsory.
3. The necessary condition is to become subservient to the People of Allah (the Auliya) who are (the spiritual guides).

Cast aside your desires and pride and annihilate yourself in front of them. Act according to their instructions.

4. In the sphere of roohani (spiritual) training the Shaikh's concern and affection are similar to a father's affection in the sphere of worldly training. In fact, the spiritual mentor has greater affection than even a father. The spiritual mentor executes such tasks which a father is incapable of rendering. He unites man's *rooh* (soul) with Allah Ta'ala. He transforms man into *Aarif* (one who possesses deep knowledge and insight of the spiritual realm) and a *waasil* (one who has attained the goal of Divine Pleasure). Thus, in this holy process of spiritual training the bond between the two parties (Shaikh and Mureed) can never be sufficient irrespective of any high degree the association may have attained.
5. Without being under the guidance of a *Shaikh-e-Kaamil* (a qualified spiritual mentor), there always lurks danger in every step taken. The need is vital to act in conformity with the instruction of a Shaikh-e-Kaamil. Annihilate all your wishes, desires and intentions. Submit yourself to your Shaikh.
6. Do not raise the slightest objection against the ta'leem of your Shaikh. While honouring and respecting all Shaikhs, do not accept for practical adoption their *ta'leem.* Adopting the *ta'leem* of another Shaikh while one's Shaikh is living is detrimental. Objecting to one's Shaikh's *ta'leem* will deprive one of spiritual progress.
7. The less one's confidence in one's Shaikh, the less the benefit.
8. Do not recite poetry in the presence of your Shaikh.
9. I regard it as disrespectful to write poetry in letters to the Shaikh. There is no harm if such verses are written spontaneously because of momentary enthusiasm and feeling. But poetry should not be written to seniors by deliberate design. It implies the desire to impress and to

display one's ability. The student should not adopt such an attitude with his instructor.

10. One should not sit with a *rosary* (Tasbeeh) in the presence of seniors or in the presence of a person whom one wishes to accept as one's Shaikh. This is contrary to *adab* (respect). It implies a claim of piety.

11. It is highly disrespectful to display any ability or rank in the presence of one's Shaikh, e.g. to demonstrate one's knowledge. To exhibit one's excellences in order to gain acceptance among the masses is a worse malady. Abstention from this is imperative.

12. *Noor* (spiritual light) is created by having true respect in the heart for the Auliya. Imaan is strengthened and one's Deen becomes firmly grounded thereby. I greatly fear disrespect shown to the Masha-ikh (plural of Shaikh) and Ulama because the consequences are most dangerous (to Imaan).

13. When someone speaks ill of those whom you regard as the Masha-ikh, then immediately admonish him. Politely tell him:

    "Brother, your attitude grieves me. Do not speak in this way in my presence!"

    (For a better understanding of Tasawwuf and the Mureed's relationship with his Shaikh, read the book, Shariat and Tasawwuf by Hadhrat Masihullah Khan, available from the publishers, Price: R6{3 U.S. Dollars}.

MALFOOZAT

1. Taqwa (piety) has its role in the attainment of Sharh Sadr. In this regard, adab (respect) too, plays a vital role (i.e. showing respect to the Auliya). (*Sharh Sadr* is the heart's state of firm conviction. The mind opens up to fully comprehend the subject. All doubt is eliminated in this state. *Translators*).

2. Once a man was sitting on the river bank making wudhu.

He observed that on his left side on a lower level Imaam Ahmad Bin Hambal (rahmatullah alayh) was seated, also making wudhu. Thinking that it is disrespectful to allow his used water to flow in the direction of the Imaam, he (the man) got up and seated himself at a distance on the left side of the Imaam. After his death Allah Ta'ala pardoned him his sins on account of this act of adab. Adab is indeed a great asset.

3. Maulana Gangohi (rahmatullah alayh) said:

    "People who criticize, insult and vilify the Ulama of the Deen, their faces in the grave are turned away from the Qiblah."

Aadaab to be observed by seniors for juniors

So far most aadaab dealt with, concern the respect which people have to uphold for either their contemporaries or their seniors. Some aadaab which seniors should observe for juniors will now be mentioned.

1. Seniors should not be too fussy. They should not lose their temper for every little thing. Just as juniors are disrespectful to you in certain acts, you too, are disrespectful to your elders in some respects. Therefore, be tolerant and once or twice admonish the errant junior tenderly. When soft measures have failed, then sterner measures may be adopted having in view the welfare and betterment of the junior. If you as a senior totally refrain from toleration, you will be depriving yourself always of the benefits of Sabr.

2. In view of the fact that Allah Ta'ala has appointed you a senior (to guide others), various types of people with different temperaments, dispositions, intelligence and attitudes will refer to you. All cannot be moulded overnight. Remember the following hadith:

    "The Mu'min who mingles with people and patiently bears their difficulties (which they cause) is better than one who neither mingles nor bears the difficulties of people."

3. If you believe that a person will not fulfil your request, then never ask him to do something which is not obligatory in the Shariah.

4. When someone renders service or makes gifts to you (as the senior) without you having requested for it, then too, take into consideration his comfort and welfare. Do not accept so much service which tires him nor accept gifts of such amount which may be beyond his means. If he invites you for meals, impress on him not to prepare excessive food nor permit him to invite too many of your colleagues.

5. When expediency dictates that you (as the senior) should display displeasure or sometimes when you are truly displeased, then at some other time gladden the person. If truly you had committed an excess and wronged him, then apologize to him without any hesitation. Do not be proud, for on the Day of Qiyaamah you will be equals.

6. If in conversation a person's disrespectful attitude distresses you and brings about a change in your temper, then it is best not to talk to him directly. Pursue the discussion via the medium of someone who is capable of understanding and conducting the conversation culturally and politely. By adopting this method, your change of temper will not affect others nor will his disrespect affect you.

7. Do not exalt nor grant so much proximity to your khaadim (voluntary assistant) or your associate that others should hold him in awe. When he (the khaadim) conveys to you the stories and affairs of others, forbid him therefrom. If you do not do so, others will become fearful of him and as a result of his narrations you will entertain suspicions on others.

   Similarly, when he comes with someone's proposal or he intercedes on behalf of others, then sternly forbid him so that people do not regard him as a medium (to gain audience with you). If they gain the impression that he is

your medium, they will be constrained to flatter and please him. They will make gifts to him or he himself will put his requests to them.

In short, you (as the senior) should be in direct contact with people. Do not keep intermediaries. There is no harm in having one or two persons close by as assistants, but they should not interfere at all in the affairs of those who have to deal with you (as the senior).

7. You (as the senior) should not entrust the arrangements for guests to others. You yourself attend to them, even if you have to undergo much pressure as a result. At least others will have comfort and rest. In fact, it is only natural for seniors to undergo difficulties and sustain pressure.

8. Some people (seniors) behave arrogantly. They totally disregard others. In so doing they harm people. Even great people are involved in this malady. There is a need to exercise, exceptional care to refrain from this type of attitude.

9. If a senior does not behave affectionately, but adopts arrogance and pride, resorts to uncalled for dictatorship, then his image and rank will decline.

10. Service should not be taken from one who is in the employ or under the jurisdiction of another person without first having obtained the consent of the latter. Even if the person in charge happens to be your junior or under your jurisdiction, his consent should still be obtained.

11. Juniors are to be regarded as the complements of seniors. Both are in need of each other. Sometimes juniors acquire certain excellences from which seniors are totally deprived. Therefore, never despise juniors or those under your authority.

12. When juniors draw the attention of seniors to the truth, the latter should immediately accept it. The Qur'anic term (urdu) means "admonish one another"; "advise one another". Thus, seniors should admonish juniors and vice

versa. This Qur'anic form of commanding mutual admonition has alerted seniors to the fact that while they should admonish and advise juniors, they (juniors) too have the right of proclaiming the truth to seniors. Thus, seniors have no justification for taking offence when a junior states the truth to them. On the contrary, they should concede the truth. However, juniors should address seniors with respect and honour when the need arises for them to proclaim the truth to their seniors. Only an intelligent person will adopt the correct attitude.

13. Acting in an unprincipled manner with even juniors is improper. While juniors should not hurt and inconvenience seniors by word or deeds, seniors too should reciprocate. Nowadays no care is taken to avoid inconveniencing others. The concern is primarily to obtain fulfilment of one's personal motives and needs irrespective of any hurt or harm caused to others in the process.

14. The *Shaikh-e-Kaamil* (the qualified spiritual mentor) is a person who comforts the *Taalib* (the searcher of Allah) and supports him during his conditions of despondency and frustration. He provides encouragements and solace to the Taalib.

15. People wholly ignore the rights of their wives and children. They are proficient in only exercising dictatorial authority. They do not stop to think that those over whom they are exercising authority have rights to be fulfilled. They have excluded *Muasharat* (social relationship) from the scope of the Deen. Considerable deficiency exists in this regard. The cause for this lamentable situation is the unconcerned attitude of seniors. They have become unconcerned about the Deen.

16. So-called religious persons who are deficient in discharging the rights of their associates are in fact unaware of the Deen. In reality they are not religious, even though people regard them as being pious.

Malfooz

While I do not issue a *Fatwa* (Deeni verdict), I do advise that the husband should either hold the reins of the home affairs (expenses, etc.) himself or permit his wife to have this control. He should not assign this control to others, whether they happen to be brothers, sisters or even his parents. Handing over control of the home-affairs to others distresses the wife considerably. The husband should handle the home-budget himself or assign it to his wife. Among all relatives she is the one most entitled in this respect.

The rights of the wife are not confined to food and clothing. In addition, it is essential to keep her happy. Her happiness is of such importance that the fuqaha (jurists of Islam) have ruled that it is permissible to speak, even a lie to keep her happy. (By a 'lie' is meant a statement calculated to make her happy even though it be contrary to fact, but as long as the statement does not infringe on anyone's right nor does it bring about any violation of the Shariah, e.g. it will be permissible to express love to the wife even though the husband's heart is devoid of love for her. - *Translators*).

This ruling of the Fuqaha is very significant. The importance of the right of the wife can be adequately gauged therefrom. For the sake of her happiness even Allah Ta'ala has waived one of his rights, viz., his prohibition on lies.

CONCLUSION

I now conclude this discussion of etiquettes and rules on a dictum which is beyond the scope of rules and principles, viz., some of the *aadaab* have a general application. They concern all people at all times. However, associates who are very close to each other between whom there is no relationship of formality - are excluded from observing certain aadaab and rules. Since the realisation of the degree of formality and closeness necessary for the relaxation of rules is dependent on intuition and temperament, the fixation of such aadaab (for relaxation) will be left to the individuals' intuition and temperament.

I now end this treatise with the following verses:

طُرق العشق كُلّها آدابٌ
ادبوا النَفْس ايُها الاصْحَابُ

(Translation: All ways of love are aadaab (etiquette and respect). O Friend! impart the lessons of aadaab to yourself.)

Beliefs

Problem 1

It is generally believed that when a man embraces Islam he should be given some laxative to purify him. This is quite baseless.

Problem 2

It is generally believed that by abusing any one, the sinner remains an unbeliever for forty days and if he dies during this period he dies an unbeliever. This is untrue but the sin of abusing lies on him.

Problem 3

Some men believe that Satan is the spiritual guide (Pir) of him who has no Pir. This is false.

Problem 4

Some men wrongly believe that the Aqsa Masjid is on the fourth sky and the Jami' Masjid at Delhi is its prototype. Both these beliefs are false. The Masjid Aqsa is situated in Jerusalem and Jami' Masjid Delhi is in Delhi (India), which is not a prototype of the former.

Problem 5

Most people, women in particular, believe that it is not good to take medical treatment for the disease of smallpox and measles and some attribute these diseases to the influence of Satan and the evil spirits. This is quite false.

Problem 6

Some women believe that if a new bride locks her box or house, etc., then her house is locked up, that is it is ruined. This is quite wrong.

Problem 7

Some men think that he who rehearses the Surah "Qul'a-oo-

zu-birab-bin-naas" is ruined. This is quite false. On the other hand by rehearsing this Surah he is saved from misfortunes.

Problem 8

Some men, particularly women, say that he who takes meal under a door-sill gets into debt. This is quite false.

Problem 9

Some people believe that on every Thursday evening the spirits of the dead visit their homes and standing in a corner see who offers them reward (of virtues). If they get some reward they are happy, otherwise they return in disappointment. This is baseless and false.

Problem 10

Some women do not go nor sit with those women whose children do not survive. They also prevent their children from going to them saying that child-death will touch them. This is a very bad attitude. It is a sin to think and do so.

Problem 11

Some people, particularly women, think that the third, the eighth, the thirteenth, the eighteenth, the twenty-first, the thirty-eight, the forty-third and the forty-eighth year of their lives is difficult year. This is a false and bad belief.

Problem 12

Most people believe that when dogs weap some epidemic disease is going to break out. This is baseless and wrong.

Problem 13

It is a common belief that if it is desired to cause enmity and quarrel in a household, the thorns of a porcupine should be placed in that household. As long as the thorns remain there the members will be quarrelling with one another. This is totally false.

Problem 14

It is a custom among the illiterate that when someone goes on

a journey, the women say that the house should not be swept because of the journey. This is false.

Problem 15

It is a common belief that when it is snowing, a threshing pestle should be coloured black and thrown out and this act will stop the snowfall. This is quite false.

Problem 16

It is commonly believed that in a grain-stack food should not be taken after washing the hands as by so doing one has to wash his hands off the stack itself. This is quite wrong.

Problem 17

It is a common belief that if a woman dies during menstruation or pregnancy she should be buried with a chain. This is because she turns into a witch and eats up whomsoever she meets. This is Shirk (the sin of idolatry).

Problem 18

It is a common belief that a candle should be lighted for three days at the place where bath is given to a dead body. This is quite baseless.

The Book of Cleanliness and Pollution

Problem 1

It is a common belief among some women that when a crow puts its bill into a water pitcher, then to purify it water should be poured into the pitcher until it begins to overflow. This is baseless. If the food eaten by an animal becomes detestable or polluted, then the overflowing of the pot does not remove the pollution and if that animal is such that the food eaten by it does not get polluted them the overflowing of the pitcher is not at all necessary.

Problem 2

Some men say that if the finger nails get into water it becomes detestable to use that water. This is quite false, but if there is filth

under the nails, this is against the principle of elegance and nicety.

Problem 3

It is a common belief among the people that the oil in an oil lamp is impure. This is not correct. May be that someone may have said it by way of precaution as some time the lamp is placed at a place where dogs may lick the oil. But for this, the oil is not impure. People have also been heard saying that the oil becomes impure because a wick burns in it. However, burning has nothing to do with impurity. Both the arguments are meaningless.

Problem 4

The common people also believe that the water put into the water-pot of a smoking pipe is impure. It is essential to avoid it for the sake of elegance and nicety, but this does not mean that it is impure.

Problem 5

Some people think that if a dog touches something like clothes, pot, etc., the thing so touched becomes impure. It is quite wrong to say so. However, it becomes impure if the dog's saliva affects these things.

Ablution and Bath

Problem 1

It is a common belief that if the part of the body which is to be concealed according to the law of the Shari'ah (called Satr) is bared, the ablution becomes invalid. This is quite wrong.

Problem 2

It is a common belief that the ablution becomes void by seeing a swine. This is baseless.

Problem 3

It is a common belief that one should not perform ablution with the water left after use in the latrine. This is quite false.

Problem 4

Some say that any of the five prayers should not be offered with the ablution with which a funeral prayer has been offered. This is quite false.

Problem 5

Some women think that ablution becomes void by going out. This is quite false, but it is undesirable for women to go out without necessity.

Tayam-mum and Mas-h

(Ritual substitute for ablution and rubbing over)

Problem 1

Some men perform Tayam-mum on cloth or on a pillow. If sufficient dust is not on it, Tayam-mum is not valid at all.

Haiz and Nifas

(Menstruation and post-delivery bleeding)

Problem 1

It is a common belief that unless a lying-in mother has taken bath it is not right to eat anything touched by her. This is quite false. It should be noted that the hands do not become impure on account of menstruation and post-delivery bleeding.

Problem 2

Some men say that the husband should not enter the delivery room during the period of forty days following the delivery. This belief is baseless.

Problem 3

The common people say that if a woman who dies during the menstrual period or child-birth should be given a second bath. This belief is baseless.

Problem 4

Women, in general, think that it is not lawful for a woman to offer prayer in the deliver-room for forty days, even when they

become clean before this period. This belief is against the laws of the Shari'ah. The maximum period of post-delivery bleeding is forty days and there is no limit of the minimum period. She should take bath and start prayers as soon as she becomes clean. Similarly, if bleeding does not stop even after forty days then after the expiry of this period she should consider herself to be clean and start players.

Azan, Iqamat and Imamat

(Call for the prayer, establishing the prayer and conducting it under an Imam)

Problem 1

It is a common belief that the Azan should be called in the mosque on the left side and the Iqamat/Takbeer should be called on the right side. This has no basis in the Shari'ah.

Problem 2

It is a common belief that if the Muqtadi (the follower) is putting on a turban and the Imam (the conductor of the prayer) is wearing only a cap then the prayer is detestable., This belief has no basis. It may, however be noted that if a man feels uneasy in going to the market or to an assembly of friends while wearing a cap, it is detestable for him to offer prayer without putting on a turban, irrespective of that he is a Muqtadi or an Imam.

Problem 3

Some people think that it is unlawful to cross a man who is calling the Azan or busy with Du'a (supplication). This belief has no basis.

Problem 4

It is a common belief among the arrogant classes of the people that it is not right to pray behind an Imam in whose family the Pardah (veil) system is not observed. It may be noted that if the wives of these opponents also appear unveiled before strangers, they also will be counted among the unveiled women. They and

the Imam will, therefore, be alike in violating the Pardah (veil) system. The belief is, therefore, baseless.

Problem 5

Some people at some places call the Azan where the plague epidemic is raging. This practice too is baseless.

Prayer, Congregation and Khutbah

(Sermon)

Problem 1

It is a common belief that by praying on a cot the Namazi turns into a monkey. This is baseless.

Problem 2

It is a common belief that at the times of the lunar and the solar eclipses it is forbidden to eat and drink. This is baseless. These are times when men should turn to Allah. It is quite another thing if they refrain from eating and drinking on that account. To give up eating and drinking but doing all worldly things and coming sins during these times is changing the laws of the Shari'ah and this is an innovation.

Problem 3

After offering prayer some women consider it necessary to turn back a corner of the prayer-cloth lest Satan should pray on that. This is totally baseless.

Problem 4

It is a general practice among the Namazis that a sick Namazi praying in a sitting posture sits at the extreme left of the row, as if it is undesirable to sit somewhere in the middle of the row. This practice is baseless.

Problem 5

Some people think that one should not sleep after the Tahajjud (midnight) prayer, and if he sleeps the prayer goes waste. Many

persons are deprived of the blessings of Tahajjud, because they can not remain awake till the morning. It may be noted that it is lawful to sleep after Tahajjud.

Problem 6

It is a common belief that it is unlawful to offer prayer in darkness. This is quite false. However, one must be sure that one does not deviate from the direction of the Qibla while praying on account of darkness.

Problem 7

Some women say that if many women offer prayer while standing at one place it is not right to stand one after another. This is false.

Problem 8

Some people say that after doing the Sajdah Tilawat (prostration during recitation of the Quran) one should also offer "Salaam" (Salutation) in both directions. This is quite false.

Problem 9

It is a belief among the common people that because of sleeping before the Isha prayer the Isha prayer is lost and after getting up from sleep one should offer a compensatory prayer for the lost one. This is quite wrong. It should be noted that it is undesirable to sleep before the Isha prayer without a justification. Even if a man has not slept, the time after midnight is a detestable time for the Isha prayer.

Problem 10

It is a common belief among the women that women should offer prayer before menfolk. This is quite false.

Problem 11

Some women believe that there should be two prostrations for one prostration verse. This is quite false.

Problem 12

It is a common belief among the people that if the right toe slips

from its place during prayer, then the prayer is lost. This is quite false, but to move the toes without justification is a bad habit.

Problem 13

Some men say that one should not speak after a Sunnat prayer even if one has been trampled upon under a horse's hoof. This is baseless. To act upon such belief is bad faith. Moreover, in so doing there is a possibility of missing an essential duty of the Shari'ah such as teaching someone a religious rule or responding to someone's call for help.

Problem 14

During a railway journey some persons offer their prayers while sitting and in the wrong direction without justification and consider this to be lawful. Note that no rules are changed in the Railway turn. There may be some difficulty but one faces a little difficulty in praying at home also. Similarly, some women who are used to praying' offer prayer while sitting in their horse-carriage. It should be noted that if there is no danger in stopping the carriage, it should be stopped for praying on the ground. The usual veil for screening is sufficient as Purdah.

Problem 15

Some persons give up prayer because they are suffering from diseases in which it is difficult to maintain the purity of body and clothes. They think that in such a situation the prayer cannot be lawful. It is wrong to think like that. It is imperative to offer prayers even in such situations after consulting the Ulama. Prayer becomes valid even in a situation when it is very difficult and painful to wash the body or it is feared that the illness will be aggravated and there are not enough clothes to change.

Problem 16

It has also been observed that some men when they visit the mosque for the Friday prayer first of all sit down in the mosque and then stand up to offer the Sunnat prayer, even though they do not come from a long distance nor do they require to calm down their breath. This is baseless. The breath can be calmed down even by standing a little and it is not necessary to sit down as they do.

Problem 17

It is a common belief that if the Sunnat of the Fajr (morning) prayer of anyone is missed the omission can be made good by sitting at his place till the sunrise and then offer it. This is also a wrong practice. It is quite lawful that the man may engage himself in any work and then offer the Sunnat prayer after sunrise.

Problem 18

Some men say that the lamp of the mosque should not be put out but let it burning. This is baseless. The lamp should be put out when light is not needed. To leave it burning alone when there is none in the mosque is extravagance and it is prohibited.

Problem 19

While forming the row for the congregational prayer (Jama'at) some people have been seen straightening the row by joining together their toes. This is wrong. The row is straightened by joining the shoulders and the ankles.

Problem 20

It has often been observed that while listening to the first part of the Friday sermon some persons fold both their hands, and while listening to the second part of the sermon they place their hands on their thighs. This practice too is baseless.

Problem 21

On hearing the name of the Holy Prophet (PBUH) during the Friday sermon some people recite the DROOD loudly. This is not lawful. DROOD may be recited only in the heart and not with the tongue.

Problem 22

Some people think that if the left elbow remains naked the prayer becomes defective (Makrooh). The nakedness of the left elbow has no peculiarity in this matter. The correct position is that when both or any one of the two elbows, whether the left or the right, remains naked then the prayer become disapproved.

Qira-at and Tajweed

(Recitation of the Quran strictly according to the rules of Recitation)

Problem 1

Some people have written that it is unbelief to join together two letters of the Holy Quran at wrong places while reciting it; more than this, they have also written that by joining some letters in the Surah Al-Hamd the name of Satan is formed. There is no truth in any of these statements. It is correct that according to the rules of Recitation joining the letters on these two occasions is wrong and hateful but the story about the formation of Satan's name is only a fabrication.

Problem 2

It is a common belief among the Huffaz and some others that Allah's name is not recited in any circumstances when starting the recitation of the Surah Bara-ah. The correct position is that only in one condition Allah's name is not recited, i.e. when the recitation of this Surah is started in continuation of the recitation of the preceding Surah. it is necessary to pronounce Allah's name if recitation is started with this Surah or when its recitation is started after some pause of the recitation in-progress.

Du'a, Zikr Azhar

(Supplication, rehearsal of Holy Words)

Problem 1

It is a common belief among the people that it is not right to recite DROOD without ablution. This is totally wrong. It is all right to recite even the Quran without ablution. The Quran should, however, not be touched with the hands without ablution.

Problem 2

It is commonly believed that it is forbidden to recite the Quran at midday. It is quite wrong. Offering prayers and not recitation is forbidden at this time.

Problem 3

Even the practitioners of religion do not pay any attention to the fact that they write the Qur'anic verses without ablution or hand over the Quran to a man who is not with ablution. It should be noted well that writing and touching the Quran with the hands without ablution are unlawful acts.

Problem 4

Some spiritual guides say that the rehearsal of Holy Words of names (Zikr) loudly is unconditionally lawful. This is quite wrong. One very important condition of its lawfulness is that neither the heart of a person who is offering prayers nor a sleeping person should be disturbed. Where there is a possibility of such disturbance Zikr should be carried on in low voice, although it may have been advised to perform Zikr in loud voice.

Mortal diseases and Funeral

Problem 1

It is a common belief that the widow cannot even hold the leg of the coffin-carrier. This is quite wrong. The widow has a greater right to do so than strangers.

Problem 2

It is a common belief that when death occurs in a house or in the same Mohallah (sector) it is a sin to eat and drink until the dead body is taken to the graveyard. This is quite baseless.

Problem 3

The common people believe that it is not right to tread upon the place where the bath water of the dead body has fallen. With the same belief they dig a pit so that the water may collect there. This is quite false.

Problem 4

Some people think that it is necessary to put fresh earth on the graves during the month of Muharram. This is also a baseless belief.

Problem 5

Some men take great care to ensure that bath to a dead body should not be given by using pots available in the house but this should be done with unused newly-purchased pots and these pots should not be used in the house but they should be donated to the mosque or destroyed. This belief too is baseless.

Problem 6

It is observed that while uttering the Takbeerat (Allahu Akbar) during a funeral prayer the people raise up their faces towards the sky. This is a baseless practice.

Problem 7

It is a custom in most places that while burying the dead body people lay the dead body in the grave face upwards and then turn only its face towards the Qiblah. This is not correct. The entire body should be turned towards the Qiblah.

Problem 8

Most people think it necessary to make the dying person drink some syrup and blame those who do not do this, although this is neither essential nor blameworthy. The belief of syrup service is in itself bad.

Fasting

Problem 1

It is a common belief that it is not good to fast only on a single day. This belief is also baseless.

Problem 2

It is a common belief among some people that none should fast on the tenth day of Muharram, because Yazid's mother fasted on that date. This is totally wrong.

Problem 3

It is a common belief among some people that he who fasts for six days after the Eid festival must fast on the day immediately

following the Eid, otherwise the fasting will lapse. This is totally wrong.

Problem 4

Some people think that it is not necessary to take the pre-dawn meal (sihri) for optional fasts. This is not correct. Sihri is necessary for obligatory as well optional fasting.

Problem 5

Some people say the optional fasts are broken after the Maghrib (sunset) prayer. This is also baseless.

Zakat, Hajj, Qurbani, Aqiqah and Nazar

Problem 1

Some persons say that on the Eid-al-azha day one must fast until sacrificing the animal. This is baseless. However, it is desirable not to eat anything before the sacrifice, but it is not obligatory to avoid eating, nor does it bear the recompense of fasting, nor has one to make the intent (Niy-yat) of fasting.

Problem 2

Some people think that it is not right to use for Ihram a cloth-sheet of two pieces stitched from the middle. This is baseless. Only that stitching is forbidden for a man which makes the Ihram cloth fit on the body, for example shirts, trousers, etc.

Problem 3

Some people think that it is not lawful to sacrifice a castrated animal. This is false. On the other hand the sacrifice of such an animal is better. Our Holy Prophet (PBUH) has himself sacrificed a castrated fat-tailed ram.

Problem 4

It is a very common belief that the meat of an animal sacrificed for Aqiqah should not be eaten by the parents, maternal and paternal grandfathers and grandmothers. This is baseless. This meat of sacrifice is governed by the rules of Qurbani meat.

Problem 5

Some people think that if Zakat money is paid to anyone without telling him that it is Zakat money, then the obligation of Zakat is not discharged. This is quite wrong, as Zakat is discharged even without telling the recipient that it is Zakat money. It is, however, essential to do so after making intent in the heart that the payment is for Zakat.

Problem 6

Some people think that Zakat is not due on such silver and gold ornaments as are being worn daily. It should be noted that ornaments whether worn or kept in safe custody are equally liable to Zakat.

Problem 7

Some men are heard saying that if one turns the thump of the left hand at the time of taking oath, the oath does not become effective. This is quite false.

Problem 8

It is frequently seen that the people distribute the sweet-meat of vows and offerings among the Namaziz of a mosque among whom may be Sayyids and rich persons. The vow is not fulfilled by distributing the offering among them.

Nikah, Talaq, Khula and Zihar

(Marriage, Divorce and Zihar)

Problem 1

At some places people think that Nikah (marriagetie) materialises even without witnesses, only with the mutual agreement of husband and wife and they name such marriage. Tan Bakhshi (body offer). This is in no way a real marriage. Such union of a man and a woman is pure lewdness.

Problem 2

It is a common belief that it is not lawful for a spiritual guide (pir)

to marry his female disciple. This is totally wrong. Our Holy Prophet (PBUH) was a Pir of all his sacred wives.

Problem 3

It is a common saying that the matrimonial tie is broken after the twentieth issue. It is totally false.

Problem 4

Some men say that the matrimonial tie is broken by speaking ill of Eve. This is also false. But it is not lawful to speak ill of Eve.

Problem 5

It is a common belief among the people that it is lawful for a widow to go out of her house to another house before the departure of the coffin of her deceased husband but it is not lawful after the departure of the coffin. As if, according to these people, the Iddat (widow's waiting period) commences not from the time of death but from the time of the departure of the coffin. This is totally wrong.

Problem 6

It is a common practice that if an unbelieving woman embraces Islam then as soon as she is formally initiated in the Islamic faith the people marry her to some Muslim. This is a serious mistake. If an unbelieving woman embraces Islam in a non-Muslim country, her divorce will materialise after the expiry of three menstrual periods, then she will have to complete her iddat (the waiting period after divorce). In other words her marriage with a Muslim will be valid after the expiry of the six menstrual periods.

Problem 7

Some people believe that if a wife calls her husband father then the matrimonial tie is broken. This is entirely baseless. The matrimonial tie will remain intact even if the husband calls his wife mother or daughter, but all this is an insolence. However, if a husband says to his wife: To me you are mother/daughter then under certain circumstances the wife becomes unlawful for the

husband. The details of this aspect of the issue may be inquired from the learned jurists.

Problem 8

Some people feel doubt whether or not the matrimonial tie remains intact during the menstrual period. This doubt is baseless; the matrimonial tie remains intact. It is, however, not right to look at or touch the part of the body from the navel to the thigh.

Problem 9

The people in general do not consider it lawful to marry a material aunt, an aunt and a step mother-in-law. This belief is wrong. It is, however, another thing if some person does not marry these relatives out of regard for them.

Problem 10

Some people believe that if a man divorces his wife in anger or simply to threaten her, such divorce is not effective, but this belief is wrong.

Problem 11

There is a common belief among the people that a marriage should not be solemnized between the two Ids, because such marriages are not successful. The belief is against the law of the Shari'ah and quite false.

Purchase and Sale, Rent, Mortgage, Right of Pre-emption etc.

Problem 1

It is a common belief that trade in grain is unlawful. It is quite false. It is however, unlawful to hoard grain during famine days when grain is not available at any price and when by holding back its sale the people will face distress.

Problem 2

There is a custom to demand from the seller some additional

quantity of the thing that has already been purchased. Some people think that it is a sin to do so, but this is not correct. There is no harm to take some additional quantity if the seller gives it with a good grace, otherwise it is unlawful to tease him for this purpose.

Problem 3

Some landlords think that self-growing grass becomes their property which they can sell, simply because they protect it and stop others from cutting it. Both these matters are quite wrong.

Problem 4

Some landlords have also been heard saying that although it is not lawful to sell an orchard before its trees bear and bring out fruits, but if the rent of some land is included in this sale and transaction becomes lawful. This is quite wrong; the sale agreement cannot become lawful by the inclusion of this renting of the land.

Problem 5

The landlords in general think that in a mortgage deed if the mortgager declares the profit of the mortgaged land to be lawful for the mortgagee, then it becomes lawful. This is altogether wrong. If the mortgage deed contains this condition of utilisation of profit, it will become unlawful and illegal.

Problem 6

Some men believe that the practice of mating together assess and horses is undesirable, but this is not correct. It is, however, not lawful to charge some fees for this.

Problem 7

Some men believe that the right of pre-emption is restricted to ancestral relations. This is quite wrong.

Problem 8

It is a common belief prevailing among some people that a man, having children, wants to gift the whole or a part of his property, such gifting can be effective only when the property concerned was acquired by the marker of the gift himself and is

not an inherited property. This is not correct as acquired and inherited properties are governed by the same law.

Hunting and Slaughtering

Problem 1

It is a common belief that he who slaughters an animal will not get salvation; this is quite false.

Problem 2

Some say that it is necessary for a slaughtered animal to be lawful that there must be three nails in the knife with which the animal is slaughtered. This is quite wrong.

Problem 3

It is a common belief that the animal slaughtered by a bastard is not lawful. This is quite wrong.

Problem 4

Some people think that it is not lawful for a woman to slaughter an animal. This is quite wrong.

Problem 5

It is a common belief among the people that it is essential for the helper of a slaughterer also to pronounce Allah's name at the time of slaughtering. This is quite wrong.

Problem 6

Some people think that if the helper of a slaughterer, one who holds the animal, is a non-Muslim, the slaughtered animal is not lawful. This is quite wrong.

Problem 7

It is a prevailing belief that at the time of breaking eggs words like the following should be pronounced.

White egg quite saturated, neither it has legs nor a head. Sunnat of Hazrat Khalilullah (A.S.) Allah Akbar. This is quite baseless.

Problem 8

It is generally said that it is not lawful to eat the meat of an animal slaughtered by a woman. This is quite wrong.

Clothes, Decoration and Purdah (veil)

Problem 1

It is a common belief among the people that a female disciple need not observe Purdah before her spiritual guide (Pir). This is quite wrong. There is no difference between Pirs and others in the matter of Purdah.

Problem 2

Some women believe that it is detestable to take water from the hand of a woman who has no bangles on her hands, nor has she coloured at least one of her nails with Menhdi (a colour yielding plant). This is quite wrong.

Problem 3

It is a common belief among some persons that a man becomes accountable by wearing new shoes and new clothes, but he is exempted from accountability if he wears them on last Fridays from the months of Rajab to Ramazan or on last Fridays. That is why new clothes should be worn during the said period. Some men wear many suits all at once for this reason. This is all quite wrong.

Problem 4

Some women believe that a woman must have on her left hand some token of womanhood, e.g., bangles, rings, etc. This is quite wrong.

Problem 5

Some women believe that to cover their heads with something before a stranger (na-Mahrm) is essential only during iddat (the period of Shara'i isolation) and not at other times. It is quite wrong.

Problem 6

It has been observed that while wrapping turbans round their heads those who are standing sit down and those who are sitting stand up. This is quite baseless.

Problem 7

Salutation, hand-shake' living and mixing together (co-living)

While bidding salutation (Salam) some persons put their hands on the forehead or bend their heads or put their hands on their chests. All those extra actions are baseless and against the laws of the Shari'ah.

Food and Drink

Problem 1

It is a well-known saying that one should not leave a banquet hungry. This has no basis.

Problem 2

It is a well-known saying that there is virtue in drinking in a standing posture that water which is left after some other's drink. There is no evidence to prove that this is correct.

Problem 3

Some men say that meat without bone becomes detestable. This is baseless.

Problem 4

Most women believe that it is forbidden for them by the Shari'ah to take meals before their men have taken their meals. This is baseless.

Problem 5

It is a custom among men that when a person is taking meals and invites some other person to the meal and if the person invited does not want to share the meal he expresses his inability by

saying: With the name of Allah. This is not proved by any injunction of the Shari'ah. So this custom should be given up and some other words should be used instead, for example: May Allah bless you, etc.

Fortune Telling and Augury

(Superstition)

Problem 1

Some believe that if such and such animal utters a cry, death spreads. This is baseless.

Problem 2

In the matter of their lessons some students believe in this saying: If Sabbath is missed the lesson is missed. If this is taken as a matter of sheer chance it is all right, but if it is taken to be a matter of certainty, then it is baseless and a fabrication and it comes within the belief that days have something to do with events and fortunes. This is in fact a branch of astrology.

Problem 3

It is observed that some students commence a new book on Wednesday and ascribe this practice to some narrative, but there is no narrative to this effect.

Problem 4

Some men think that if the left eye of a man and the right eye of a woman twitches then it is an indication of some imminent mishap or sorrow; or of happiness and good fortune if the twitching of the eyes is vice versa. This is totally wrong belief.

Problem 5

Some people consider it ominous and inauspicious to pronounce the names of certain places or animals, e.g., Nanutah, Kirana, snake, swine' etc. This is quite foolish and baseless.

Problem 6

Some persons consider it good or bad to commence a journey on a particular day or hour. This is the belief of the non-Muslims or the astrologers.

Problem 7

Most people say that the itching of the palm is a sign of getting money and the itching of the sole or one shoe getting on the other is a sign that the need of a journey will arise. These are foolish and baseless superstitions.

Problem 8

If the crow caws on the parapet of a house, some women take it as the sign of the visit of a guest. It is a sin to entertain such notions.

Problem 9

Most people believe that if a man is struck with a wooden ladle he becomes gluttonous. This belief is quite baseless.

Problem 10

It is a common belief prevalent among the people that if a broom in a man's hand by chance touches the body of another man the later takes it ill and retorts by saying; I shall drop salt into the well on account of which there will appear dark spots on your face. This is quite baseless.

Problem 11

Some people believe that by striking someone with a broom the body of the man so stricken dries up. As a precaution against this one should make a spitting sound towards the direction of the broom. This is quite baseless.

Problem 12

It is a custom prevalent among us that if a man is going somewhere and you call him from behind, he will be ready to pick up a quarrel with you because he thinks that the purpose of his

journey will be defeated. This belief has no base in the laws of the Shari'ah.

Problem 13

In our society the women take from the cawing of the crow an indication that a guest is coming. This is baseless.

Problem 14

Similarly, if the handle of the hand flour-mill goes out of the hand suddenly our women take it as an indication that a guest is coming. This is foolish and baseless.

Problem 15

It is a common belief among the women that when the flour flies out of the kneading pan, a guest will arrive. This is quite wrong.

Problem 16

Some people think that when one shoe gets on the other, there is a possibility of the need of going on a journey. This is baseless.

Problem 17

There is a belief that itching on the palm on the hand is an indication that money is coming from somewhere. This is quite baseless.

Problem 18

It is a common belief prevalent among the people that if the cock crows in the evening it should be slaughtered at once, because this evening crowing is an ill omen. This is baseless.

Problem 19

It is prevalent among the people that if a hen crow, it is a sign of the outbreak of some epidemic. So slaughter the hen at once. This is also quite wrong.

Problem 20

If two men go out to bring a physician for a patient, it is taken

as a sign that the patient shall not recover and as such it is regarded ominous. This is quite wrong.

Problem 21

If a new bride has to go to the well to draw water, it is advised that a lamp should be lighted at the brink of the well before drawing the water. This is wrong, rather Shirk (idolatry).

Problem 22

It is a custom that when someone sneezes when a person is just starting a journey, the man comes back thinking that the objective of his journey will not be achieved. This is wrong.

Miscellaneous Problems

Problem 1

It is a common belief among the people that it is not good to eat and drink between the 'Asi (late afternoon) and the Maghrib (sunset hours). A reason for this has been invented that at the time of death Satan presents during these hours a cup of urine to the dying man to drink. If he is not used to eating and drinking at this time he will reject Satan's offer. This has no place in the Shari'ah.

Problem 2

It is a common belief that it is not proper to hold a cane in the hand, because Yazid had a cane in his hand. This is incorrect.

Problem 3

It is also not correct to say that the use of the jahoo plant (a river side plant with thin sticks of which baskets are made) is not permissible.

Problem 4

It is generally said that husband and wife should not make themselves disciples of the same spiritual guide (Pir), lest they should become brother and sister. This is totally wrong.

Problem 5

It is generally held that something which is ill-gotten and unlawful becomes lawful by direct purchase or exchange. For example, a person stole something or purchased trees before bearing fruits and the stolen thing or the fruit came to the market for sale, the buyer of such goods thinks that as he has bought these things with his money so they are lawful for him. Similarly, if a person takes bribe then exchanges this ill-gotten money for another man's money, he thinks that the money so exchanged has become lawful for him. Both these transactions are unlawful. There is another issue which the people have misunderstood.

Problem 6

It is generally believed that it is not lawful to drink water drawn from the well by means of Dhekli[8]. This is quite wrong.

Problem 7

It is a common belief that one should not shake a tree during the night, because the tree is disturbed and teased. This is baseless.

Problem 8

Some people believe that a rosary has right and wrong sides and in counting the beads the right and wrong sides should be taken into consideration. This has no basis and is quite wrong.

Problem 9

It is said that while sleeping, a man should not spread his legs in the direction of the polestar. This is also baseless.

Problem 10

Some women believe that if a cat does some harm it should not be beaten except with a threshing pestle wrapped with a layer of cotton. That is how the Holy Prophet (PBUH) had punished a cat. The problem as well as the Tradition referred to are both wrong.

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8 It is an out-dated crude device used in the villages for drawing water from the well.

Problem 11

People think that it is unlawful to talk in a bath or latrine. This belief has no basis, but it is not right to talk in these places unless it is very urgent.

Problem 12

There are spells and charms which are practised to find out the names of thieves and the people consider them lawful and reliable. It should be noted that such practices are not at all reliable; they are entirely subject to the trend of thought of the practitioner. If two names of two suspected persons are suggested of two practitioners, the results of their practices will each disclose a different name. This clearly proves that these occult practices are nothing.

Problem 13

It is a widely prevalent practice that if some disrespect is unintentionally committed towards the Holy Qur'an, then the person concerned gives in charity grain equal in weight to the Quran. The main objective of this act is very good and beneficial that charity is practised as an expiation and penalty and the soul is warned to be careful in the future. But two things in this practice are baseless and deserve correction. Firstly, the Holy Quran is placed on one side of the scale to weigh it against grain. Secondly, people consider it as an obligation in the laws of the Shari'ah. There is no harm if grain is given in charity on the basis of a liberal estimate.

Problem 14

Some men say that women should use razors to eliminate the unwanted impure hair. This is not correct. It may not be proper medically, but it is not forbidden by the Shari'ah.

Problem 15

Some people consider it vicious to sweep some place at night, to put out a lamp with the mouth or to comb anothers' hair even with his/her permission. These are all baseless.

Problem 16

Some men say that if it becomes necessary to stamp something twice, it must be done thrice. This has no basis.

Problem 17

I have seen some men teaching others a special method of supplication that with its help they may be able to know some past or future events. The Shari'ah does not recognise any supplication for this purpose. According to the laws of the Shari'ah Istikharah is a method which removes the hesitation in doing or not doing something. It is not intended to disclose some past and future events. It is unlawful to believe in the results yielded by such supplication as the people have invented.

Problem 18

I have seen some practitioners of the occult arts, even though they are learned men in religion, giving special weight to certain days in their practices. This is a branch of astrology which should be given up. It is wrong to say that it is a necessary condition of such practices. So far as I am concerned, I have totally excluded this condition from such practices and yet, by the Grace of Allah, there is no decrease in the desired effect. The effect of the practice depends on the trend of thinking of the person concerned. Conditions play no part in this matter. These are empty claims of the practitioners.

Problem 19

It is a common belief among a section of the people that if a man drops salt on the ground, on the Day of Judgement he will have to pick it up with his eyelashes. This is quite baseless.

Problem 20

Some men say that if a man does not place his hand on his mouth at the time of yawning, Satan spits in his mouth. This is quite false. However, it is established by a Tradition that if the hand is not placed on the mouth on yawning Satan enters the belly and laughs there.

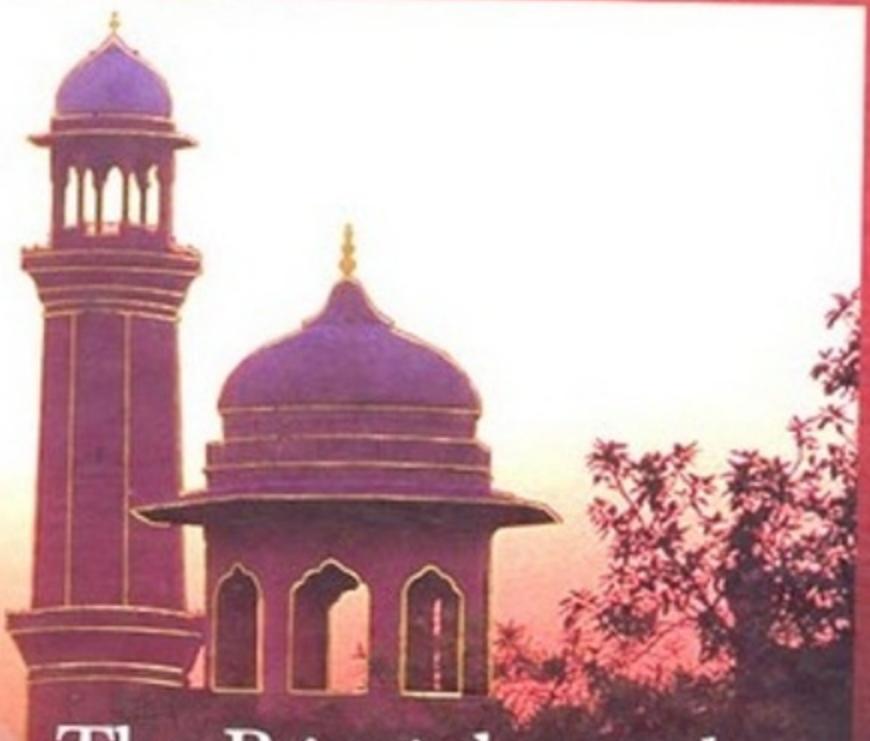
Problem 21

It is a common saying that if anyone has to go out to call a physician to treat a patient, he should not place a saddle on the horse's back. This is quite false.

Problem 22

Some persons say that at the time of applying antimony to the eyes the staining needle should be used only when it has been blown over three times with the recitation of the Quranic Surah Ikhlas. This is baseless.

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The Principles and Codes of Law in *Hanafi Fiqh*

By:
Hadhrat Moulana Ashraf Ali Thaanwi رحمه الله

Translated edited By:
Mufti Afzal Hossen Elias
(May Allah Protect him)

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بسم الله الرحمن الرحيم

THE PRINCIPLES AND CODES OF LAW IN

HANAFI FIQH

by

Hadhrat Moulana Ashraf Ali Thaanwi (rahmatullah alayh)

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Preface:

Few words about Hadhrat Moulana Ashraf Ali Thanwi (A.R) (1280 – 1362 / 1864 – 1943 – India)

He was responsible for academic and religious revival in India. One who dedicated his entire life for upliftment of the understanding of Islaam. Born in 1864 (1280) of the lineage of Hadhrat Umar ibn ul Khattab, in Tana Bawan.

He grew up in a pure religious environment. Memorised the Quraan e Kareem and completed most of the Islaamic sciences at a very tender age. Shy by nature, not inclined to play and found performing Tahajjud at the age of 12. At the age of 15 he travelled to Darul Uloom Deoband to study under Moulana Mahmood ul Hassan (A.R), Moulana Yacqooub Nanotwi (A.R), Moulana Qasim Nanotwi (A.R) and Moulana Sayid Ahmad Dehlawi (A.R). He spent 5 years and did not even accept meal invitations from relatives.

He debated with Hindus and Christians but later avoided all. Completed studies in Deoband in 1884 (1300). He proceeded on the advice of his teachers to Al Fayd Al Aam in Kanpur Jami ul Uloom from which many renown scholars eminated.

He wrote about a 1000 books. He wrote on Tafseer, Ahadeeth, Fiqh, Aqeedah, Tasawwuf, Dawah, General Guidance, Dhikr, Seerah. His talks have been published in 20 volumes stretching over 600 pages per volume. His explanations were simple and clear.

He took allegiance at the hands of Haji Imadadullaah al Makki. He performed Hajj in 1892 – 93 (1310) and stayed with his Shaykh for 6 months.

He is regarded by many as the true revivers of valid Tasawwuf. He expanded the pure essence of Tasawwuf without extremism.

He stayed in Kanpur for 14 years. He returned to Thana Bawan until demise in 1943 (1362) as head of his Shaykhs Khanqah.

He did single handed what organisations academics, institutions and groups could not do (for much more information see "Muslim scholars of the 20th Century" by Shaykh Shuayb Ahmed P128 – 132)

About the Book.

The book "The Principles and Codes of law in Hanafi Fiqh" is a good summary compiled by Moulana Muhammad Zahid Mazhari Nadwi.

From the first chapter commencing with "What is Fiqh?" till the end of the 5th Chapter is technical, tedious and difficult reading especially designed for the benefit of the Ulema. From the 6th Chapter starting from "The definition of Sunnat" is excellent material for the non – scholars.

Our humble suggestion is that the 1st part should be studied by Ulema in group so that subsequent, immediate, discussions, deliberations and inter actions may ensure whilst the second part should be taught by the Ulema to the non – scholars by rendering further explanations.

The depth, intensity, extent, insight, foresight and vastness of the Ilm and understanding of the Deen possessed by Hadhrat Moulana Ashraf Ali Thanwi (A.R) shines like daylight in this wonderful compilation.

We make duaa Allaah Jalla Majdahu grants us proper understanding of Deen and ability to practice.

A. H. Elias (Mufti)
1427 - 2007

CHAPTER ONE

What is Fiqh?

Fiqh is the understanding and comprehending of the object of *nusoos* (text). This is something which Allaah Ta'ala had bestowed the pious predecessors with. Imaam Abu Hanifah, Imaam Shaafi (rahmatullah alaihima), etc. were Imaams because of **their deep understanding of this knowledge.** All the Aimmah-e-Mujtahiddeen excel in this quality and field of knowledge. None (in present times) can ever match them. The question of who is the best

of them all should never arise. This discussion should never emerge from our mouths. **We are not qualified to grade the Aimmah-e-Mujtahiddeen, because it is beyond our limitations.** Secondly, we do not know the proper limits and in lauding the one we are bound to degrade the others.

The Definition of Fiqh

Imaam Sahib (rahmatullah alayh) has defined Fiqh as follows: ***"The recognition of the soul (insofar as its objective in life and its journey to Aakhirah)."*** This is a general definition which encompasses both the external (*zaahiri*) and internal (*baatini*). What is then the difference between *tasawwuf* and fiqh? **The predecessors used to combine fiqh and *tasawwuf*.**

Amongst the *salf*, fiqh was not only the knowledge of the *zaahiri* (external factors), in fact, it was the combination of both the *zaahiri* and *baatini* knowledge. This included *tasawwuf* as well.

The reality of Tafaqquh-fi-Deen (in-depth understanding in Deen)

Tafaqquh-fi-Deen (understanding in Deen) is not merely the literal understanding of the words (in the kitaabs). The kuffaar also understand written words. So if the mere understanding would be *Tafaqquh* then the kuffaar would also be amongst the *Ahle Khair* (chosen, good people). The real meaning of *Tafaqquh-fi-Deen* is that **together with understanding the literal import of the words, it is the recognition of its reality, as well.** There are many amongst the Hanafi scholars who qualify. [*ibid. page 387, vol.4*]

Fiqh is amongst the most difficult and delicate from the other faculties and sciences (of Deen)

Moulana Ashraf Ali Thaanwi (rahmatullah alayh) says that in his opinion, **the science of Fiqh is the most difficult.** He also humbly states that he does not have much compatibility with this science. He says it renders him helpless. [*Majaalis Hakimul Ummat, page 330*]

The science of Fiqh is very profound. This is the reason why I do not encourage or compel any student to study other Fiqh kitaabs besides those of the Hanafi Fiqh. [*Ashraful Ma`moolaat, page 9*]

The science of Fiqh is very subtle. I don't fear anything more than when a ruling or *mas`alah* is presented before me (to solve or give a ruling). Many thoughts and possibilities conjure up in my mind. This is the reason why nowadays I refer *fatwas* to others. **Some people are more daring in it (i.e. issuing fatwas), whereas there has to be extreme caution in this.** [*Al-Ifaadhaatul Yoymiya, page 299, vol.8*]

Fiqh is not the mere superficial reading of kitaabs

Fiqh would not be defined as the mere superficial perusing of kitaabs. **Fiqh is a celestial light (*noor*) which subsists in the heart.** It is the blessing of this that the holder thereof gains an understanding of Deen. It is this very *noor* which Allah Ta`ala sometimes snatches away. This is something which is not in the control of man. Now, you can read and study thousands of kitaabs, but **because you have no understanding of the Deen, you will never become a *Faqeeh*.**

This *noor* of fiqh increases with obedience and wanes with sin. **That 'Faqeeh' who is not obedient or pious, is a Faqeeh of the kitaabs**

(and not of the Deen). He is not a *haqeeqi* (real) *Faqeeh* and is not included in the class of *fuqaha* regarding whom Nabi (sallallahu alayhi wasallam) gave glad tidings.

And since we are aware that fiqh is the understanding of the Deen, **what doubt can there now be that a *Faqeeh* is also a *soofi*.** All our *Fuqaha*, as many as there were, were all *Sahib-e-Nisbat* and *Sahib-e-Ma`rifat* (i.e. *Walis* who followed the Path of *Tareeqat*). The proper and total understanding of the Deen cannot be acquired without *nisbat* and *ma`rifat*. This is the reason why it has been mentioned regarding the *Fuqaha*, *"One Faqeeh is harder on shaitaan than a thousand `aabids."* The person who understands the Deen well, will be privy to the deceptions and ploys of shaitaan. He will not allow a single trick to entrap him. As for the unlearned *`aabid*, shaitaan can manoeuvre and manipulate him as he pleases. [*At Tableeghul Hajil Mabroor, page 138, vol.2*]

The rank and acceptance of the Fuqahaa

The truth of the matter is that the rank and status of the *Fuqahaa* is the highest, because they have understood and recognised the specialities and meanings of the Deen, contrary to the *Hukama*, whose knowledge and specialities are only limited to the external body. [*Majaalis Hakimul Ummat, page 197, vol. 2*]

I always maintain that there are **two groups that protect and safeguard the Deen,**

1. **The *Fuqahaa*** and
2. **The *Soofiya***.

The existence of the *Fuqahaa* is a great boon and blessing to the Muslim Ummat.

The Ulama have written that no person knows his status by Allaah Ta`ala, as to whether Allaah Ta'ala intends good for him or not, besides the *Fuqahaa*. Because it is stated in the Hadith,

"That person for whom Allaah intends good, He grants him understanding (fiqh) in Deen."

Someone saw Imaam Muhammad (rahmatullah alayh) in his dream, after his demise and asked him what transpired with him. He replied that when he was presented before Allaah Rabbul Izzat, then Allaah Ta'ala asked him, *"O Muhammad! Ask whatever you wish for."* He responded, *"Forgive me."* He was told, *"If We had not intended forgiveness for you, We would not have blessed you with the knowledge of Fiqh. We have granted you the knowledge of Fiqh because We desired forgiveness for you."* However this does not necessitate safety from any reckoning.

It does not mean that there is absolutely no fear of an evil death for a *Faqeeh*. One should not sit contented with this hope, because if Allaah Ta'ala intends punishment, then He will merely snatch away this knowledge. [*Alhajjul Mabroor, page 138, vol.2*]

It is impermissible to make any criticism on a Mujtahid by means of Usool-e-Fiqh

To avoid *Ikhtilaaf* is difficult. People have formulated laws and rules for its codification (Usool-e-Fiqh), but these laws are not all-encompassing. The example of this is like the laws of Arabic grammar, where the laws have been formulated in order to dissect and understand the formation of sentences. This knowledge is very beneficial. The reason for this codification was not so that the people who speak the language adhere to these grammar laws, or that all aspects have been totally encompassed. These laws were formulated for the benefit of the non-Arabic speaking people, to

assist them in understanding the language and to be able to converse with the Arabs. Hence, if any type of speech is found amongst the Arab-speaking and this is not listed in the laws of grammar, then it will not be said that this speech is incorrect and the people speaking it are wrong, rather it will be averred **that the laws of Arabic grammar which we know are deficient in that it did not encompass this part.**

Similarly, it would not be correct to hold a Mujtahid to the Usools of Fiqh. In fact, it may sometimes occur that a statement or ruling of a Mujtahid does not conform to the Usools, in which case we may say that the Usools of Fiqh are deficient. **Thereafter, it will be said with difficulty that the Mujtahid did not have any (concrete) proof for his ruling.** [*Husn Azeez, page 47 and 354*]

The status and ranking of Usool-e-Fiqh

To prefer one *nass* over another in cases where they are conflicting, is the forte of the Mujtahiddeen. As for the Usools of Fiqh which are listed in the various kutub, these were non-existent (in this form) during the era of the Mujtahiddeen. The latter Ulama had in fact, extracted these from the various rulings of the Mujtahiddeen, in order to save this Ummat from mischief and confusion. This was done so that not anyone can have free reign in making Ijtihaad. Hence, it is as if these **Usools are the result and consequence of the various Masaa`il,** (i.e. they originate from them), and **the Masaa`il do not branch out from the Usools.** Also, to codify from them is simpler. [*Al-Kalaamul Hasan, page 123*]

The difference between the Usools of the earlier Mujtahiddeen and the latter

One speciality of the Mujtahiddeen is that they would extract such Usools from the *Nusoos* which could not be disputed or argued away. Whereas those Usools which the latter Ulama have extracted

from the definitions of the Mujtahiddeen can be broken up. [*Kalaamul Hasan, page 46*]

If there is any doubt in the Masaa`il enumerated by the Mujtahiddeen, then we are not responsible for it

If there is any doubt or uncertainty in a Mas`alah, then it is not our responsibility to respond or give a reply to it, because we have not formulated the Masaa`il. Like for example, if there is a doubt or misgiving in any law (of a country), then the solution and answer for it is to be given by the Law-Makers of the country, and not the judge or lawyer. [*Tarbiyatus Saalik, page13, vol. 1*]

The ruling regarding the proclaimed laws of the Fuqahaa

If we realise that a ruling or part thereof is contrary to a clear, unambiguous *mansoos* (divine text), then it will be abandoned. This is not contrary to Taqleed. There were some occasions where the statements of Imaam Sahib were discarded. **Yes, if the Hadith has several possibilities (of meanings and practice), we will adopt the practice of the Mujtahid.**
In fact, if Imaam Sahib were around, and if it were asked of him, then too, he would advise the same. Hence, it is as though in this abandonment there is obedience. [*Al-Kalaamul Hasan, page 65*]

The Sufiya do not have the trait of accommodating and catering for the (welfare of the) general public, therefore (with them) many actions pass off as permissible. Whereas, the Fuqahaa have the quality of catering for the general public, hence there are many such actions which may be permissible or even advisable, but because there is a fear of the masses falling into deviation because of it, it is prohibited from. This is the reason why the Fuqahaa have

placed a blanket prohibition on *Simaa`*. [*Al-Kalaamul Hasan, page 16*]

The difference between the Fuqahaa and Muhadditheen

The objective of the Muhadditheen is to narrate (Ahaadith) whereas the Fuqahaa delve into its understanding and import. For example, according to the Muhadditheen, singing is permissible without instruments, because of a technical connotation in the Hadith, whereas, the Fuqahaa opine that singing, even without instruments is impermissible, because they understand the *illat* (reason/cause for prohibition in Hadith). The *illat* for this prohibition is fear or *fitnah*, and this same *illat* is present in singing as it is in the instruments. **The Muhadditheen do not delve further than the literal and external content of the narrations, whereas the Fuqahaa, investigate and probe to the objective and import of the narrations.** [*Hasnul Azeez, page 345, vol. 4*]

The rank and status of the Fuqahaa and Muhaqqiqeen

The Faqeeh is supposed to be an embodiment of many traits. He is a Faqeeh, a Muhaddith, a Mutakallim (expert in Ilm Kalam), he should also have a political mind, in fact, sometimes, there is a need for medical expertise as well, because occasionally there is a need to explain and dilate on such matters.

The sight of a Muhaqqiq should be very deep. He should stick to the reality and not become involved in vain and useless matters. This was also the quality and trait of the Sahaabah (radhiallahu anhum). [*Hasnul Azeez, page 362, vol. 4*]

The quality and attribute of the Muhaqqiq should also be that he understands the reality (of matters). There are many sides to the reality (of anything). The encompassing of every side and aspect is the speciality of Allaah Ta'ala. Every aspect has to be studied individually, because there is no uniformity between them. An in-depth understanding is realised when he dislikes using large descriptive words for other Muhaqqiqeen. The differences amongst the Aimmah-e-Mujtahideen are of this calibre. Another trait of a Muhaqqiq is that he abstains from vain and frivolous discussions. He does not engage in (intellectual) discussions with a non-Muhaqqiq or a person with a dense mind. In fact if any discussion with an inane person commences, then he quickly maintains silence. This is regarded as a sign of defeat by the masses. The reason for this silence is not that the Muhaqqiq has no proof to present, but the fact of the matter is that this type of (intellectual) discussion is difficult for the thick-skulled person to comprehend. [*Hisnul Azeez, page 347, vol. 4*]

The comparison between the Fuqahaa and us

The Fuqahaa also explains his proofs and codes of law with regard to his research, but the example of these proofs are like the eyes. His walking is not dependant on a walking-stick. Allaah Ta'ala has blessed the Fuqahaa with 'eyes', which is the instrument of Ijtihaad. **They are not in need of the walking-sticks, but we are.** Our example is like that of the blind person, whose entire trust and reliance is on the stick. If he walks without the stick, the he will fall into a ditch. [*Al-Ifaadhaat, page 73, vol. 1*]

Some things are (attained) intuition and flair (*zawq)*. Someone asked how is true *zawq* acquired, the reply was that it is acquired by the company of the *Ahle Zawq*. [*Al-Ifaadhaat, page 174, vol. 1*]

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CHAPTER TWO

THE DISCUSSION ON THE PROOFS OF THE SHARIAH

There are four proofs of the Shariah

Kitaabullaah, Sunnat, Ijma of the Ummat and Qiyaas. If any matter complies with one of these four proofs, then it is regarded as being credible and of consideration in the Shariah, if not, it is rejected. It is a grave error not to accept any one of these four proofs, or to pay no heed to them. [*Da`wat `Abdiyat, page 119, vol. 15*]

PART ONE – IJMA

The proof and evidence for Ijma

Someone once asked Imaam Shaafi (rahmatullah alayh) if Ijma is proven from the Qur`aan Majeed or not. Seeking an answer to this, he completed (scanned through) the Qur`aan Majeed four times. He concluded that the following Aayat provided the relevant proof, *"And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way…"* [*Al-Ifaadhaatul Yawmiya, page 371, vol. 9*]

The reality of Ijma

The reality of Ijma is that all the Ulama in a particular era had unanimously agreed on a Deeni ruling. If anyone abstains from this unanimity purposely or mistakenly, then he will not have a

suitable and appropriate proof and he will not be excused from having erred also. The general rule is that non-adherence and non-acceptance to the Ijma does not affect the (validity or veracity of) Ijma, otherwise it would be difficult to claim and prove the continuity and immunity of the Qur`aan Majeed, because it is reported in Bukhaari Shareef that Hadhrat Ubai (radhiallahu anhu) opined the abrogated Aayaat as part of the Qur`aan Majeed, and Hadhrat Abu Darda (radhiallahu anhu) regarded the words **وما خلق** in Surah Lail and Ibn Mas`ood (radhiallahu anhu) the *Muawwazatain* as being not part of the Qur`aan Majeed.

Not even for a minute does any one aver that the Qur`aan Majeed is un-Protected or changed, in fact, all through the ages it has been accepted as being completely unadulterated. Since these personalities have certainly erred in their proofs, the Ulama of all ages have never regarded these views as being contrary to or even affecting the Ijma. **However, because of their doubt, we will excuse them…**[*Al-Iqtisaad, page 38*]

Zanni Ijma

The object of Ijma is either the consensus of the majority of the Ummat or such Ijma is *zanni* (conjectured). **However, for a *zanni* claim, a *zanni* proof is sufficient.** [*Ibid. page 70*]

PART 2 – QIYAAS

Definition of Qiyaas

"Take lesson, O who with insight" – this Aayat shows that Qiyaas is also a proof (in the Shariah). [*Da'wat 'Abdiyyat, page 122, vol. 15*]

Only Fiqhi Qiyaas is a proof in the Shariah, which is obtained due to a necessity, using a common *illat*. The *maqees alayh* is compared to the *maqees*. Since the original ruling is derived from *nass*, and the *illat* us taken from here hence, the ruling in the *maqees* is also just as authoritative. [*Bawaadirun Nawaadir, page 394, vol. 2*]

An example of Qiyaas

According to the Hadith, *"All intoxicants are Haraam."* Opium is also an intoxicant, therefore it is also Haraam. Here the prohibition of opium has been established using the *nass.* [*Malhoozaat Jadeed Malfoozaat page 113*]

The ruling regarding when to make Qiyaas and when not

If there is a Fiqhi ruling to be made, then the Aayat, *"And take lesson, O you who have insight"*, applies and Qiyaas should be made. If the matter at hand is not a Shar`i one, then the Aayat, *"And do not delve in that which you have no knowledge"*, applies and Qiyaas is prohibited. [*Imdaadul Fataawa, page 784, vol. 1*]

Do the angels also make Qiyaas?

At first, my opinion was that the angels do not make Qiyaas, and that they only follow the clear-cut rulings, until the following Ahaadith came to my attention:

"Indeed he (Jibraeel – alaihis salaam) thrust sand into the mouth of Firoun, fearing that the Mercy will reach him (i.e. that he may recite

the Kalima)", and the Hadith where the angels of mercy and punishment differed on the plight of the murdered who repented. These narrations denote that the angels also make Ijtihaad. [*Al-Ifaadhaat, page 96, vol. 1*]

Regarding the Hadith of the difference of opinion between the angels in respect of the murderer who repented, it is clear that the angels also make Ijtihaad and **they can also err in their judgement.** This is also apparent that the angels are made aware of the general rules and codes when the occasion of Ijtihaad arises. [*Malhoozaat Malfoozaat, page 70*]

PART 3 – THE DISCUSSION ON RECOGN`AINIBLE KNOWLEDGE

The reality of Ilm-e-I`tibaari

The reality of this knowledge is the clarity achieved when one thing (*mushab-bah*) is compared to another (*Mushab-bah Behe*). It is not established or proved, in fact, the *mushab-bah* is established through another proof. This is not included or classified under *majaaz*, be it *majaaz-e-mursal* or *isti`aara*. The reason being that in *majaaz* there is some contextual factor that indicates to the inappropriateness of the *Maudoo` lahu* meaning, hence the *ghair Maudoo` lahu* meaning is taken. Whereas in this case, neither is there contextual evidence indicating to the non-application of the *Maudoo`* meaning, nor is the *ghair Maudoo`* meaning implied. This is also not classified under *kinaayah*, because in *kinaayah*, the *Maudoo`* meaning is not discarded, in fact, the actual import of that sentence is the *Maudoo`*.

Hadhrat Ibn Abbaas (radhiallahu anhu) interpreted the word ارض (earth) in the Aayat, *"Know that indeed Allaah revives the earth after its death."* This is also from *Ilm-e-I`tibaari*. He is not contradicting the commonly accepted interpretation that this refers to the earth proper, in fact he is making the listener aware that they

must not suffice on only the superficial meaning and that they must look further, just as the earth dies and revives, so too is the condition of the hearts. This full narration is present in my Kitaab, '*Masaailus Sulook'*. It has been established from these narrations that *Ilm I`tibaar* is not a Bid`ah of the Sufiya. Its origin is in the *nusoos*. Hence those people who label those Sufiya who consider *Ilm I`tibaar* as *zindeeq*, are committing a grave error. [*At-Tableegh no.12, page 228-239*]

This is amongst the *lataa`if, nukaat* and *Ta`weelaat* (finer, delicate and deep interpretations). It is not Tafseer and cannot be said to be knowledge of the Qur`aan Majeed. [*Ashraful Jawaab, page 314, vol. 2*]

The different types of Qiyaas – Tafaawul, I'tibaar Ta'beer

Ilm I'tibaar is more honourable than *Ilm-e-Ta'beer* (interpretation of dreams) and the reason for its higher rank is that *Ta'beer* only deals with supernatural affairs whereas *Ilm-e-I'tibaar* centres around pure Shar'i rulings. [*Bawaadirun Nawaadir, page 396, vol.2*]

The difference between Fiqhi Qiyaas and Qiyaas-e-Tasarrufi and their respective rulings

Ilm I'tibaar **is to evaluate some occurrence with one's present situation and derive lesson therefrom.** When two things bear a semblance to each other then one can be compared to the other, thereby resulting in a lesson being learnt. [*Badaa'i, page 241*]

Fiqhi Qiyaas is where something which is not found in *nass*, is compared with another which is present in the *nass* and a common ruling is extracted.

The Qur`aanic proof for Ilm I'tibaar

The origin of both is established from the Qur`aan Majeed. The nomenclature and name for this second type (*I'tibaar*) is in fact derived directly from the Qur`aan Majeed. It is stated in the Qur`aan Majeed: **فاعتبروا ياولي الابصار** . This Aayat follows the incident of the expulsion of Banu Nazeer. Allaah Ta'ala is warning the readers that they should take lesson and abstain from the actions of those people who were punished, lest they fall in the same hole. This in essence is *Ilm-e-I'tibaar*, where two situations are compared to each other and a lesson is derived. [*Bawaadirun Nawaadir, page 397, vol.2*]

An example of Ilm-e-I'tibaar

The sufiya have interpreted the Aayat, *"Go to Fir'oun, indeed he has rebelled"* , as *"Go, oh soul, towards your nafs and strive against it, indeed it has rebelled"* **The object of the Sufis is not Tafseer, their intention is to make the reader of the Qur`aan Majeed aware that the Qur`aan Majeed is not mere story-telling, in fact lessons are to learned from it.** The **incidents** which are mentioned in the Qur`aan Majeed are actually done so **with the intention of learning lessons therefrom.** Allah Ta`ala says in the Qur`aan Majeed, *"Indeed there is in their stories, a lesson."* therefore when you recite the Aayat regarding Hadhrat Moosa's (alayhi salaam) confrontation with Fir'oun then you should realise and take lesson that in you also you have a (similarity to) Moosa (alayhi salaam) and a (similarity to) Fir'oun. That is, **your soul is an inviter to good,** which is compared to **Hadhrat Moosa (alayhi salaam)** and **your nafs a caller towards evil, like Fir'oun.** Hence you are also expected to overpower and overcome your nafs with your soul. Such lessons are learnt and derived through *Ilm-e-I'tibaar*. [*Badaa'i, page 240*]

The proof for Ilm-e-I'tibaar (Qiyaas-e-Tasarrufi)

This question remains that does the *nusoos* also use *Ilm-e-I`tibaar* in the same way the Sufis do? I reply that, all praise to Allaah Ta'ala, such examples are to be found in the Qur`aan Majeed, and this is not from my mouth, but Shah Waliullaah (rahmatullah alayh) has also mentioned the same. Such a great sheikh had written two Ahaadith in the Kitaab, *Fauzul Kabeer*.

Once Nabi (sallallahu alayhi wasallam) mentioned regarding the *mas`alah* of *taqdeer*, *"'There is not anyone of you except that a place in The Fire and Jannat has been reserved for him', The Sahaabah (radhiallahu anhum) asked, 'O Rasulullah (sallallahu alayhi wasallam), should we not then rely on our Kitaab (taqdeer) and abandon (good) deeds?'"*

Nabi (sallallahu alayhi wasallam) said, *"(Continue to) Do good actions, (because indeed) everything has been made easy for that which has been created for him, for him who is (destined to be) amongst the fortunate ones, good actions have been made easy for him."* Thereafter, Nabi (sallallahu alayhi wasallam) recited the following Aayat, *"As for him who gives (in charity), and keeps his duty to Allaah and fears Him, And believes in Al-Husna (the best/ reward), We will make smooth for him the path of ease (goodness), But he who is greedy…."*

Now one may ask: *where is mention made of Taqdeer in this Aayat?* The import of this Aayat is that The path to Jannat is made easy for the one who gives in charity and is pious, and Jahannum is made accessible to the one who is a miser. The answer to this is given by Shah Sahib, that Nabi (sallallahu alayhi wasallam) had by means of *Ilm-e-I'tibaar*, compared this Hadith to this Aayat. This similarity was meant to be demonstrated that just as some good deeds make the path of Jannat easy and other deeds make the path to Jahannum easy, similarly, through Taqdeer, good deeds are made easy for

some and evil for others. This similarity is given for purposes of simplification in explaining that the easiness which is created through Taqdeer is like the easiness which is created through the execution of deeds. This dilation is done by means of comparison. Shah Sahib has, through this Hadith, proven the origin of *Ilm-e-I'tibaar* in the Qur`aan Majeed. [*Badaa`i, page 243*]

Nabi (sallallahu alayhi wasallam) has used *Ilm-e-I'tibaar* in the Ahaadith. I am saying this on the strength of a great personality and not on my own. This is a grand claim. If anyone does not accept the statement of Shah Sahib, then I will ask him to comment and explain the Hadith. **Indeed the (explanation of) knowledge of these Ahaadith, which was rendered by Shah Sahib, is acquired through a gifted knowledge, otherwise (normally) such things cannot be understood.** [*Ibid., page 246*]

PART 3 – THE DISCUSSION ON ILLAT AND HIKMAT

To extract the illat of a ruling through Ijtihaad and then to make it causative is permissible

Just as it is permissible to extract ruling by way of Ijtihaad, is it permissible to extract an *illat* from the Hadith and practice thereupon. Like the ruling regarding the acts of Ibaadaat, or to make a *mutlaq* (general ruling) into a *Muqayyid* (conditional), or not to practice on the literal meaning, etc. Such Ijtihaad is also permissible. [*Al-Iqtsaad Fit Taqleed Wal Ijtihaad, page 14*]

Who has the right to extract an illat and on what occasions?

Every person does not have the right to discuss *illats*. Only the Mujtahid has this right, and even he does not have the right to do

this on just any occasion. He is only allowed to do this when the occasion arises and where there is a need to apply such a ruling. As for those acts of Ibaadat, where Ijtihaad is not occasioned, then he has no right to make Ijtihaad. This is the reason why the Fuqahaa have not discussed *illats* with regard to Salaat, Zakaat, fasting and Hajj. Since they are acts which are Fardh, they are clear-cut and absolute. [*Anfaas `Aini, page 417*]

Not every person has the right to extract illats

I had written to them asking what right they have in extracting *illats* for Shar`i rulings. If such things are done, then Halaal will no longer remain Halaal and Haraam no longer Haraam, because every person will extract an *illat* to suit him, be it Halaal or Haraam. If for example, someone says that the *illat* for the *Hurmat* (prohibition) of adultery is the confusion in lineage, which means that if many men fornicate with one woman and she conceives, then it will be possible that every one of those men wall lay claim to the child (claiming that his lineage applies). There is a real fear of arguments and fights which this will result in. or it is also possible that each one of them refutes fatherhood, then all this will result in great difficulty and strife for the woman and child.

And then I ask you, what if someone devises a plan for the woman not to conceive. Or a person seeks a woman who is barren, or he finds such a group of women from whom there is no fear of fighting and arguments regarding parenthood of the possible offspring. Then in all these cases, fornication will be (Allaah Ta'ala forbid!) permissible, because the *illat* (which was 'extracted') is no more present. What confusion will reign thereafter!

Will such reasoning ever make fornication Halaal? Never! [*Hasnul Azeez, page 99*]

It is not correct for every person to ask the illat of a ruling

If the Haakim (ruler/governor) issues an instruction, then the *illat* (reason) for this ruling can never be asked of him, because the Hukkaam (plural for Haakim) enjoy a status and proof is not asked of them. Therefore, when Allaah Rabbul Izzat issues a decree and the *illat* is asked for that, then a grave doubt regarding that person's respect and awe for Allaah Ta'ala arises. The crux of the matter is that as a subject, to ask for the *illat* of the decree, is nothing other than foolish and absurd. Yes, to ask it as a learner, who desires this knowledge to further his understanding, it will be in order, but that only applies to the student of Deen.

Consider this, that when a law is proclaimed then no one asks for the *illat*. What a shame that the Ulama are regarded as even more contemptible than a sweeper or scavenger. **The Ulama are in reality the conveyors of the Message, they do not formulate the laws.** Therefore, if asking them for the *illats* (to the various Shar`i laws) is not plain stupidity, then what else is it?

It is improper to discuss the illats of the various Shar`i laws with the masses

Hadhrat Moulana says that the discussion on *illats* should never be made in front of the public, in fact the codes of law should be adhered to, otherwise there is a great fear of mischief. If for example, a judge orders the punishment of a criminal, and the punishment is meted out instantly. Now this criminal cannot, in fact, it would not be proper for him to ask the *illat* (reason) for the prescribed punishment. If he does, then he will be chastised and told that we do not make the laws, we merely implement them, regardless of whether we are aware of the *illat* or not.

Is this then justice, that we blindly and readily accept the rulings of a worldly Haakim, and we will never question him, whereas we have thousands of objections to Shar`i laws. This makes it apparent that we do not hold the Shariah in as much esteem as we do worldly Haakims. [*Da`wat Abdiyat, page 138, vol. 12*]

The Fiqhi ruling regarding the underlying mysteries of rulings

It is Waajib not to adhere to these. However there are some amongst them, which are also indicated towards in the Kitaabullaah and Sunnat. In such cases, it would be permissible to accept them. If they are contrary to the Kitaabullaah and Sunnat, then it is necessary to refute them. If they neither have any effect on the Kitaabullaah and Sunnat nor are they contrary to them, then there is scope in adopting either path (i.e. one may accept or refute them). [*Bawaadirun Nawaadir, page 771, vol. 2*]

The difference between illat and hikmat

Nowadays there is a disease prevalent amongst the masses that they seek the *illat* of the rulings, and when they fail in finding any *illat* then they concur that the *hikmat* (wisdom) is the *illat* and they present it as an answer. **Whereas the reality of the *illat* is: That upon which the ruling is based, and the reality of *hikmat* is: That which is based on the ruling.**

The pinpointing of the *hikmat*, since it is mostly not mentioned in *nass*, and is extracted and deduced by *Qiyaas*. And there is a possibility of an innovated *hikmat* being of a doubtful nature, hence this would result in casting doubts in the divine laws. [*Da`wat Abdiyat, page 66, vol. 19*]

An *illat* is defined as that upon which the ruling is based and *hikmat* is itself based on the ruling, hence there is a noted difference between the two. [*Da`wat Abdiyat, page 100,vol. 5*]

The proof of rulings not being based on the hikmat

1. The refutation and answer to those people who base acts of Ibaadat on innovated advantages, can be found in the praise Allaah Ta'ala lauds on Hadhrat Abu Bakr (radhiallahu anhu) when he bought Hadhrat Bilaal (radhiallahu anhu) and freed him, *"And have in his mind no favour from anyone for which a reward is expected in return, Except only the desire to seek the Countenance of his Rabb, the Most High."* In this the reason for the negation and exclusion of his actions is based on the words, *"seek the Countenance of his Rabb"*, whereas there was also the one advantage of sympathy for fellow beings.

2. On the other hand another great harm is that if worldly advantages are found from some other avenue and Islaam is made subservient to this, i.e. Islaam is no longer looked upon with reliance and confidence, because the worldly objective then will now become the real purpose, then this will result in Islaam being ignored and people will seek out and look upon other ways, means and objectives.

3. Thirdly, these advantages which are estimates and conjectures, can very easily (be shown to be) doubtful and if they are ever (proven to be) doubtful and uncertain, then the Shar`i ruling will also be regarded as such, because they have based and regarded the ruling of the Shariah to be on this (innovated advantage).

The mansoos hikmat is also not the basis of the ruling

A ruling is not based nor dependant on its *hikmat*, neither is its (the rulings) existence and execution dependant on the *hikmat*. For example, the *raml* in *tawaaf* had a certain *hikmat* behind it, but this was not the basis for this ruling. [*Bawaadir, page 177, vol. 2*]

The clear distinction between illat and hikmat with examples

Together with any Shar`i ruling, if any advantage is stated, then it will either be the *illat* or the *hikmat*. The existence and non-existence of the ruling is centred around the *illat*, but not around the *hikmat*. That is, if the *hikmat* has to be altered, then it will not affect the ruling. The proper understanding of this is the speciality of the *Raasikheen fil Ilm.* Therefore, in the ruling regarding the beard and moustache, **Nabi (sallallahu alayhi wasallam) mentioned the part, *"to oppose the Mushrikeen"* as a *hikmat,* and not as an *illat*.**

The basis of this prohibition is the altering of the natural state of man, and not (merely and only) to oppose the non-believers. The proof of this lies in the fact that in other Ahaadith where this ruling came, it appeared in general, like, *"Nabi (sallallahu alayhi wasallam) has cursed the Mukhanniseen amongst the men."*

An example of this will be if some Haakim has to instruct his people not to create commotion and disorder like such and such nation (i.e. the reason for not creating disorder is to oppose that nation), and then if perchance that other nation abandons their usual trait (and come onto order and peace), does that mean that this opposition must still be in force (and now this Haakim's people must become tumultuous and disorderly)? [*Imdaadul Fataawa, page 222, vol. 4*]

The status of the illats mentioned in the Qur`aan Majeed

In the Qur`aan Majeed, wherever a *laam-e-ghaayat* appears, it is not to show an *illat*, but rather a *hikmat*. The object is that this effect is consequential to this ruling. It does not mean that the ruling is based on this. [*Anfaas `Aini, page 417, vol. 2*]

The preferred view regarding research into the underlying mysteries of rulings

There is no doubt that the establishment and proof of the basis of Shar`i rulings lay in the Shar`i *nusoos*. Nevertheless, there is also no doubt that similarly, notwithstanding this, there are many advantages and mysteries underlying these rulings. But the foundations and essence of the rulings are not based on these. But these have the benefit that they create more reliance and comfort in the rulings. Although the *Raasikheen* and their likes do not require or depend on these factors, nevertheless, weaklings (like us) take comfort from them. The mysteries and benefits of the various rulings are frequently discussed by great Ulama, the likes of Imaam Ghazaali, Khattaabi, Ibn Abdus Salaam, (rahmatullah alayhim), etc. [*Bawaadirun Nawaadir, page 105*]

If any *hikmat* of a ruling is realised, then this should not be understood as being the crux of the ruling. If this is adhered to them there is no harm in studying the *hikmats*. [*Anfaas `Aini, page 417, vol. 3*]

A safe path to adopt would be to say that there are most certainly many wisdoms in the various rulings, but to be specific and list all of them, because Allaah Ta'ala has not done so, is not appropriate for us to do also. Our subservience is to the decrees of Allaah Azza Wa Jall, whether we know the underlying

wisdoms or not. If there was any need to research into these, then the Sahaabah (radhiallahu anhum) were more worthy of doing it than us. [*Da`wat Abdiyat, page 67-9, vol. 19*]

PART 5 – THE DISCUSSION ON ZANN

The various meanings of zann

The Qur`aan Majeed was revealed in dialogue (format) and it is understood accordingly, so the meaning of *zann* is not only that which is mentioned in *Mullah Hasan*, etc. When perusing some junctures in the Qur`aan Majeed, I say that in the dialogue, the meaning of *zann* is not necessarily confined to the preferred view of the ruling. Allaah Ta'ala says in one Aayat, **" وانها لكبيرة .....الذين يظنون....",** here the word *zann* (think) means *yaqeen* (certainty), because the meeting with Allaah Ta`ala is for certain. At another juncture, Allaah Ta`ala states regarding the statement of the kuffaar on the Day of Qiyaamah,

"ان نظن الا ظنا و ما نحن بمستيقنين", here also, the meaning of *zann* is not according to its literal and dictionary definition, because the thoughts and doubts of the kuffaar of their being presented at the Final meeting place was not an overwhelming one. They were in fact total deniers and refuters of this event. The Qur`aan Majeed itself states this in the Aayat, *"Indeed they (the kuffaar) refute and belie The Final Hour."* Hence here the meaning of *zann* is not doubt, because the kuffaar have no perception or possibility of Qiyaamah.

After reflecting on all this, I reach the conclusion that the meaning of *zann* in dialogue (context) is notion, whether this notion is true one or a spurious one. If one keeps this in mind, then it will be easy to understand these Aayaat, without laving any misgivings and doubts. However, in the Aayat, **انّ الظن لا يغني من الحق شيئا,** the word *zann* refers to pure conjecture without proof. [*Badaa`i, page 195*]

The Shar`i definition of zann and its proof

The Shar`i *zann* because it is beneficial refers to the thought, notion or opinion with proof. It gains the status of being of consideration and a proof owing to its Shar`i proof. Everyone agrees that there are some Aayaat in the Qur`aan Majeed which are brief and difficult (to understand). Every Aayat is not *mufassir* or *muhkam*, and since there are some which are brief and complicated, hence their tafseer (interpretation) is not absolute and has to be of *zanni* category. Now, if *zann* were not acceptable, then these Aayaat would have to be left alone and without compliance, whereas this is not the case. [*Badaa`i, page 196*]

Places and junctures where zann is taken into consideration

***Zann* is not acceptable or used in matters of Aqaaid, but in Fiqhi issues, because in fiqh there is a need to execute actions and deeds.** The students of Deen should remember this. [*Bawaadirun Nawaadir, page 882*]

Rulings can be based on zann-e-ghaalib and not on imagined issues

If there is an imagined benefit in a certain thing and an overwhelming harm, then such a thing is Haraam. For example, journeying to the moon has imagined benefits and it is unnecessary, but the harms and dangers are real and overwhelming, hence such a trip is Haraam. Allaah Ta`ala says in the Qur`aan Majeed, *"And do not kill yourselves."* [*Anfaas `Aini, page 390, vol. 1*]

The requirement of being zanni

A necessary side to being *zanni* is that there will always be a doubt on it being otherwise. If you have this doubt, then know that the *zanniyat* of the *mas`alah* at hand is confirmed and strengthened. There is no harm in such doubt and uncertainty. [*Majaalis Hakimul Ummat, page 172*]

The final state of husn-e-zann (good opinion)

The ultimate of *husn-e-zann* is that a suitable interpretation is found for the act, which conforms to the Shariah, and it is subservient to the Shariah. **It should not be such that it alters the Shariah and makes the Shariah subservient to it.** [*Bawaadir, page 191, vol.1*]

The standard (yardstick) by which zann is classified as praiseworthy or censured and acceptable or unacceptable

With regards the Aayat, **انّ الظن لا يغني من الحق شيئا**, the *Ahl-e-Ilm* have reservations about the validity and worth of *zann* in the Shariah. ***Khabar-e-waahid* and *Qiyaas* are based on *zann* whose sources and proofs are the related to *nass*.** *Khabar-e-waahid* is *zanni*, but its origin is not *zanni-us thuboot*, the *zann* factor only came about in the chain of narrations (*sanad*), otherwise insofar as the actual words being from Nabi (sallallahu alayhi wasallam), this is absolute. Similar is the case with *Qiyaas*, although its formulation is *zann*, it is not established by itself (alone), in fact it is a *muzhir* (like a mirror), which gains its rank owing to *nass*, wherefrom its ruling originates.

Only that *zann* is liable for criticism which is no proven from *nass*, and is based on baseless conjecture.

Those conjectures which are not extracted from the valid Shar`i proofs are not endorsed. The Deen is not based on those views which are not proven from the Shariah.

The condition of Deen has been placed on this because it is not necessary that all such conjectures are not beneficial. The science of *tibb* (medicine), which is not a matter of Deen, is nonetheless, of benefit and consideration.

However, it is impermissible to execute such acts which pertain to worldly matters wherein *zann* is prohibited. The object is that in Deen matters, conjecture and opinions are irrelevant regardless of how great the status or intelligence of the one tendering these opinions. [*Da`wat Abdiyat, page 119*]

The types of zann and their rulings

Zann has many types. One is Waajib which includes the *zann fiqhi ghair mansoos*, and to have *husne zann* about Allaah Ta'ala. Another is *Mubaah*, like the opinions in social matters. It will be permissible to hold an opinion of fisq of such a person who outwardly displays such traits, like socialising in and around beer-halls and dancing-women. However one will not be absolute in labelling him a faasiq. It is also not sinful to harbour bad thoughts and opinions which surface involuntary, on the proviso that one does not act on them and tries to eliminate them.

The third type is Haraam. That is to hold opinions on fiqhi matters without absolute proof. It is likewise Haraam to hold the opinion of fisq for the person who does not display such signs and has a pious outward appearance. [*Bayanul Qur`aan, page 47, vol. 11*]

The ruling on having ill-feelings in transactions

To carry out and put in effect an ill-feeling is Haraam. For example to disgrace him or cause him any harm. [*Ibid. page 47, vol. 11*]

One should have reservations and be suspicious when transacting and have good presumptions in matters of belief. The meaning of having reservations in transactions is that one will not give credit or loan money to someone regarding whom one has no experience (stranger). [*Anfaas `Aini, page 619, vol. 2*]

The proof of considering contexts

Nabi (sallallahu alayhi wasallam) had prohibited from eating the food of haughty people. It is apparent that no one proclaims himself to be haughty. This is deduced by his actions and mannerisms. If this (a person being haughty) was not ascertained by context (of his actions and deeds), then what was the use of Nabi (sallallahu alayhi wasallam) saying what he said? It would not have been a practical instruction. **This makes it clear that it is permissible, to take into consideration the context and external factors.** [*Da`wat Abdiyat, page 152, vol. 19*]

PART 6 – The Shar`i status and ruling regarding the information given by witchcraft, jadoo, jinnaat, soothsayers, etc.

The common ruling regarding all of them is that since a matter is proven in the Shariah via a certain avenue, then as long as that matter is not established through that medium, it will not be permissible to attribute it towards that. **It has also been established that the Shariah has not placed any consideration on *ilhaam*, dreams and *kashf* or approved of them as a basis or proof for**

any ruling. Therefore, to label anyone as a thief or sinner based on any of these things, would be a grave sin and Haraam.

To give a ruling or verdict based on those factors which the Shariah has not granted any credence to, is a grave and aggravated sin. Like for example to indulge in useless, fictitious and senseless acts (like witchdoctors do by 'throwing bones', etc) to discover the name of thief, etc. are useless and worthless acts.

Worse than this is to engage in black-magic (*sihr*), visit a soothsayer, pundit (witchdoctor), etc. and to have faith in whatever they say. **This is absolutely Haraam, nay, it is close to kufr.** To suspect someone of a crime on the basis of such flimsy claims are totally impermissible. The true and real basis for any Muslims is *ilm* and *amal*. Now reflect that since the Shariah has not granted any credence to these things, why should we? [*Islaah Inqilaab, pages 397 and 389*]

The ruling regarding tasarruf, sihr, amaliyaat and taawizaat

The Shar`i ruling regarding *tasarruf* is that it is permissible, but it depends on the aim and objective (of practicing these things). If they are carried out for a good and laudable reason, then they will be regarded as such, like the *tasarrufaat* of the Mashaikh and Sufiya. If it is executed for an evil and malevolent reason, then the sin and gravity of its prohibition will be likened (i.e. in accordance) to the objective. [*Bawaadir, page 683*]

If any words of kufr, like seeking the aid of a jinn or stars, are used in *sihr*, then this is clear-cut kufr, regardless of whether this is done to harm or benefit someone.

If the words used are not decipherable or legible, then due to the possibility of it being linked to kufr, it is Waajib to abstain from

them. This will be the ruling regarding all such amulets, *taweez*, etc. [*Badaa`i, page 71*]

There are two types of *aml* insofar as their effects are concerned, one is that type which renders a person's mind in control and overpowers the mind. Such *amals* are not permissible for those things which are not Waajib in the Shariah, like making nikah with a particular man.

The second type is where the person upon whom the *amal* is done becomes attentive towards the desired objective and not overwhelmed or totally in control. These will be permissible for the desired objective. ***Ruqiya* (*taweez*) are permissible to use, but are inadvisable.** [*Imdaadul Fataawa, page 88 and 99, vol. 4*]

The rulings of dreams and states of ecstasy

Dreams and states of ecstasy are not proofs in the Shariah. It neither confirms the unconfirmed, nor renders the preferred unpreferred nor vice versa. Every ruling remains in its place and unchanged by virtue of these (dreams and ecstasy). However, only that may be considered which conforms to the Shariah and precaution is adhered to. [*Bawaadirun Nawaadir, page 771*]

**It is not permissible to base Masaa`il on dreams.** [*Anfaas `Aini, page 153, vol. 1*]

What consideration can be given to dreams? Firstly it is not established that dreams can be used as proof, and then for its correct interpretation to be understood is also not necessary… **Dreams are not *illat* for any condition.** It is type of sign, and signs can sometimes be correct and sometimes incorrect. Therefore one has to look at and study that thing for which it is a sign. [*Ifaadhaat, page 208 and 210, vol. 9*]

The ruling of kashf

Many things which are merely *makshoof* (established through *kashf*) and famous, whereupon their not being a proof is established by valid Shar`i substantiation – to have firm belief in their meaning and import, or to adhere firmly to their practice, or to regard them as being an object in itself, as we see in many matters nowadays, is excessiveness in Deen (*Ghuloo fid Deen*).

If *kashf* is not conflicting with the Shariah, then it holds two possibilities, either correct or not, regardless of whether this is one's own *kashf* or that of some Akaabir. [*Bawaadirun Nawaadir, page 71*]

Two types of kashf-e-quloob and the ruling of Masaa`il-e-kashfiya

One trait of *Masaa`il-e-kashfiya* is that it does not conflict the *nass*. That is, there is no *nass* which contradicts or negates it. An effort will be made to endorse it with the Shariah. If there is a possibility that it can be accommodated into some *nass*, then it will remain in the level of being a possibility. If it is regarded as anything more or higher than this, then it will be *ghuloo* (excessive). If it bears no semblance or finds no endorsement in the *nass* and then to claim it to be endorsed, will be nothing other than *tahreef* (altering) the *nass*. However, if this claim is not done as a tafseer (interpretation) or *ta`weel*, but rather as a form of *Ilm-e-I`tibaari*, then if that ruling is endorsed by some other *nass*, then that *i`tibaar* will be considered and valid, but if it is not endorsed by another *nass*, then it will be *takalluf* (exaggerated). [*Al-Bawaadir, page 784*]

There are two types of *kashf-e-quloob*, One which is purposely directed towards another person to ascertain his faults. This is impermissible. It is a form of spying, because spying is exactly that,

when someone tries to hide his faults and wrongs and you try to divulge and unearth them. The second is when it occurs involuntarily. This is a *karaamat* (miracle). [*Da`wat Abdiyat, page 136, vol. 19*]

The ruling of firaasat (insight/sagacity/intuition)

The actual ruling and origin of (the concept of) *firaasat* lies in the Hadith, *"Fear the firaasat of a believer."* This is a type of *kashf*, and just like *kashf* does not constitute a valid proof in the Shariah.

The reality of Ilm-e-Qiyaafah and its ruling

Once Moulana Muhammad Ya`qub Sahib gave the gist of ***Ilm-e-Qiyaafah*** that this is when Allaah Ta`ala makes apparent or divulges some condition or sign which reveals a hidden shortcoming or evil in someone, so that others may be privy and aware of him, thereby exercising caution. This, in a nutshell, is *Ilm-e-Qiyaafah*. **However such signs and hints do not constitute Shar`i proof.** [*Al-Ifaadhaat, page 74, vol. 9*]

The ruling of Ilhaam and kashf

Issues of *kashf* are not in any level proof in the Shariah. The only upside of it is that **if it does not conflict with the Shariah,** then the person upon whom the *kashf* manifested itself, **and his followers, may practice upon it. They cannot be dogged on its execution.** Its non-observance may result in worldly harm and not harm in the hereafter. [*Husn Azeez, page 520*]

To oppose *ilhaam* may result in some worldly castigation, like illness or some other misfortune, but not so in the hereafter, **because *ilhaam* is not a valid proof for the Shariah, hence its opposition is not a sin, which warrants punishment in the hereafter.**

However, opposition to *wahi* (divine revelation to a Nabi) is a punishable offence in the hereafter. [*malhoozaat, page 181*]

The ruling of a weak Hadith

That which is classified as a weak Hadith according to the Ahle Ilm, **cannot be a criterion or proof for a Shar`i ruling.** [*Imdaadul Fataawa, page 226, vol. 4*]

The ruling of idraak

Sheikh Abdul Haq (rahmatullah alayh) has written that there was such a person in their midst that by merely looking at someone's face, he could tell that person's name. Allaah Ta`ala has also bestowed me with this blessing that by engaging in a discourse with someone, I can tell his nature and disposition. **However such *idraak* (perception) without valid Shar`i evidence is not a proof. [*Badaa`i, page 251*]**

The ruling regarding the Shariahs before us

If anyone has a doubt that the Shariahs before us do not constitute a valid proof for us, then the answer to this is **that if any Shariah of the people before is mentioned and no refutation is made of them, then this is a valid proof for us.** [*Al-Ifaadhaat, page 421, vol. 28*]

There is one famous condition for this *Usooli* ruling that if it is mentioned then its negation is also not made. This much is necessary to know that it is not essential that the negation be done then and there on the same occasion. Any negation in any *nass* will prove sufficient. Otherwise the **Sajdah of respect** which was made by the angels for Hadhrat Aadam (alaihis salaam) and by the brothers of Yusuf (alaihis salaam) for him, would have been binding

upon us, **but these were negated in some other *nass*.** [*Bawaadirun Nawaadir, page 108*]

CHAPTER THREE

THE TYPES OF AHKAAM (RULINGS)

Insofar as being proof and evidence, there are three types of rulings

Mansoos, Ijtihaadi and *zawqi*. *Ijtihaadi* refers to that Ijtihaad which the Fuqahaa intend and such Ijtihaad whereby rulings are proven and which are in actual fact, confirmed by *nass*. These are merely made apparent and perceptible through Ijtihaad. That is why it is said, ***"Qiyaas is a muzhir (makes apparent) and not a Muthbit (endorser)."***

The difference between Ahkaam-e-Zawqiya and Ijtihaadiya and their respective rulings

***Zawqi* are those rulings which are not proven through *nass*. Neither without medium which is a trait of *nass* nor with a medium, like *Ijtihaadiya*.** In fact these rulings are intuitive. The difference between *zawq* and *Ijtihaad* is that the rulings of *Ijtihaad* are proven from *nass* and *zawqi* are not proven from *nass*. This is the reason why such rulings are not related by the Mujtahiddeen, nor are such rulings binding upon anyone. The intuitions of the *Ahle Zawq* are the origins of these rulings. Nevertheless, there are some such rulings which are corroborated by the indications of the Qur`aan Majeed and Sunnat. In such cases their proclamation would be permissible, but if they contradict the Qur`aan Majeed and Sunnat, then their rejection is Waajib. If they are corroborated by

the Qur`aan Majeed and Sunnat and not contradictory of them, then there is scope on both fronts, i.e. they can be accepted or rejected.

***Ijtihaad* is a fiqhi component and *zawq* a *soofi* component.** [*Bawaadirun Nawaadir, page 771, vol. 2*]

The basis of the rulings of Ijtihaad and zawqiyah

The basis of *Ijtihaadi* rulings is the *illat*, which gives rise to the ruling, whereas the basis of *zawqiyaat* is merely the (underlying) wisdom, and this is also not from *nass* which naturally does not give rise to a ruling. Neither is the existence and implementation of the rulings centred around it. For example in the *raml* of *tawaaf*, there was wisdom behind it, but the ruling is not centred around this wisdom. [*Ibid. page 771, vol. 2*]

The second type of ruling

From another angle, rulings are of two types: *maqaasid* and *muqaddamaat*. **The rulings of *zawqiya* are amongst the *muqaddamaat*, and not *maqaasid*.** The *maqaasid* comprise of only the *nusoos* or *Ijihaadi*. The rulings of *nusoos* and *Ijtihaad* are the Shariah. **The rulings of *zawqiya* are not classified as Shariah, rather as *Asraar-e-Shariah* (underlying mysteries of the Shariah).** [*Ibid.*]

There are two types of rulings with regard to their order/arrangement, asli and aardhi

The rulings of the Shariah are of two types: *asli* and *aardhi*, i.e. the ruling is sometimes applied while looking at the actual issue and sometimes while considering the attributes. The rulings of these two types also differ accordingly. **Since a ruling is placed according to**

the majority, if any person is unique or different, then he will not be considered. Considering these attributes, he will be prevented. [*Imdaadul Fataawa, page 246, vol. 4*]

The mas`alah regarding *naqli* and *`aqli* is a universally accepted one. **Rulings are sometimes original and fundamental and sometimes** temporary.
For example trading in armour and gunpowder should be, considering all other types of trade, be allowed without any restrictions. This is the actual ruling. However, considering the harms and tumult which may result in this type of free trade (in such types of commodities), the law has placed the restrictions of having a licence to trade in such merchandise. The actual ruling regarding trading in fruits is that in all conditions and places its trade is permissible, but this natural state is prohibited from during times of plague. These respective rulings depend on the external factors and attributes. The harms of free trade in armour and gunpowder is ever-existent, hence this restrictions in its trading will be always in force, whereas the restriction in fruit-trading is limited to the season of harm, hence it will not be enforced once the prohibitive factor is removed. [*Imdaadul Fataawa, page 194, vol.4*]

The proof of the stated ruling

An example of this is Masjidul Haraam. As long as the mushrikeen of Makkah were controlling it, Nabi (sallallahu alayhi wasallam) used to perform Salaat there and also make tawaaf of Baitullaah. The time came when Nabi (sallallahu alayhi wasallam) came from Madinah Munawwarah to make Umrah and the mushrikeen prevented him from entering. Nabi (sallallahu alayhi wasallam) entered into a treaty with them that he will come the following year and spend three days in Makkah Mukarramah and perform Umrah. Nabi (sallallahu alayhi wasallam) signed the treaty and remained there for a time and returned to Madinah Munwwarah. All this happened when Nabi (sallallahu alayhi wasallam) was not in control

of Makkah Mukarramah. **Owing to a valid reason, Nabi (sallallahu alayhi wasallam) abided to this temporary set-up.** When Allaah Ta`ala granted Nabi (sallallahu alayhi wasallam) total control over Makkah Mukarramah, then he fulfilled the *asl* ruling. [*Imdaadul Fataawa, page 194, vol. 4*]

Two types of masaa`il: qat`iyah and zanniyah

Masaa`il are categorised into two types, one type has a side of haqq and another of baatil, whether this is *sam`an* or *aqlan*, these are called *masaa`il-e-qat`iyah*. The second type is that in which both sides have the possibility of haqq and correctness. This is called *masaa`il-e-zanniyah*. The *masaa`il-e-kalaamiyah* (regarding aqaa`id) belong mostly to the first type and some to the second, and *masaa`il-e-fiqhiyah* belong mostly to the second type and some to the first.

Details on the masaa`il of qat`iyah, zanniyah and ijtihaadiyah and their respective rulings

Some masaa`il are *qat`i*. there is no scope for differences in opinions regarding them. Some are *ijtihaadi* and *zanni*, and all along, through the ages of *salf* and *khalf*, differences of opinions existed in these types of masaa`il between ustaad and student; mureed and peer; small group and big group and between one person and many. **The Ulama have never refuted any of them, neither has the one party called the other 'deviant' or 'sinners' and neither has the one forced and compelled the other to accept their view.**

The differences of opinions in *masaa`il-e-ijtihaadiyah* and *zanniyah* are of two types. One is the difference that exists in the proofs, like that between the Hanafis and Shaafis on the recitation of Surah Faatiha behind the Imaam.
The second is the difference that exits regarding the incidents or attributes, like the difference between Imaam Sahib and Saahibain

regarding the mas`alah on *nikah saa-ibaat*…[*Al-Ifaadhaat-e-Ashrafiya, page 6*]

The Aayat, *"Whosoever exceeds the limits of Allaah, has indeed oppressed himself"*, applies to those who accept the view of one side in a *masaa`il-e-ijitihaadiya*, and criticise the other.

Occasions where dalaa`il-e-sam`iyah and naqliya are applicable

If any action is only intended for a *fun* (science/study) and not for the Deen, then there is no need for its proof to be *sam`i* (i.e. a Hadith, etc) any other proof will also suffice, on the proviso that it is not baatil in the Shariah. For example, holding the breath is not a requirement of the Deen, then this practice does not need proof from the Hadith, etc. **however it must be established from such source which the Shariah has not negated or refuted.** But if it is something which is desired in the Deen, then it must have a sound *sam`i* proof, like compliance to those actions which are ordered and the abstention from those actions which are prohibited from. [*Tajdeed Tasawwuf, page 466*]

What types of proofs are required for aqaa`idi-e-qat`iyah and zanniyah

1. For *aqaai`id-e-qat`iyah* such proofs are essential which are *qat`iyuth thuboot* and *qat`iyud dalaalat*.
2. For *aqaa`id-e-zanni*, *zanni* proof is sufficient, provided that it does not conflict with an *aqaa`id-e-qat`i*. If it does, then the *qat`i* will be opted for instead of the *zanni*.
3. The statement of a *ghair ma`soom* (not innocent person - non Nabi) cannot be used a proof in *aqaa`id-e-qat`iyah* and the statement of a non-mujtahid cannot be used as a proof in *aqaa`id-e-zanniyah*. [*Bawaadirun Nawaadir, page 44*]

The two types of Wujoob – Waajib biz Zaat and Waajib bil Ghair

A thing can be Waajib or necessary in two ways; one is where an instruction has been specifically encouraged in the Qur`aan Majeed and Hadith, like Salaat, fasting, etc. Such an obligation is called *Waajib biz Zaat*. The second type is where an action itself has not been instructed or ordered in the Qur`aan Majeed or Hadith, but some other acts have been instructed in the Qur`aan and Hadith, which normally cannot be effected without being coupled to this first act. Hence this act is also now considered necessary. This is what the Ulama actually refer to as Waajib.

Proof and example

There is no emphasis in the Shariah to compile and write down the Qur`aan Majeed and Hadith, in fact the following Hadith clarifies the fact that *kitaabat* (writing) is not essential or Waajib, *"It has been reported from Ibn Umar who said that Nabi (sallallahu alayhi wasallam) said, 'Indeed we are a nation that does not write…"*. Now, since general *kitaabat* is not Waajib, how can it be for special cases. However, we have been instructed and emphasis has been laid on protecting and safeguarding the noble texts, and experience has shown that without writing and recording something down, its protection is difficult, nay almost impossible. This is the reason why it is deemed necessary and compulsory to write down the Qur`aan Majeed and Hadith. This obligation is upon the entire Ummat in all ages to come. Such a necessity is called, *Waajib bil Ghair*. [*Al-Iqtisaad fi Taqleed wal Ijtihaad, page 34*]

For it to be Waajib to abandon something, that thing does not have to be necessarily bad or harmful in itself, **but it is sufficient if the harm is due to another external factor. This is the reason why the Fuqahaa have on many occasions prevented permissible**

acts as a means of closing the doors for greater evil and harm. [*Imdaadul Fataawa, page 72, vol. 4*]

Miscellaneous

1. The *Hukm-e-Asli* (original ruling) was that all Musaajid must be freely accessible at all times. Nobody can be prevented from performing Salaat in any Musjid whenever he pleases, neither should anyone be prevented from entering a Musjid, etc. This ruling applies at a time when Muslims have control and there is no fear of tumult or fitnah in the Ummat. The temporary ruling will be according to a treaty which was agreed to by the Muslims and this will now be in place until such time that the Muslims have no control to effect the *asli* ruling. [*Malfoozaat Ashrafiyya, page 399*]

2. The Fuqahaa have written that the recitation of Durood Shareef by a trader when he opens his wares or sells them and the recitation of *tahleel* by the guard when he awakens his sleeping companions, are all impermissible. This prohibition lasts for the duration of the said events. [*Bawaadirun Nawaadir, page 814, vol. 2*]

3. There are certain occasions when the memorisation of the Qur`aan Majeed is prohibited. For example if a person wishes to memorise the Qur`aan Majeed, which is a Mustahab act, but because he is married and there is no other means of support for his wife and children (besides him working), then in such a case, it will be Haraam for him to spend his time in doing *hifz*, since this is causing a disruption in his Waajib duty (which is to support and maintain his family). [*Malhoozaat Jadeed Malfoozaat, page 180*]

4. That Sunnat act which prevents or disturbs from a Fardh act is prohibited. [*Malhoozaat, page 88*]

A necessary defence becomes Waajib

An accepted rule is that any act which is permissible, and a good deed or Waajib need is dependant on it, then that act also becomes a good deed or Waajib. This is the reason why the *Ulama-e-Mutakallimeen* (Ulama specialising in Aqaa`id) studied Greek philosophy, in order to combat and expound the Knowledge of Aqaa`id in the generally accepted and vogue method (of their time). [*Imdaadul Fataawa, page 72, vol. 4*]

Proof with example

The rule is that to defend a Waajib is Waajib. This is an obvious rule which requires no proof, however as a courtesy we will mention one Hadith, *"It has been reported from Uqbah (radhiallahu anhu) who says that he heard Rasulullah (sallallahu alayhi wasallam) saying, 'Whoever has leant lance-throwing, and then abandoned it, is not from us."*

It is clear that lance-throwing is no specific act of Ibaadat, but on the occasion of defence of the Kalimah (jihaad) its use is necessary, hence so much of emphasis has been placed on it. This confirms that a defence of a Waajib becomes Waajib. [*Al-Iqtisaad, page 49*]

A ruling is based on greater circumstances and not on unique ones

Rulings are based on greater possibilities and unique ones are not considered. This is the reason why in times of severe hunger, carrion is permissible, but in severe lust, fornication does not become Halaal. The reason being that there is no fear of loss of life in severe lust, contrary to sever hunger, where the fear of destruction (loss of life) is greater. [*Al-Ifaadhaat, page 156, vol. 10*]

Rulings are based on the greater consideration

The majority (greater) is ruled as being all

The rule regarding organisational rulings (which concern the public at large) is that **in order to prevent and safeguard against harms, the welfare of the majority is taken into consideration.** This is the meaning of the ruling given by the Fuqahaa that those acts which may lead to fitnah amongst the masses are also Makrooh for the elite (Ulama). In support of this rule, is the following Hadith, *"It has been reported by Jaabir (radhiallahu anhu) that Umar came to Nabi (sallallahu alayhi wasallam) and said, 'We hear narratives from the jews which we find strange (and interesting), what do you advise that we record them…"* Because the recording of these things would be detrimental to the Imaan of the Ummat in general, hence Nabi (sallallahu alayhi wasallam) prohibited from recording them.

Hadhrat Umar (radhiallahu anhu) was intelligent and considered as amongst the elite amongst the Sahaabah (radhiallahu anhum), but even he was prohibited from recording the incidents of the Jews. This proves that any matter which would result in general mayhem and fitnah is also not permissible for the elite, unless of course it is not a matter which is necessary in the Deen.

In another narration is has been reported that Hadhrat Abdullah Ibn Mas`ood (radhiallahu anhu) used to give a lecture every Thursday. Once someone asked him if he could do this every day, and he refused saying that people would get tired and bored. It is clear that not all the people in the audience would tire of a daily lecture. The request from this person attests to this, but nonetheless, the welfare and condition of the majority was taken into consideration.

Hence, the actions of Nabi (sallallahu alayhi wasallam) and his Sahaabah (radhiallahu anhum) confirm this rule. [*Ifaaraab Ashrafiyah, page 6*]

The actual state of Shar`i rulings

If for example someone snatches some ground from another person and builds a Musjid thereupon. Now the real owner lays a claim and is successful, so the Qaadhi will rule that the snatcher return the ground and break down his 'musjid'. It will not be permissible to criticise the Qaadhi for his ruling or ordering the breaking down of a Musjid, because in reality this was not a Musjid, since it was built on stolen ground.

Rulings in the Shariah are based on effects and not merely causes

People look at the *asbaab* (causes). In reality the causes should not be looked at, rather the effects. For example, it will not be permissible to listen to the recitation of the Qur`aan Majeed or poetry when it has a peculiar effect on the heart, like if a youngster recites the Qur`aan Majeed and this has an effect on someone's (corrupt) heart, then it cannot be said that there is no harm because it is the Qur`aan Majeed which is the cause of this. It is the effect which results in this recitation which renders such listening impermissible and the cause. [*Al-Ifaadhaat, page 160, vol. 2*]

The rendering of an act Halaal or Haraam is not only based on its benefits

1. I also say that there are benefits in alcohol and gambling. In fact, their being beneficial is also stated in *nass*. If their ruling was based on their benefit, then there would be no harm in their indulgence. [*Ibid. page 18*]

2. That beneficial action wherein there is no worldly harm, which is considered excusable in the Shariah and it has not Deeni

harm, then to partake therein would be considered contrary to one's sense of honour, like donations. [*Ifaadaat Ashrafiyya, page 14*]

Two stages of permissibility

There are two stages of permissibility. One is merely permitted, which has no bearing or rank in the Deen, like treating an illness or abstaining therefrom.

The second is that which has some recognition in Deen and obedience and it is also recommended and it has some virtue stated in the Shariah, like Nikah. Warnings are also issued for purposely and without valid excuse abandoning them. This is ample proof of it being a part of the Deen. The fact that the Fuqahaa have written much about this and laid down regulations for it, also shows that it has the rank of *Mubaah* . [*Bawaadirun Nawaadir, page 664, vol. 2*]

There is wujoob in the asl ruling

If there is a wujoob (compulsion) in any action then (to do) its opposite would be Haraam. This is an Usooli mas`alah, and it is also logical. For example it is Haraam to oppose the order to lengthen the beard and shorten the moustache. [*Imdaadul Fataawa, page 221*]

The scale of *amr* is used to indicate wujoob, even though its implementation may not be immediate. However, this will apply if there is certainty that the ordered act is not required immediately, otherwise an *amr* would generally require immediate compliance. Hence when the Aayat, فاتقوالله حق تقاته was revealed, the Sahaabah (radhiallahu anhum) understood that total and full taqwa was required of them immediately. They immediately started fearing (knowing that they were incapable of full Taqwa as is worthy of Allaah Ta`ala), when the following Aayat was revealed, *"Fear Allaah as you are capable of."* That is, they were to adopt Taqwa as

they were able to, and then gradually increase it. Hence, this former Aayat, according to the Muhaqqiqeen is not abrogated. [*Al-Hajjul Mabroor, page 166*]

Regarding present-day, is permission the asl or Hurmat

Previously the Fatwa was that in (general) things there is permission, until and unless *Hurmat* (prohibition) can be proven. **Now the times have become such that one should say that originally there is *Hurmat* in things until and unless permissibility can be shown.** This fatwa should be given to save people from getting involved in Haraam, whereafter mayhem will follow. [*Hasnul Azeez, page 430, vol. 4*]

Is it better to practice on azeemat or rukhsat

When both *azeemat* and *rukhsat* (concessions) are practiced in their respective and called for situations, there is equal reward. This is incorrect that some Ulama do not consider *rukhsat* as an *asl* Shar`i ruling. They also regard it as having less rewards. On occasions of *rukhsat*, Nabi (sallallahu alayhi wasallam) had adopted and practiced on this *rukhsat*, and he encouraged and instructed the Sahaabah (radhiallahu anhum) to also adopt this way. From this we understand that on occasions of *rukhsat* this *is* the *asl* ruling. [*Anfaas, `Aini, page 364*]

There is a Hadith which extols the virtue of practicing on *rukhsat* and there is another which prohibits it. I had deliberated on this matter for many days, and Alhamdulillaah, my mind was cleared in that all those occasions where the Shariah had allowed *rukhsat*, there it's practicing is virtuous and commendable, and wherever the *rukhsat* has been concocted as an escape, there it is detestable, because this entails *nafsaaniyat* and rebellion. No doubt remained

after this understanding came to mind. [*Al-Ifaadhaat, page 421, vol. 9*]

Two types of opting for concessions

Nabi (sallallahu alayhi wasallam) mentioned in a Hadith that Allaah Ta`ala loves that people practice on those *rukhsats* which He has granted them and that they practice on the stipulated *azeemats* as well. Those 'opting for concessions' which the Fuqahaa has prohibited from are not those which are generally granted to the Ummat by the Shariah, rather they refer to those which are concocted in accordance and subservience to the nafs and base desires. [*Majaalis Hakimul Ummat, page 321*]

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CHAPTER FOUR

THE DISCUSSION ON MAKING RULINGS MUKALLAF

Every level of intelligence is not sufficient for takleef (refers to persons being bound to the Shariah)

My opinion is that besides a soul, animals have intelligence also, because the actions of some animals are such that one is constrained to accede to this fact. But this does not make them *mukallif* because any level of intelligence is not sufficient to make Shar`i obligations binding. Just see, an almost mature person *(muraahiq)*, does have a certain level of intelligence but he/she does not become *mukallif*. So even if we assume that animals have that much intelligence, then too there can be no objection to it (that why they are not *mukallif*. From this we can see why some *Majzubeen* who have an outward semblance of some intelligence,

carry out such actions and state such utterances which conflict with the Shariah. They cannot be called kaafir, because it is possible that they have only that much intelligence as the *muraahiq*. Hence, they will not be considered as *mukallif*. If we exceed the discussion on animals and venture onto vegetation, there too, we can see some (albeit minimal) signs of intelligence.

You may be bewildered that some people nowadays make the claim that plants have a soul, whereas some of the ancient philosophers also held this view. We cannot now refute their claim. **It is possible that inanimate objects also have a soul and intellect, although it may be even lesser than that of plants.** Therefore it is possible that inanimate objects can also talk. Those Ahaadith which mention the testimony given by stones and trees, corroborates this view.

Three categories of people insofar as their being mukallif

There are three categories of people, one is with total intelligence, another with deficient intelligence and the third with no intelligence. The first category are *mukallif kaamil*, the second *mukallif naaqis* and included under this category is the person who makes a bequest to his children that when he dies they must incinerate his body and throw the ashes in the wind, and the third category are not *mukallif*.

Takleef is based on the intelligence and not on perception

The *majzoobeen* have no intelligence, like a horse which has no intelligence, but it has excellent perception and senses. Another example is that of a child before maturity. His intelligence is not complete, but his senses are in order. In this regard we cannot claim that a *majzoob* does not have proper senses.

Salaat, etc. being Fardh is not based on these senses. **Intelligence is a condition for the obligation of Salaat.** Hence an insane person, similarly a *majzoob,* is not *mukallif*, **just like a child is not *mukallif*, because of deficient intellect.** [*Al-Ifaadhaat Yawmia, page 244, vol. 2*]

Regarding the kuffaar being mukallif on the furoo`aats (practical tenets of Deen)

Are the kuffaar also bound (by the Shariah) or not? Before entering the class they are not bound, and only after they enrol will they be also included.

This is the example, assuming in some college there is a certain course, and the students are addressed thus, *"O students! Study this."* Although this is applicable to the specific students who are enrolled for this course, it does not mean or imply that all other students are excluded from studying this course. The principal is also encouraging all the students who have enrolled in the college to take up this course. So this encouragement is for everyone. But as for those who are not yet students in the college, this should first be said to them that they enrol in the college and after they have enrolled, this encouragement will be applicable to them to take up the course. [*Da`wat Abdiyat, page 62, vol. 8*]

Will the kuffaar be punished for leaving out the furoo`aat

The following Aayat was revealed for the kuffaar, *"Indeed those who do not desire meeting with Us, and are pleased with the worldly life…"* According to the Fuqahaa, the kuffaar are not bound by the *furoo`*, that is why it is said that if a kaafir, performs Salaat, in the state of kufr, his Salaat will not be valid.

Similarly, when a kaafir accepts Islaam, then there is no Qadha binding on him for Salaats not read whilst he was kaafir.

The punishment which will be meted out to the kuffaar will be so due to their act of kufr, contrary to the believer, whose punishment will be due to neglecting the *furoo`aat*. Yes, the punishment of the kuffaar will be intensified due to their non-compliance to the *furoo`aat*, but their punishment will not be because of this (their neglecting the *furoo`aat)*. An example of this will be if two people are captured and punished on account of their rebellion and treason. One of these two, together with treason also stirs trouble and causes anarchy, whereas the second person is only guilty of treason. Both will be punished for the crime of treason, but the punishment of the second one may be intensified because of his extra crime. The example of the kaafir is like the first rebel who also commits anarchy. His actual punishment will be due to his kufr, but since he never complied to the *furoo`aat* his punishment will be intensified.

As for the kaafir who used to comply to some of the *furoo`aat* which are attached to Imaan, like giving charity, kindness, humility, etc. is like the rebel who did not commit any other crime.

The punishment of the believer is like the punishment and crime of the person who does not commit treason, but petty crime. He will receive punishment but not to the extent of a rebel.

This aforementioned Aayat also confirms that the kuffaar are not bound to the *furoo`aat*, but they will be punished for not having executed them. As a matter of fact, even the believers are warned in this Aayat, in that if the kuffaar who are not bound by the *furoo`aat* will be punished for not having complied to them, the believers will,

all the more be liable for punishment because they are bound and they neglect them. [*Da`wat Abdiyat, page 188, vol. 7*]

Are the kuffaar mukallif of the prohibitions or not?

What if a kaafir touches the Qur`aan Majeed without wudhu? Apparently there will be no harm in this, because they are not bound by the *furoo`aat.* But this will be contrary to *adab* (respect and etiquette). [*Husnul Azeez, page 275, vol. 4*]

It is not permissible to direct others towards those things which you are prohibited from (including the kuffaar). This rule, specifically has led some Fuqahaa to opine that the kuffaar are *mukallif* to the prohibitions and not others acts. [*Imdaadul Fataawa, page 205, vol. 4*]

CHAPTER 3

THE TYPES AND THE RULINGS REGARDING TAWAKKUL (trust in Allaah Ta`ala) AND ASBAAB (opting for the means)

The two types of tawakkul

Tawakkul is of two types, *ilman* and *amalan*.

Ilman – this is to understand that every matter is in the control of True Controller, Allaah Ta'ala, and that we rely and depend on Him for every thing. This type of Tawakkul is Fardh in every matter and is an essential constituent of Islaamic beliefs.

Amalan – The reality of this is to discard and abandon all means (and have total reliance in Allaah Ta`ala).

The two types of asbaab

There are two types of *asbaab*, *asbaab-e-deeniya* and *asbaab-e-dunyawi*. The former is when a Deeni benefit is realised when opting for it. To abandon it is unadvisable and perhaps even sinful or harmful. According to the Shariah, this is not tawakkul. If this is classified literally as tawakkul, then this type of 'tawakkul' is reviled.

As far as the *asbaab* of the world is concerned, there are two types of benefits which can be realised – Halaal or Haraam. If it is Haraam, then it will be necessary to abandon it, and this type of tawakkul is Fardh. If it is Halaal, then this is further divided into three parts, *yaqeeni, zanni* and *wahmi*. The *asbaab-e-wahmiya*, which the people of greed and avarice opt for, that is also known as *toolul amal* (long hopes and aspirations). It is necessary to abandon them and this tawakkul is Fardh and Waajib.

Asbaab-e-yaqeeniya

This refers to those things whose benefit is naturally and essentially realised, like a person is comforted or satisfied after a meal, or one's thirst is quenched after drinking water, etc. It is not permissible to abandon it and neither will this be regarded as tawakkul in the Shariah. If it is classified as tawakkul in the dictionary, then it will be impermissible to practice it.

Asbaab-e-zanniya

Those things which have an apparent benefit, like recovering after medical treatment or receiving payment after working or labouring. To abandon these things, which in normal terminology would be regarded as tawakkul has some explanation attached to it. For a weak-natured person this is not permissible and permissible for a

strong (in Imaan) person. However, specifically for a person who has strong (Imaan) nature and who is engaged in the service of the Deen, it would be Mustahab, in fact greatly encouraged to adopt this type of tawakkul. [*Bawaadirun Nawaadir, page 267*]

The types and rulings regarding tadbeer

Tadbeer has two stages, one is beneficial and the other permissible. As for being beneficial, if it conforms to *taqdeer*, then it will be beneficial, otherwise not.

With regard to its being permissible, there are two states, the one regards belief, that to accept *asbaab* (means) like the atheists do, that the *asbaab* has full effect, this is Haraam and spurious.
The second state is *amal*, that is one uses the *asbaab* in order to achieve the aims. The ruling of this will depend on the objective. There are three options here, whether the objective is worldly or Deeni or sinful. If the objective is sinful, then this will naturally be Haraam. If it is Deeni then we will see whether this Deeni matter is Waajib or Mustahab. If it is Waajib, then to opt for this *asbaab* would be Mustahab and if it is worldly then we will see whether this worldly matter is of a necessary nature or unnecessary. If it is necessary, then we will look at the *asbaab*. If it is *yaqeeni* or not. If it is *yaqeeni*, then it would be Waajib to opt for the *asbaab* and if it not *yaqeeni*, then its adoption for the weak ones would be Waajib and permissible for the strong ones, however to abandon it (for the strong ones) is preferable.

If the worldly *asbaab* is not necessary, and if in opting for them is harmful to the Deen, then it will not be permissible otherwise it will be permissible. However to abandon it would be preferable. [*Bawaadirun Nawaadir, page 265*]

CHAPTER FOUR

MISCELLANEOUS LAWS

The ruling and explanation of alaahum falaahum

The Fuqahaa have written that it is Waajib to consider the rule of *alaahum falaahum*. **That is, it is Waajib to execute an important task immediately,** and it is Waajib to abandon that thing which interferes.

Therefore, if it is Salaat time and Jamaat is standing up, and at that moment a kaafir tells you to make him a Muslim, then it is Waajib to make him a Muslim and if you miss the Jamaat, then you should not be concerned about it, whereas Salaat with Jamaat is also Waajib.
When the Shariah has placed so much stress and importance on this rule that in lieu of one important task, it is Waajib to sacrifice a Waajib or Nafl duty, then tell us, when an important duty like the reformation of your Deen comes up and some (frivolous or other mundane) journey impedes your attending your *muslih* (sheikh), because besides this free time you have no other, how then can this journey be permissible for you to undertake? How can this (normally) permissible act not become prohibited for you because you are sacrificing an important Deeni task because of it?

I ask you what Fatwa can be ruled for such a person who is very hungry and has not yet eaten, but he wiles away his time and squanders his money whiles loitering around the bazaars? Even if the whole world of Fuqahaa have to get together and unanimously rule the prohibition of strolling around the market-place, they will not be successful in proving this. But I can tell you with certainty, that if this person persists in this action, then he will certainly die of starvation.

Why is this, when he has not committed any impermissible act? Both actions are permissible according to the Shariah – eating and strolling the bazaar. Nevertheless, if this act is censured, then the reason will be that whilst both acts are permissible, there has to be some order in executing them. The more important one will have to be granted preference over the other. **Since this person has not granted preference to the more important task, he will destroy himself.** This is a simple matter which does not require a fatwa or any explanation. Even the most simple-minded person will not contradict this, most obvious issue. [*At-Tabligh, page 84, vol. 1*]

HUQOOQUL IBAAD (rights of people) PRECEDES HUQOOQULLAAH (rights of Allaah Ta`ala)

Explanation of this rule

The Fuqahaa have stated حق العبد مقدّم علي حقّ الله (The right of the servants (of Allah Ta`ala) come before the rights of Allaah. The object and import of this is that the servants of Allaah Ta`ala are in need whereas Allaah Ta`ala is not.** However, this does not mean that one should leave out the rights of Allaah Ta`ala and solely concentrate on the rights of people. Instead it means that wherever there is a clash between the two, **then the rights of people will be granted preference. This is also a requirement of the Shariah and in itself a right of Allaah Ta'ala. Wherever there is no conflict between the two, each will have to be fulfilled accordingly. For example, what conflict can there be between Salaat and repayment of a debt? Nothing at all! One should perform his Salaat on time and also duly pay his debts. A case of conflict will be as follows, if a person has R1000 on which Zakaat is payable and he also has a debt owing to someone. In this case, Allaah Ta`ala says that he should first pay off his debt, and Zakaat will be waived.

In this scenario, the Fuqahaa say that the rights of man have preference over the right of Allaah Ta`ala. In reality this is also a right of Allaah Ta'ala, because it is in accordance to His Command. Allaah Ta`ala Himself says that we should fulfil the rights of our fellowmen. In this case we can say that one right of Allaah Ta`ala has been granted preference over another right of Allaah Ta'ala, hence there is really no conflict between *Haqqullaah* and *Haqqulabd*, but because there is apparently this conflict, hence it will be said as such.

There is also a way where this apparent preference is relinquished, based on a certain reality. This reality has been inspired into my heart by Allaah Ta`ala. In reality *haqqullaah* is *haqqun-nafs*, because those acts which are regarded as *haqqullaah*, are acts of obedience and Ibaadat, and it is clear that no act of man benefits or harms Allaah Azza Wa Jall. In fact whatever harm or benefit there is, will be to the person himself. Hence whatever is attached to *haqqullaah* insofar as benefit and harm, is not that in reality, like it will be in the case of *haqqul abd*, **where the harm or benefit will be experienced by the person whose right is fulfilled or disregarded.** In this way, it cannot be averred here that the fulfilment or non-fulfilment of *haqqullaah* will cause benefit or harm to Allaah Ta`ala (*nauthubillaah!*).

Therefore, in my opinion *haqqullaah* means *haqqun-nafs* and *haqqul abd* means *haqqul ghair* (the rights of others). In view of this discussion, the inferring (of harm and benefit) will be the same. That is, in all cases there will be a matter of harm or benefit. Hence, insofar as *haqqullaah* is concerned, fulfilment will result in benefit to oneself and non-fulfilment will result in harm to oneself, and fulfilment of *haqqul abd* will result in benefit to someone else and non-fulfilment will result harm to someone else.

Therefore, in this explanation there will be no conflict between *haqqullaah* and *haqqul abd*. Whatever objections there may be in the precept that *haqqul abd* precedes *haqqullaah* will fall on the

wayside because in reality *haqqullaah* is *haqqun-nafs* and *haqqul abd* is *haqqul ghair.*

Therefore wherever *haqqul abd* is granted preference to *haqqullaah*, it is a case of *haqqul ghair* being granted preference to *haqqun-nafs*. There can be no objection to this, in fact it is a matter of giving preference. As Allaah Ta`ala says in the Qur`aan Majeed, *"And they give preference (of others) over themselves, even though it may destructive to them."*

The explanation of the ruling of العبرة لعموم الالفاظ

Regarding the fiqhi masa`lah of **العبرة لعموم الالفاظ لا لخصوص المورد (The warning is generally applicable and not for the specific occasion)**, my opinion is that a condition is necessary for the *umoom* (generality) not to apply further than the import and object of the speaker. The proof of this will be in the following Hadith when Nabi (sallallahu alayhi wasallam) once saw a person fainting whilst on journey, he said, *"Fasting on a journey is not amongst the virtuous (acts)."* The words in this Hadith are general and will be applicable to all travellers, this is what is understood by some. However, some cases where consent was granted for fasting on a journey appear to conflict this Hadith. Looking at the context, a Mujtahid will rule that Nabi's (sallallahu alayhi wasallam) intention here is not general. In fact, the condition that this warning will be applicable to that person whose condition renders it such. This is the ruling of the *jamhoor* (majority). It therefore appears that this is the view of the majority that in this usooli mas`alah, the speaker's condition of it not being applicable further than the general is taken into consideration, even though they have not mentioned it thus.

I once mentioned this in a lecture, and Moulana Anwar Shah Sahib Kashmeeri (rahmatullah alayh) was also present. After the talk,

someone asked Shah Sahib a mas`alah and he said, "Did you not hear just now in the bayaan where he (indicating to Moulana Ashraf Ali Sahib) explained that in this ruling the condition is also applicable." I was pleased that Shah Sahib did not refute what I said, in fact, he conceded to my view.

The ruling of لا عبرة لخصوص المورد بل لعموم الالفاظ

The warning is not for the specific occasion, in fact it applies in general. For example, if any Aayat was revealed for a specific incident, then it's ruling/application will not be specific only to that time, but if any similar occasion arises, then this *nass* will apply here also. For example the Aayat, *"Woe to AlMutaffifeen (those who give less in measure or weight), those who when they have to received by measure from men, demand full, and when they have to give by measure or weight to men, give less than due"*, was revealed regarding a specific group of people, but its message is not specific to them only. **Like this there are many Aayaat which are not specific to the occasions they were revealed for.**

In effect, an Aayat was revealed for one particular incident but its application is general. Every incident has a particular law applicable to it. So if any law existed before any incident, then that law will apply, but if no law exists, then a law will have to be devised. General Laws need to be devised so that their application can be to a wide set of incidents, so that whenever a need arises a law can be applicable. This now explains the secret behind the ruling of the Fuqahaa that, **لا عبرة لخصوص المورد بل لعموم الالفاظ. T**his is a logical mas`alah also which requires no much explanation. [*Huqooquz Zawjain, page 307-8*]

The explanation of intending one act of obedience in another act of obedience and the explanation of the Hadith انى لاجهز و انا في الصلوة

Question: If whilst in Salaat, one thinks of something else, which is not necessarily something that is not an act of ibaadat, in fact, it is also an act of ibaadat (i.e. the thing which one thinks about). For example, whilst engaged in Salaat, a person does not intend show, neither any act which is not classified as ibaadat. However, whilst in Salaat, one reflects on some Shar`i mas`alah, or about undertaking some valid Shar`i journey, etc. Is this then contrary to sincerity or not?

Answer: this mas`alah is very intense. I will present it here listing the rules pertaining to it. Two Ahaadith comes to mind here, the first is a *Marfoo`* Hadith which has the following part to it, *"Perfrom two Rakaats, concentrating your heart on it",* and the other which is a *mauqoof* narration from Hadhrat Umar (radhiallahu anhu) which has the following part to it, *"Indeed I prepare my army (i.e. devise battle strategies, etc), whilst I am in Salaat."* From these two narrations, we realise the following two states; one is that when a person is engaged in one act of ibaadat, then another act does not intentionally come to mind, even though it may one of ibaadat.

The second state is when another act if ibaadat comes to mind involuntarily. There is no intention to think about this second act of ibaadat whilst engaged in the first. For example, one does not envisage that during Salaat one will plan and devise the battle strategy, etc. Therefore the sincerity in both are equal. There is no doubt in this, however, owing to certain attributes, the first instance will be more complete and the second, if it is done without valid purpose and excuse, it will not be complete/perfect. If it is does with valid cause, then it will also be complete. Hadhrat Umar (radhiallahu anhu) had a valid cause and excuse.

The criterion for this is *ijtihaad*, **but every situation is not in opposition to *ikhlaas* (sincerity).** Nevertheless, what has to be looked into is whether it affects and is opposed to *khushoo* (concentration). **My opinion is that in the case of having valid cause, it will not even be contrary to *khushoo*, if there is a need.**

The summary is this, if such a thought enters the mind, whose permission is granted by The Beloved, i.e. it is a Deeni issue, and also if it is of a necessary nature, then it will not be nugatory of *khalwat* (isolation). [*Anfaas Isaa, page 268, vol. 1*]

An example of this will be the statement of Hadhrat Umar (radhiallahu anhu) who said, *"Indeed I prepare my army (i.e. devise battle strategies, etc), whilst I am in Salaat."* The reason is, that this is also a Deeni duty, which was necessary and it incorporates the remembrance of Allaah Ta`ala. Another point is that he would not get enough time to do this on other occasions when he was out of Salaat. In Salaat he was alone, and this type of task requires solitude.

This is the reason why Hadhrat Umar (radhiallahu anhu) used to, with permission from Allaah Ta`ala, execute this task in Salaat, hence it was not nugatory of *khalwat* and *khushoo*. [*Anfaas Isa, page 87, vol. 1*]

Question: If someone performs Salaat with this in mind that perchance someone who does know the proper procedure of Salaat looks at me, he will benefit and correct his Salaat. Is the intention of such an ibaadat, a hindrance to the *ikhlaas* of Salaat?

Answer: The intention in this Salaat is something other than Salaat. This appears to be contrary to *ikhlaas*, but my opinion is that there is some explanation to this. According to the *Shaari`* this is not contrary to *ikhlaas*, because it can be classified as propagating, but

according to a non-*Shaari`* this act is contrary to precaution in objective ibaadat of Salaat.

There is no harm in performing a Salaat specifically for ta`leem (purposes of teaching). [*Ibid. page 669, vol. 1*]

To make an act of ibaadat a means of worldly benefit

Question: If someone through experience shows that in Witr Salaat, if Surahs *Qadr, Kaafiroon* and *Ikhlaas* are recited regularly, then it will aid in the ailment of piles. Is there any harm in this or not?

Answer: The object of this question is that is one allowed to perform an act of ibaadat for some worldly benefit. This requires some dilation. In making an act of ibaadat achieve some worldly means, there are two types. One is to do so without any medium, like that of an *aamil*, where they use duas and words to achieve some specific worldly benefit.

And the second method is to use a medium of Deeni blessing, where this act will primarily bring in Deeni benefit, and this in turn will be effective in some worldly thing. Those specific acts of ibaadat which are enumerated in the Ahaadith that also have some worldly benefit for the executor thereof, fall in this second category. For example, it is mentioned in the Hadith that the person who recites Surah *Waaqiyah* regularly will not experience poverty. Such worldly advantages are either realised through *wahi* or *ilhaam*. Therefore, regarding the question at hand, if it is categorised under the first type, then it will be contrary to the objective of the Salaat and if it is classified under the second type, then there will be no harm in it. [*Imdaadul Fataawa, page 453, vol. 1*]

"He who performs two Rakaats of Salaat and no worldly matter enters his mind, all his past sins will be forgiven." [*Ibn Abi Shayba*]

Note: That which enters the mind and interferes with the (perfection) of Salaat, is that which is done intentionally, as is indicated to in the usage of the words (of the Hadith). However, that which is not intentional, is not censured, if it concerns a worldly matter. However as for that (thought) which concerns a laudable act, (of the Deen), this is indeed not censured, especially if it is a matter of necessity. This is derived from the statement of Hadhrat Umar (radhiallahu anhu) that, "*Indeed I prepare my army (i.e. devise battle strategies, etc), whilst I am in Salaat.*" [*Majaalis Hakimul Ummat, page 152*]

The ruling of Daf`e Mudharrat wa Jalb-e-Manfa`at (avoid harm and attract benefit)

That benefit which is worthy of consideration is the one which overshadows the harm and similarly that harm is considered which overshadows the benefit. The benefits of the hereafter are more significant than those of this world. The same applies to the harms.

The ruling regarding choosing between ahwanud dararain (the lesser of the harms)

This ruling is logical that when one is faced **with two harmful things, where** the one is of greater intensity than the other, one will opt for the lesser of the two harms. For example, a father punishes his child for some wrong committed by him. Now this hiding is a type of harm for the child, but the wrong which the child committed is an even worse harm. So to save the child from committing this wrong again the option of punishment was adopted by the father. If the child persists in his evil ways, then he may fall into very serious harm later in life, so to save him from this, the father's hiding, which is the lesser of the two harms is better.

The difference between no benefit and harm

Harm is one thing and non-benefit is another. Understand this by the following example, say you have a R100 note in your pocket, and someone snatches it away from you, this will result in a harm for you. Alternatively if you wished to give this note, but someone prevented you from doing this, then there will be no harm in it for you, it will just be unbeneficial. [*Tarteebus saalik, page 19*]

The ruling regarding choosing the lighter of the two evils (Akhafful Mufsadatain)

This rule is also logical. It is also a Shar`i ruling. When one is **faced with two evils (destructive things)**, and the one of the two is more grave than the other, so in order to save oneself from the worse of the two, **one opts for the lesser one.** [*Ifaadaat-e-Ashrafiya, page 33*]

The Shar`i ruling is that in order to avoid a greater evil/harm, the one with the lesser evil/harm is opted for. It is also a ruling that a **Deeni harm will not be realised in order to gain some benefit.** [*Imdaadul Fataawa, page 430, vol.3*]

It is logical that when one is faced with two harmful options, where the one is greater than the other, then the lesser of the two will be chosen. An example will be as mentioned above where the father would rather punish his child instead of allowing him to fall into worse evil. [*Kamaalaat Ashrafiya, page 115*]

As it is said, *"Whoever is faced with two evils, he will choose the lighter"*.

In order to remove the worse of the evils, the lighter one will be opted for. To explain this I will cite an example – it was known

regarding some villages that the Muslims there were becoming Aryans (Hindus). Many Ulama visited the place. I also went there and met a man who was on the verge of converting into a Hindu. Upon enquiring it was realised that these people liked some custom of the Hindus. I gave them consent to make *ta`ziyah* (a Bid`ah custom). In reality I did not give them permission to carry out a bid`ah, I had in fact saved them from kufr. I chose for them the lesser of the two evils. On the one hand you have kufr and on the other bid`ah, which is the lesser one. Similarly, I once gave a lecture stating that bribery is a sin. If due to a weak disposition people may say that it is a necessity, then you may take, but always keep in mind that it is evil and have a concern about heating Halaal. [*Hasnul Azeez, page 159, vol. 3*]

The combination of Halaal and Haraam is Haraam

This ruling of the Fuqahaa is well-accepted, and it is logical as well.

It is impermissible to thwart one sin with another

It is certainly not permissible to choose a sin in an effort to leave out another, in fact from the very outset that sin was to have been avoided. For example the cure of *nazar-e-bad* (evil eye) is not that the stomach be filled once, in fact the need was that the gaze be lowered (in the first place), although this is difficult. [*Anfaas `Aini, page 176, vol.1*]

There was once a learned person who used to practice *daswi* during the month of Muharram (a Bid`ah practice celebrated on the 10th of the month). He gave his reasoning that this was a way in which people did not attend the Shia celebrations (during this time and they attended his function). A ghair-muqallid molvi gave him a fitting reply that he should keep the same on the Hindu *diwali* and *holi* celebrations, with this intention of his, so that people don't attend them, because insofar as the sin involved in both (this persons

functions and that of the Hindus or Shiahs) are the same. [*Hasnul Azeez, page 229, vol. 2*]

It is permissible to make one act of obedience a means for another act of obedience

Will it be permissible to recite the Qur`aan Majeed in (rigid) sequence (i.e. for learning and memorising hifz), in Sunnat Salaats? The reason for this doubt is that in this method the Sunnat act, which is an objective Ibaadat in itself, appears now to become a means for carrying out another act of ibaadat.

The answer is that it is permissible, because hifz of Qur`aan Majeed is also an act of ibaadat and **it is permissible to make one act of ibaadat a means for another.** [*Da`wat Abdiyat, page 150*]

Can something which is not recorded be used as a proof or not?

A Mufti Sahib had averred that something which is not recorded cannot be used as a proof. I say that in such an important issue, non-recording of it can also be a proof. There are many occasions where the Fuqahaa and Muhadditheen have said in negation of a mas`alah, *lam yuthbit* (not established). [*Husn Azeez, page 51, vol.4*]

The explanation of the ruling that the more difficult a thing is, then more rewarding it will be

Some people are of the opinion that the more difficult an act of ibaadat is, so much more will be the reward. However, in my opinion there is some dilation needed here. In acts of *ibaadat-e-maqsooda* like Salaat, fasting, wudhu, tahaarat, etc. this will be applicable. For example, to make wudhu in cold weather or under

difficult circumstances, will be more rewarding. Fasting in summer is more rewarding. However, with regard to those acts of Ibaadat which are not *maqsood*, to experience difficulty in them will not be overly rewarding. Example, the water for wudhu may be available, now to leave this and walk three miles to fetch other water and make wudhu will not warrant extra reward. After considering the Aayat, "*It has not been made difficult upon you, matters of Deen",* and the Hadith, *"Deen is easy,"* if a person still considers such acts (in Ibaadat *ghair maqsooda*) as more rewarding then it will be as though he is opposing the *nass* (*Nauthubillah*). [*Majaalis Hakeem Ummat, page 312*]

To undergo difficulty in *maqsooda* Ibaadat is worthy of more reward, however to opt for an easier way (if possible) is preferable.

In this regard it is stated in the Hadith that whenever Nabi (sallallahu alayhi wasallam) was faced with two options then he would choose the easier of the two. This is also a natural disposition. For example, a person needs to perform wudhu and a *hawd* (water pond) is closeby, now one is to make wudhu here and another option is to walk a small distance to another place where wudhu can be made and make wudhu there. Now since wudhu is not *maqsood* in itself, the actual *maqsood* being Salaat, however in this instance the extra mile will not warrant extra reward. It would be preferable to choose the easier option.

Contrary to Salaat where recitation of a longer Surah will be more difficult than reciting a smaller Surah. In this case reciting the longer Surah will warrant extra reward, **because Salaat is a *maqsad* in itself,** however there are limits in this as well. Hence a person performs Nafl Salaat the entire night and sleeps for a short while in which his eyes cannot open for Fajr Salaat, and this results in him missing Jamaat Salaat. This is forbidden.

A sabab (cause) is sometimes the result of a musabbab

Just as the *musabbab* gives rise to the *sabab*, sometimes the converse is true. Just as it sometimes occurs in the sensory perceptions.

Is nafa` laazim (necessary benefit) better or nafa` muta`addi (causative benefit)?

Nabi (sallallahu alayhi wasallam) used to sometimes execute some things as a means of explaining/teaching. This may appear to be an act of *riya* (show), but in reality it was not. A *nafa` muta`addi* is more virtuous than a *nafa` laazim*, because for *islaah* (reformation) **this is a preferred method that whatever work one wishes someone else to do,** it is best to do it oneself (as a demonstration and encouragement). [*Hasnul Azeez, page 161, vol. 2*]

Nafa` muta`addi is more virtuous than *nafa` laazim*. This will apply to a person who is complete with a *nafa` laazim*, and thereafter wishes to get engaged in a *nafa` muta`addi.* In this way there will be no interference in his *nafa` laazim.* For example, teaching will be preferable for that person who is complete with his own studies/ learning. The virtue of *nafa` muta`addi* is owing to the fact that it is done through the medium of a *nafa` laazim*. This is the reason why if a *nafa` muta`addi* is not done hoping on a *nafa` laazim* to be a medium, then the *nafa` muta`addi* should be abandoned. The actual and true *maqsad* (objective) is a *nafa` laazim* and the *nafa` muta`addi* is not an objective in itself, in fact, it is a means of the objective. [*Anfaas Isa, page 318, vol. 1*]

Nafa` laazim is in itself an objective and the nafa` muta`addi is an objective by request (secondary)

**The *asl* (original) is that a *nafa` laazim* is more virtuous than the *nafa` muta`addi*,** because Nabi (sallallahu alayhi wasallam) is instructed in the Aayat that when he is completed with the *nafa` mat`addi*, i.e. propagation, then he must engage in the *nafa` laazim*, which is casting his gaze and full attention towards Allaah Ta'ala. This context clearly illustrates that *nafa` laazim* is more virtuous than *nafa` muta`addi*, since the completion of the *muta`addi* is sought and the *laazim*. Thereafter the instruction for engaging in the *nafa` laazim* is issued, and also that it must be maintained and no distraction must be entertained. For example the Aayat, *"Have an inclination towards your Rabb"*, necessitates and is clear that if the *nafa` muta`addi* was more virtuous then its completion would not have been sought.

The *nafa` muta`addi* is the secondary objective, whilst the *nafa` laazim* is the primary and main objective. This assertion may be contrary to the mainstream view, but it is the reality anyhow.

I ask you, that if *nafa` muta`addi* was the objective in itself (primary objective), then what would be the plight of the *harbi* (one at war aginst Muslims) in *daarul harb* (area of those against Islaam) who accepts Islaam? If he is unable to carry out the *nafa` muta`addi* (propagation), what can he do? Must he hold on firm to the *nafa` laazim* (incline towards Allaah Ta`ala) or to *nafa` muta`addi* (propagation)? If carrying out the *nafa` muta`addi* was necessary then he would be faced with a dilemma which he would be unable to bear. And if he were to be instructed with the *nafa` laazim,* then it is clear that the *nafa` muta`addi* is not the objective in itself, because no Muslim will be deprived of (having to practice) something which is a *maqsood biz zaat* (objective in itself). Hence, the *nafa` muta`addi* is not the *maqsood biz zaat*, in fact it is the secondary objective (*maqsood bil `ardh*). **A *maqsood biz zaat* is more**

virtuous than a *maqsood bil `ardh*. [*Asgraful Jawaab, page 301, vol. 2*]

A verbal form of reformation (islaah) is not sufficient for an active (practical) fasaad (act of immorality/mischief), in fact practical reformatory steps and propagation are essential

Only verbal *islaah* is not sufficient, in fact, practical (*amali*) *islaah* is necessary. Initially I had reservations regarding Nikah to widows, and why the Ulama were making an exerted effort at it. A second Nikah is not Waajib, or Fardh, it is only Sunnat. The Ulama say that it is Waajib to consider it as Sunnat. Why then were they so intent on being practical on this. For many years this doubt remained. Those were the days of youth, but Alhamdulillah, the understanding has dawned on me. Since this *fasaad* (misconception, in this case) was a practical one, the *islaah* for it also had to be *amali*. [*Hasnul Azeez, page 678, vol.1*]

The medium and cause of sin is also sinful

Those things which are a medium to sin are also classified as sin. This is the reason why (unnecessary) speaking after Esha Salaat is forbidden in the Hadith Shareef. The reason for this, as recorded by the commentators, is that this will cause an interference in one's (awakening for) Tahajjud and Fajr Salaat.

Those things which are ambiguous and unclear, leave them as ambiguous

One person asked whether the *isaal-e-thawaab* of Qur`aan Majeed will reach all the deceased in equal proportions (i.e. will all get the full reward) or will it be divided amongst them. The reply was that in ambiguous *aqaaid* matters, there is no need to give absolute or clear-cut answers. **The method and system of the Sahaabah (radhiallahu anhum) was perfect, where they would leave ambiguous matters as they are.** The Shariah has not deemed it necessary to dilate or expound on them (so why should we delve into them).

Similarly, Salaat and wudhu have been labelled *mukaffirus sayyi`aat* (compensators of sins)in the *nass*, so we need not delve into what extent they compensate for sins, etc. **This is ambiguous in the *nass*, so we should leave them as such.** They should not be clarified based purely on conjecture. Such things will be asked by those who wish to (*Nauthubillah*) question Allaah Ta`ala.

There is no scope for conjecture *(zann)* in matters of *aqaaid*. Yes, in fiqhi matters there can be, because fiqhi matters deal with deeds and actions. Students of Deen should remember this well. [*Kalimatul Haqq, page 335*]

The ruling and explanations of two qiraats (modes of recitation) being deemed as two separate Aayats

Qiraats are on the same level as Aayats. It is necessary to understand the import of each one of them. To practice on (the meaning of) two *qiraats* of one Aayat has been established from the Fuqahaa. In this regard the Fuqahaa have joined the *qiraats* of the Aayat **حتي يطهرن** and deduced a ruling. Similarly have they combined the *qiraats* in the Aayat **وارجلكم الي الكعبين,** and deduced the ruling that during wudhu the feet must be washed by rubbing them with the hands, because mere pouring of water over them is insufficient. This is the reason why the Fuqahaa have made rubbing

the feet especially a *Mustahab*. Similarly in the Aayat, **مالك يوم الدين**, they have combined the meanings to be kingship and ownership. This means that Allaah Ta`ala is the King and Owner of the Day of Qiyaamah. [*At-Tableegh, page 107, vol. 17*]

The ruling of ***الشئ اذا ثبت ثبت بلوازمه*** *(A thing, when it is established, then it is established with its corollaries – necessary attachments)*

This is an accepted ruling. No intelligent person needs to question or ask about this, it is an abundantly obvious and clear matter. I have cited many examples explaining this, and once again I will present an example. For example, if someone intends making Nikah, and it is asked of him if he accepts a certain girl in lieu of x-amount of dowry?

He says that he accepts. Without doubt this acceptance also means that he has accepted to accommodate her, feed and clothe her. This meaning is included under the ruling of
الشئ اذا ثبت ثبت بلوازمه. Now after a few days, when this newly married man moves away from his parent's home and is told to go and earn and support his family, and his wife will ask for butter, flour, etc., etc. He says, *"Since when was I to bring this and that. All this was not included and I did not consent to agree to all this!"*

I ask you, what if this young man's case was brought before you and you were to be judge over it? Naturally, you will rule that all these responsibilities are necessarily his. Obviously when a man agrees to Nikah with any woman, then it necessitates that he provide the flour, food, clothes, home, etc.,etc. All these corollaries go together with and are part and parcel of Nikah.

The same applies to accepting the Kalimah *Laa Ilaha Illallahu*, because together with accepting this Kalimah, the duties of Salaat, fasting, etc. incumbently follow. The acceptance of all the Shar`i

duties are also accepted together with accepting this Kalimah (even though they may not be mentioned verbally). [*Huqooquz zaujain, page 318*]

The ruling of hasanaatul abraar sayyi`aatul muqarrabeen (The good actions of the pious are "sins" for those very close to Allaah Ta`ala)

All the slips and mistakes committed by the Ambiyaa (alaihimus salaam) are all acts of obedience, but because they outwardly and apparently looked like "sins", therefore they are called so. The mistakes and slips of the Ambiyaa (alaihimus salaam) are not in reality sins, because all Ambiyaa (alaihimus salaam) are *ma`soom* (sinless).

In summary, there are two types of sins. The first are those w**hich are recognised after a ruling has been stipulated,** like the ruling of fornication being Haraam. Now after this decree has been passed, we know that fornication is sinful. This is a sin, in reality. The Ambiyaa (alaihimus salaam) are free from this type of sin.

Another is that type regarding **which no ruling has been passed and only after its censure, is it realised thus.** This type of sin is superficial. In fact, it is also not really superficial, rather in *majaazi* terms it would be of a very low category of sin. This is the meaning of the Aayat, *"Allaah has forgiven all that has passed of your sins"*, that no *wasaawis* (evil inspirations) need now enter Nabi's (sallallahu alayhi wasallam) mind. He is completely and totally free from all sin.

This doubt remains that if these were not sins, then why was Nabi (sallallahu alayhi wasallam) censured and warned harshly regarding the incident where the Aayats of
عبس وتولي, were revealed? The answer to this is that the Beloved can censure His *muhib* for doing anything contrary to His Greatness.

However, one who is a non-beloved does not have this authority or power to (censure the *muhib*), hence Allaah Ta`ala says in the Aayat, addressing the pure and chaste wives of Nabi (sallallahu alayhi wasallam), *"O wives of the Nabi, whichever of you comes with clear disobedience (i.e. whichever of you troubles and causes hurt to Nabi - sallallahu alayhi wasallam), her punishment will be double."* Further on Allaah Ta`ala says to them, *"O wives of the Nabi, You are unlike other women."*

Similarly, the *muqarrabeen* (close ones) receive double reward. In this regard Nabi (sallallahu alayhi wasallam) said that he is inflicted with fever which is equal to the fever of two people, because Allaah Ta`ala intends greater reward for him.

Nevertheless, owing to the great status, such things which are also not apparently sins, are censured. [*At-Tableegh, page 191, vol. 17*]

Those acts which are a result of some (esoteric) state brought on by (ensues from) Shaari` are not mashroo` -- such states were also experience by the Ambiyaa (alaihimus salaam) and kaamileen (perfect ones)

Those actions which do not ensue from Allaah Ta'ala in the Shariah, but from *ghalba-e-haal* (esoteric state) are not ordered or decreed. For example, the number of rukus in Salaatul Kusoof, these were the result of a state of refulgence which overcame Nabi (sallallahu alayhi wasallam). Sometimes one state would overcome Nabi (sallallahu alayhi wasallam) where he would make a long *qiyaam* (standing) and sometimes anther state would overcome him,

which would result in his going into *ruku* and extending it. Upon completion of the *ruku* another state would overcome him (sallallahu alaihi wasallam) and he would go into *qiyaam*, and then another state would make him go again into *ruku*, etc., etc. In this Nabi (sallallahu alayhi wasallam) made quite a number of *rukus* and *qiyaams* which were not ordered by Allaah Ta'ala, rather they were brought upon by *ghalba-e-haal*. Therefore, in *Salaatul Kusoof*, so many *rukus* are not instructed in the Shariah. [*At-Tableegh, page 260, vol. 17*]

Sometimes the *kaamileen* are also overcome by such states. **Previously** also, I was of the opinion that the *kaamileen* are not affected by such states, but now, Alhamdulillah, my opinion has changed and my research has shown that they also undergo such states. In this regard, Nabi (sallallahu alayhi wasallam) made the following dua on the occasion of *Badr*, *"O Allaah! If You destroy this little group, none will worship You after today."* If one inspects the rank and stage of Nabi (sallallahu alayhi wasallam), then it is obvious that such words are not expected from him. The underlying secret is the excellence of the *Kaamileen* that they are privy of the temperament of Allaah Ta'ala. Allaah Ta`ala is free from temperament, but those who recognise Allaah Ta`ala, recognise the occasions and their actions and speech conform to the occasion. At the time of making that dua, Nabi (sallallahu alayhi wasallam) was overcome with a state of love and the refulgence of *mahboobiyat* (love) overcame him. He understood that Allah Ta`ala desired a display of coquetry from him at that time, hence he reciprocated accordingly. [*At-Tableegh, page 253, vol. 17*]

Similarly with Hadhrat Ayub (alaihis salaam) who, after falling ill did not make dua for recovery for a long while, until his wife one day told him that his sickness has gone on for a long time and that he should make dua for recovery. He said that so many years of illness must pass as many as he had enjoyed good health. What was the hurry now? His condition at that time was that he felt Allaah Ta`ala wanted to test his patience so he exercised full patience, to

such an extent that he did not even make dua for recovery, whereas to make dua is no contradictory to patience. It is however, an outward sign of displeasure and discontent. This is the reason why he did not make dua, but as soon as he realised that Allaah Ta`ala desired that he display his bondsmanship and servitude, he immediately made dua for recovery. In his dua he attributed the sickness to shaitaan. [*At Tableegh, page 254*]

An important fiqhi rule

It was the noble habit of Nabi (sallallahu alayhi wasallam) that he would spend the entire night in Ibaadat, to such an extent that his blessed feet would swell up, due to the excessive standing. This he (sallallahu alaihi wasallam) did this even though Allaah Ta`ala had stated that he had forgiven all his sins, past and future. Some Sahaabah (radhiallahu anhum) were of the opinion that Nabi (sallallahu alayhi wasallam) reduce this excessiveness, because since Allaah Ta`ala had forgiven his sins, what need was there for this extreme? They presented their view to Nabi (sallallahu alayhi wasallam), who replied, *"Should I not then be a grateful slave?*" [*Ibid, page 187, vol. 2*]

The objective of Nabi (sallallahu alayhi wasallam) was that even though all his sins were forgiven did not mean that he should reduce his ibaadat and subservience to Allaah Ta`ala. In fact, this meant that he should be even more diligent in ibaadat, and be ever grateful to Allaah Ta'ala. The one need and objective of ibaadat, i.e. seeking forgiveness, may be unnecessary for him, but the other, i.e. being a grateful servant of Allaah Ta`ala, still remained.

One general ruling is deduced from this Hadith, and that is – if any act of ibaadat is carried out for some objective, and that objective is attained before the act of ibaadat is accomplished, that ibaadat should not be abandoned, but must still be completed. The Fuqahaa have ruled, based on this Hadith, that if a community intended

Salaatul Istisqaa and it starts raining before the Salaat is performed, then it should still be completed and not be left out altogether. [*At-Tableegh, page 229, vol. 17*]

My aim here is to explain the *asl* of the ruling of the Fuqahaa. They have explained, in the chapter regarding *Salaatul Istisqaa*, that if the intention was made to perform *Salaatul Istisqaa*, and it starts raining before the Salaat is begun, then too, the Salaat must be performed, as a token of *Shukr* (thanks to Allaah Ta`ala).

This does not mean that after every *Salaatul Istisqaa* another be made as a form of shukr. If this is done, then the Fuqahaa will undoubtedly brand this act a *Bid`ah***.**

Another example

There is also a similarity to this in (deeds of) actions. When Nabi (sallallahu alayhi wasallam) came to Makkah Shareef to conquer it, the Sahaabah (radhiallahu anhum) were getting fever in Madinah Munawwarah due to the atmosphere there. They recovered with the *barkat* of Nabi (sallallahu alayhi wasallam) and when the time for Umrah came, the kuffaar of Makkah said that the air in *Yathrib* (Madinah Munawwarah) had weakened them. There was still some signs of illness evident on the Sahaabah (radhiallahu anhum). Whilst making tawaaaf, Nabi (sallallahu alayhi wasallam) told the Sahaabah (radhiallahu anhum) to lift their chests and walk, which is called *raml*. This was done so as to display to the kuffaar the bravery of the Muslims. Although this was an occasion of ibaadat, nevertheless, the occasion called for this action of Nabi (sallallahu alayhi wasallam). There was a reason and wisdom underlying the lifting of the chests and brisk walking of the Muslims on that occasion. It was an instruction from the Shariah as well. This ruling remained even after Makkah was conquered. This ruling will remain until the Day of Qiyaamah. At the time when this instruction was revealed there was a reason and wisdom for it, but the

implementation of this remained even after (the original reason was no more).

The Qur`aan Majeed and Ahaadith Shareef confirm this fact that even after a fulfilment of some desire (for which an act of ibaadat was to be made), this act should not be abandoned. When a general ruling has been extracted from the *nusoos*, then a corollary follows that when a firm intention has been made (to perform *Salaatul Istisqaa*) and thereafter it rains (before performing the Salaat), then *Salaatul Istisqaa* should still be made as a form of gratitude unto Allaah Ta`ala.

However, if the gratitude is to be a general one, then it will not be carried out in the form of *Istisqaa*, but in some other form. To express gratitude in such cases as expressed above is one thing and to always do it in the form of an ibaadat is another. Nevertheless, this much should be understood that after a desire has been granted, I should not be forgotten and gratitude should be expressed. [*At-Tableegh, page 186 and 229*]

Further dilation and proofs

I will now dilate on the support/proofs (for the above). For example, in the Aayat, *"O our Rabb, do not reckon us for what we have forgotten or (done by) mistake"*, the issues asked for, i.e. forgiveness for mistakes, etc., have already been assured from before, and the Aayat preceding this one, *"If you display what is in your bosoms or hide it, Allaah will reckon you for it"*, has been abrogated. Nabi (sallallahu alayhi wasallam) even mentioned in a Hadith that the (sins committed in) forgetfulness and errors of this Ummat have been forgiven, still too, we have been instructed to make dua in this way. Although this was the case previously and applies no more, since the Aayat was abrogated, we are instructed with making dua in this way as a form of gratitude for this bounty. Just as we were in need before being forgiven (for mistakes and

forgetting), we are still always in need for forgiveness. [*Ibid. page 231, vol. 17*]

An important Usool – in what type of issues are nahy (prohibition) issued

The Shariah has placed reasonable consideration on this point that those things which are normally not possible to execute, it has not formally forbidden them. They are such things which a person would naturally keep away from. For example, the Shariah has forbidden indulging in fornication and stealing and given stern warnings against the consumption of alcohol, but it has not formally or explicitly forbidden the consumption of urine and faeces, because it is natural for a sane Muslim, in fact, any straight-thinking human, not to indulge in such behaviour. What need is there for a clear-cut prohibition on such matters for a normal and sane Muslim? [*At-Tableegh, page 192, vol. 20*]

An important ruling and the meaning of something intruding and encroaching the Deen

It is an established Shar`i fiqhi ruling that if any action which has been granted a general status and is described by a particular quality, is coupled with a permissible clause, will still remain as specified (in the Shariah). For example, the Salaat of Zuhr is Fardh. The condition that it should be performed at 2 o'clock is not Fardh, but if it is performed at 2 o'clock, then it will still be said to be Fardh. If anyone makes a ruling that it is not permissible to perform Zuhr Salaat at 2oclock, then this will be regarded as an intrusion on the Shariah.

Similarly, since general Nikah is part of the Deen, then to perform it for a minor aged person, it will still be regarded as Deen. If anyone decrees that any age is too small (for Nikah) then this is an intrusion

on the Deen. Similarly, *qurbaani* is also an act of Ibaadat. To specify a cow (for *qurbaani*) will still render it an Ibaadat, and to prohibit it (cow) will be an intrusion in the Deen. [*Imdaadul Fataawa, page 270, vol. 2*]

One ruling

The proving of *`Aam* (for any general thing) will establish an absolute ruling for all its constituents, as long as there is no definite proof for (that thing to be) *khaas* (specific), even though the establishment of *`Aam* is *zanni*. [*ibid, page 2620, vol. 2*]

CHAPTER

MISCELLANEUOUS USOOLS

1. Ahaadith of *nahy* (negation) are *qowli* (verbal) and action and verbal narrations of Mabah precede over action. [*Imdaadul Fataawa, page 219, vol.4*]

2. Those issues regarding which the *nass* is silent, to lay a claim to them, with valid reasons will not be an opposition to *nass*. As a matter of fact, to negate something which is established in *nass* or to verify (claim as positive) any matter which is nugatory in the *nass*, is opposition to *nass*. [*Bawaadirun Nawaadir, page 486*]

3. Those issues which have various possibilities, and regarding which no specific reason is established (in the Shariah), there will be no harm to specify a reason for it based on *zanni* (or contextual) evidences. For example, like the philosophers and the *Muwarrikheen* have cited reasons for various issues based on *zann*. [*Ibid.*]

4. For the unification of narrations a unification of *sababs* is not necessary, similarly, for unification of *sabab*, there is no need for unification of *sababus sabab*. [*Ibid.*]

5. There is no need for a thing to be an objective (*Maqsood*) if it is praiseworthy (*mahmood*). [*Ibid.*]

6. When one *illat* is deduced, there is no necessity for the deduction of other effectual *illats.* [*Ibid.*]

7. *Istikhfaaf* (considering an act lightly) and *dawaam* (perpetuity) makes a *Makrooh* act Haraam. [*Imdaadul Fataawa, page 241, vol. 4*]

8. It is Haraam for the follower of one Mujtahid to make the *taqleed* of another Imaam, for the reason of merely following him. [*Ibid. 391, vol. 4*]

9. The kitaabs of *Aqaa`id* are clear on the fact that they (the *Aqeedahs*) are based on clear *nusoos*. [*Imdaadul Fatawa, page 241 and 391, vol.4*]

10. Prohibitions are found more in those things wherein the possibility of engagement therein is greater. Liquor has been prohibited because the possibility and inclination to it is greater. However, the prohibition of drinking urine will not be found, because nobody (in their sane mind) would drink it. [*Malhoozaat, page 96*]

11. The *Usool* does not generally precede *furoo`*(subsidiary), in fact, on that occasion here the effects of both are equal. [*Ifaadhaat, page 416, vol. 7*]

12. The *asl illat* (actual reason) for *qasr* Salaat is difficulty. However, to recognise this is difficult. [*Ibid. 420, vol. 7*]

13. If a reliable person mentions any matter which appears contrary to the Shariah, then a suitable interpretation will be found. [*Bawaadir, page 387*]

14. For the Sahaabah (radhiallahu anhum) not having administration and organisation in their times, does not constitute a good proof, because they were simple in all their matters. [*Ibid. page 774*]

15. Some *Mustahab* acts, reach the stage close to Waajib, owing to certain factors. [*Ifaadhaat Yawmiya, page 32, vol. 10*]

16. *Adab* (etiquette) is based on the *`urf* (customs of the locality). That is, if any action is permissible, in itself, but in a certain society that particular action is deemed as uncultured, then this will also be regarded as uncultured in the Shariah. [*Ibid. page 152, vol. 10*]

17. Insofar as the Shariah is concerned, *badnaami* (disrepute/dishonour) has no consideration in the Shariah. However, it is appropriate to abstain from being made *badnaam* and it is also contrary to the Shariah. [*Al-Ifaadaat, page 240, vol. 9*]

18. A thing may initially have some expedience attached to it, but later this same expediency becomes a means of harm. [*Husn Azeez, page 339, vol. 9*]

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CHAPTER FIVE

THE RULINGS REGARDING IBAAHAT (CONSENT), NUDAB (PERMISSIBILITY),

MASAALIH (BENEFITS/EXPEDIENCIES) AND MAFAASID (HARMS)

The three types of deeds

The *Ahle Ilm* know well that deeds are divided into three categories. **First are** those which are beneficial to the Deen and they are ordered with, be they Fardh, Waajib, Mustahab or Sunnat. **Secondly** are those which are harmful to one's Deen, and they are prohibited from, either to the degree of being Haraam or Makrooh. **Thirdly** are those which are neither ordered with nor prohibited from. These are the *mubaahaat* (permitted acts). [*At-Tableegh, page 149, vol. 17*]

The ruling of Mubaah and its two types

Many people regard the *mubaahaat* as not be ordered (*ma`moor behe*), because they are not apparently ordered or prohibited. However, if one reflects carefully, then it will be noted that this third type also falls under the first two categories.

The reason for this is that insofar as the effects of *mubahaat* are concerned, they are never free of either one of two qualities – they are either beneficial according to the Deen, like in order to keep the body fit, one jogs, exercises, etc.
Or they are not beneficial according to the Deen. If it is beneficial to the Deen, then their enacting is ordered in the Shariah, although not to the level of Waajib. However, if a *Mubaah* is beneficial in the Deen, and it is done with a good intention, then it will most certainly reach the level of being *Mustahab*, and it will warrant reward.

If it is not beneficial in the Deen, then it will be *fudhool* (futility), and the Shariah prohibits from futility and frivolity. It is stated in the Hadith, *"From amongst the excellences of a person's Islaam, is that he abstains from wasteful and futile things."* Excellence in Deen is

greatly encouraged and ordered, hence to abstain and leave out futility will also be ordered. Although they will not be classified as Haraam, they are not free from abomination and abhorrence. [*At-Tableegh, page 150, vol. 17*]

There are two types of Mubaah

If something is a Shar`i *Mubaah* and it is also a *Mubaah-e-asl* (something which is originally permissible), then it has latitude (in its permissibility). For example a guest is permitted to partake of the meals, then this consent extends to every type of dish which is served. He may eat this, that and everything his heart pleases. The earning of Halaal wealth is also in this category.

If the thing is *Mubaah biz Zaroorat* (permitted only in times of necessity), and it is actually a *Muhrim-ul-asl* (originally prohibited), then there is no latitude in its usage. In fact, there are great restrictions in this. The effect of this is that it is not permissible to exceed whatever limit or restrictions are attached to this thing. The permissibility of multiple wives is included in this category.

Therefore the limit of four wives which is stipulated in the Qur`aan Majeed cannot be exceeded at one time. To do so would be contrary to the permitted limit. [*Malfoozaat, page 37, vol. 3*]

That permitted or commended act in which there is fear of general mischief or immorality, becomes Waajib to abandon

If in those acts which are normally classified as *Mubaah* or *mandoob*, there is fear of general *fasaad*, then it will be Waajib to abandon such acts. Especially such *Mubaah* acts wherein the Deen may be stigmatised, **like accepting the property of a prostitute for**

a Madrasah, although through some interpretation it may be acceptable as a gift (it should not be taken). [*Anfaas Isa, page 317*]

Rule

It is a Shar`i ruling that if any permissible act incorporates any *mafaasid* (harms/evils), then this act becomes impermissible. [*Imdaadul Fataawa, page74*]

Even in matters which are *Mustahab*, if there is the possibility that the masses will elevate a *Mustahab* act, emphasis on it greatly and render it as being Waajib, then that *Mustahab* act also becomes Makrooh. [*Ifaadhaatul Yawmia, page 80, vol. 10*]

The proof for the above ruling

Understand this ruling, which is both, *aqli* (rational) and *naqli* (narrative), and the Hanafi Fuqahaa have extracted numerous corollaries from this ruling. The ruling is that if there exists any *Mubaah* or *mandoob* act, which in the Shariah has not attained the level of necessity and there is a possibility that it creates *fasaad* amongst the masses (when it is rigidly adhered to or elevated in importance), then this *Mubaah* or *mandoob* must necessarily be prohibited from and abandoned. The *aqli* (logical) argument for this is clear and the *naqli* argument is in the Aayat, *"And do not insult those whom they (the kuffaar) worship besides Allaah, lest they insult Allaah wrongfully without knowledge..."*

It is clear that to censure the baatil 'gods' is a necessary permissible act, and in some cases it is *mandoob* also, but because it is not an objective in itself, in fact this objective (of 'teaching' the non-believers) can be attained in other ways, like through wisdom and counsel, and there is a possibility that this method (of censuring) will lead to them hurling abuse at Allaah Ta`ala, hence it has been forbidden. [*Imdaadul Fataawa, page 827, vol. 1*]

A Mubaah or mandoob act will be prohibited because of its collusion with other non-Shar`i acts

A *Mubaah* act which may also be *Mustahab*, if it is coupled with a non-Shar`i act will become prohibited. For example to accept an invitation is *Mustahab,* Sunnat in fact, but if one answers to an invitation where some un-Islaamic things are taking place then to got there will be prohibited. Also for example, it is mentioned in the Ahaadith and it appears in *Hidaaya* that it is laudable to perform Nafl Salaat, but if it is performed during the Makrooh times, it will be prohibited and even be sinful. From this we understand that even though an act may be permissible and laudable, if it is coupled with some un-Islaamic or *ghair-mashrooh* factor, then this permissible act will become impermissible. [*Islaahur Rusoom, page 132*]

If there is a wrong belief regarding a mandoob act, then it is Waajib to abandon it

The Fuqahaa have written that if some concocted belief becomes attached to a *Mustahab* act, then it will be necessary to abandon that act. [*Hasnul Azeez, page467, vol. 1*]

The Fuqahaa have written that it is Waajib to abandon that *Mustahab* act in which some false belief has cropped into. It will not be permissible to censure anyone for abandoning (such) a *Mustahab*. If carrying out a *Mustahab* act creates some *fasaad*, then that *Mustahab* act should be abandoned. [*Ibid. page 680*]

When there exists a conflict between benefits and harms

When there exists a conflict between *masaalih* and *mafaasid,* then the effects of the *mafaasid* are granted preference, as long as the

masaalih have not yet reached a point of Shar`i necessity. [*Imdaadul Fataawa, page 69, vol. 4*]

The Shar`i ruling is that when the *mafaasid* in any action is overwhelming, and that action is not sought (in the Shariah, i.e. not amongst the compulsory acts), then the actual action will be prohibited. If the action is one that is sought (in the Shariah), then the action will not be abandoned, rather the *mafaasid* will be terminated and prevented. [*Ibid, page 84, vol. 4, Bawaadirun Nawaadir, page 334, Bayaanul Qur`aan page 119, vol. 3*]

If there is some benefit in an act which is contrary to the Shariah, and there may also be good reasons for executing that act, but its execution is not deemed necessary in the Shariah, or there are other means in fulfilling the same benefits, and the act may be carried out solely for the good intentions, its execution will still be impermissible. [*Islaahur Rasm, page 134*]

The proof of the general ruling and the two types of mufsid

It is a fiqhi ruling that a permissible, in fact *Mustahab*, act, which is not sought by or importance attached to it by the Shariah, becomes overwhelmed by *mafaasid*, should be abandoned. Regardless of whether the *mafaasid* is due to the action of the executers or the act of the onlookers.

This ruling is both, *aqli* and *naqli*. The Hanafi Fuqahaa have extracted numerous corollaries from this ruling. The ruling is that if there exists any *Mubaah* or *mandoob* act, which in the Shariah has not attained the level of necessity and there is a possibility that it creates *fasaad* amongst the masses (when it is rigidly adhered to or elevated in importance), then this *Mubaah* or *mandoob* must necessarily be prohibited from and abandoned. The *aqli* (logical) argument for this is clear and the *naqli* argument is in the Aayat,

"And do not insult those whom they (the kuffaar) worship besides Allaah, lest they insult Allaah wrongfully without knowledge..."

It is clear that to censure the baatil 'gods' is a necessary permissible act, and in some cases it is *mandoob* also, but because it is not an objective in itself, in fact this objective (of 'teaching' the non-believers) can be attained in other ways, like through wisdom and counsel, and there is a possibility that this method (of censuring) will lead to them hurling abuse at Allaah Ta`ala, hence it has been forbidden. [*Imdaadul Fataawa, page 826, vol. 1*]

Explanation of an example with proofs

The Hadith has permitted the performance of *Sajdah-e-shukr*, however, the Hanafi Fuqahaa have, according to the statement of Allaamah Shaami (rahmatullah alayh), ruled it to be Makrooh, lest the masses deem it an objective in itself (i.e. make it a special act of Ibaadat). It is stated in *Aalamgiri* that since people have begun making it (with perpetuity) after Salaat, hence it is Makrooh, because the ignorant people would begin deeming it to be Sunnat or even Waajib. **When any permissible act reaches this stage (that people start elevating its position), then it becomes Makrooh.**

However, as for that act which is necessary, it should not be abandoned. Whatever *fasaad* has crept into such acts must be eradicated and reformed. For example, if in a certain *janaaza* there is a *nauha* (professional mourner) who is also present, now in order to evade this Makrooh act, one should not absent oneself from that janaazah. In fact, that woman can be and should be prevented from plying her trade there. Due to this temporary abhorrence, a necessary act should not be abandoned.

Contrary to being invited to a place where Makrooh acts are also perpetrated. There the invitation should not be accepted, because

this (i.e. accepting an invitation) is not amongst the necessary (ordered) acts of the Shariah.

Allamah Shaami (rahmatullah alayh) has also cited the differences between these *mas`alahs*. [*Islaahur Rusoom, page 110*]

That Mubaah or Mustahab act which becomes a means to sin should also be abandoned

The Fuqahaa and Sufiya have placed great consideration to this ruling, **that any *Mubaah* or *Mustahab* act which leads to some sin, is prohibited.** For example, some intoxicants, like opium, which does not intoxicate in small quantities, will nevertheless, be prohibited, because the little quantity entices and eventually does lead one to take greater doses, which is intoxicating. Similar is the case with permissible (excessive) speech, sleep and intermingling. Even though these acts (in excess) are permissible, but they lead to sin, which is the reason why the Sufiyaa have prohibited and advised against it. [*At-Tableegh, page 23*]

The reason for Mubaah becoming Haraam

Some people object to the Fuqahaa, saying that they have made some *Mubaah* things Haraam. However, they are ignorant of the underlying secret to this ruling of the Fuqahaa. In reality, the Fuqahaa have not made a *Mubaah* Haraam, **they have called a preamble to Haraam, Haraam.** This ruling is logical as well, **that anything which leads to Waajib is Waajib and anything which leads to a Haraam is Haraam.** Hence those acts which were *Mubaah* that the Fuqahaa have labelled Haraam are in fact preambles to Haraam, and they no longer hold the level of *Mubaah*. Owing to their being introductions to Haraam, they have entered the category of Haraam and no longer belong to the *Mubaah* category. [*At-Tableegh, page 23*]

Rulings change according to the times and prevailing conditions

Different conditions give rise to differing rulings as well. There are many things which in one instance may be *hasan* (good and laudable), whereas in some other condition this same act will be *qabeeh* (evil). Can there be any question on the act of Salaat being *hasan*? However, if one has an urgent need to relieve oneself, then performing Salaat in such a state will be Makrooh.
Similarly it is possible that an act may in itself be permissible, but in another context it may be evil (*qabeeh*), and this state may lead it into sin. [*At-tableegh, page 23*]

This is also possible that an act may have been permissible during a certain era, because during that era, there were no factors of *karaahat* present, and then this very act is rendered impermissible in some other era, due to some Makrooh factors which may become present and are the cause (*illat*) for this abhorrence. Or something may be permissible in one place and in some other country impermissible.

Example

Look, Nabi (sallallahu alayhi wasallam) used to allow the womenfolk to come to the Musjid and perform their Salaat, because during that era there was no fear of *fitnah*, and then the Sahaabah (radhiallahu anhum) noticed the change in environment and prohibited women from coming to Musjid. There are numerous examples present in the Ahaadith and Kitaabs of Fiqh. [*Islaahur Rusoom, page 116*]

An important warning

The labelling of a Mubaah act as Makrooh or Haraam due to some factor of fasaad or it being a preamble to Haraam, is not the forte of just anyone

The 'ijtihaad' of just anyone is not of any consideration when it comes to calling a *Mubaah* act Haraam due to any factor or valid reason. Only a wise *Muhaqqiq* will understand things such as which evil factors render a *Mubaah* act Haraam or impermissible, and which not. Moulana Qaasim Nanotwi (rahmatullah alayh) used to say that this decision can be made by *Shaari`* (Allaah Ta`ala), or that person who adequately understands the Speech of *Shaari`*. There are some example of this in the Shariah – one is the incident of the Hateem (where the Kaabah was rebuilt) and the second is the Nikah of Hadhrat Zainub (radhiallahu anha), who was the divorcee of Nabi's (sallallahu alayhi wasallam) adopted son, to Nabi (sallallahu alayhi wasallam). In the first incident consideration was taken of the *fasaad* which was inherent (if the Hateem were to included as part of the Kaabah) and in the second incident the *fasaad* was not considered (where the people would consider as incorrect the Nikah of the divorcee of an adopted son to his guardian). From these we understand that every *fasaad* is not taken into consideration, and that every *maslihat* (benefit/goodness) is not liable for acceptance. Therefore it is not the right of everyone to label as Haraam a thing on the possibility of it leading to a *mufsid*. [*At-Tableegh, page 11-15*]

If a thing is permissible for an individual, but by others looking at him and taking a wrong cue, where

this becomes a testimonial for them (to carry this out which will lead them into fasaad beliefs etc.), then this act will also be impermissible for this individual

If an act which is not deemed to be of a necessary category in the Shariah (like a Sunnat-e-Muakkadah, Waajib or Fardh) is carried out by an individual and that leads to the corruption (in belief or actions) of those who observe him, then this act will no longer be permissible for him. The act will become impermissible for this person because when the people make taqleed of him, they will be led into *fasaad*.

The crux of this Shar`i ruling is for the benefit of the society as a whole. The requisite for brotherhood is that wherever possible, another should be benefited, and if this is not possible then at least others should be saved from harm. Will a father whose child is allergic to sweetmeats sit and eat this in front of his child, because he (the father) likes it? Will the thought not occur to him that due to his greed his child will also partake of the sweetmeats and be harmed thereby?

Is not the welfare of every Muslim just as important? [*Imdaadul Fataawa, page 279, vol. 5*]

This protection (of society) is like the example of one's own child who is ill and the doctor diagnoses that sweetmeats will harm his health further. Now in order to safeguard your child, you will take this precaution that even you will not partake of sweetmeats. Just see to what extreme you will go, that although this does not harm your health, but your love for your child constrains you to abstain from sweetmeats, even though you may desire it. You will do this, lest your child also surrenders to his desire and partakes of sweetmeats (in your absence), thereby worsening his condition. In

order to protect your child you have made a desirable, in fact beneficial, thing impermissible upon yourself. In this vein, have the Fuqahaa made *Mustahab* acts Makrooh.

Now there is an objection raised against the Hanafi Fuqahaa that they have said such acts to be Makrooh which have been praised in the Ahaadith. The objectors do not understand the reason for them being rendered Makrooh. In the example I had cited above, none will object that even though only the child was prevented from eating the sweetmeat, the entire household have also been forbidden from it. [*Al-Ifaadhaat Yawmia, page 80, vol. 10*]

Ruling

Since it is Fardh to save the Muslims in general from any harm, therefore if any unnecessary act (not ordered by the Shariah) of the elite (Ulama, Mashaaikh, etc.) creates harm to the beliefs of the public, then such an act will be Makrooh for the elite to carry out. They should ensure that they abandon such acts.

The following incident was reported in the Hadith Shareef that Nabi (sallallahu alayhi wasallam) intended incorporating the Hateem into the Kaabah. But because it would have caused misgivings in the hearts of the new-Muslims and also that this was not an ordered act of the Shariah, Nabi (sallallahu alayhi wasallam) abandoned his plans. He had stated his reasons also. Although it would have been preferable and better to **incorporate the Hateem into the Kaabah Shareef, but in view of the harm it would have caused to the masses,** Nabi (sallallahu alayhi wasallam) did not implement his plans. It is stated in Ibn Majah from Hadhrat Abdullah (radhiallahu anhu) **that it was a Sunnat to feed the people of a funeral in the first day, but when people started regarding it as a custom, this practice was abandoned and forbidden.** Just look, the elite have also abandoned this practice with the intention of saving the (beliefs) of the general masses. [*Islaahur Rusoom, page 115*]

It was for this reason that the Fuqahaa have, on numerous occasions, closed the consent to *Mubaah* practices in order to save the masses from Deeni harm. This is the reason why the present-day *Muhaqqiqeen* also prohibit the practices of *moulood, faatiha*, etc. [*Imdaadul fataawa, page 72, vol. 4*]

Now if any person claims that he will hold a gathering which is free from all the evils which accompany these gatherings (of *Moulood* and *faatiha*, etc.), then too permission will not be granted.

For example, if there is a plague of cholera and the governor of the area realised that the plague is worsened by the guavas and cucumbers. Hence, he gives an instruction that these two items not be sold or eaten. If the police see anyone with any of these then they will immediately confiscate it. Now what if a person says that he is healthy and fine, hence he must be given permission to eat it or that because he is healthy he must be able to sell it. Will such consent be granted?

Most certainly not! In fact the ruling will remain general. Similarly here also the ruling will remain general, so we should not be chastised for issuing his decree. [*Da`wat Abdiyat, page 14* and *124*]

The issue of whether to carry out or abandon a permissible and laudable act, if it attracts the censure or brings about disrepute in the eyes of people

A learned person once asked that if an action which in itself according to the Shariah is not harmful or bad, in fact it is a laudable and good act, but the public deem this act unsavoury or bad, and there is the possibility that if this act is carried out, it will result in being disgraced in the eyes of the pubic. What can be done in such

circumstances? It has been mentioned that the censure and reprimand of the public need not be considered, and this act should be carried out. Or should this act not be carried out due to the censure of the people?

This question was aptly replied by Hadhrat Moulana Qaasim Nanotwi (rahmatullah alayh), in a lecture. He said that such queries can be answered by a wise person. There cannot be a general blanket consent for such actions neither can there be prohibition. When one studies the Qur`aan Majeed and Sunnat, then it will be realised that there is some detail to such decisions.

I will present two such incidents from the blessed life of Nabi (sallallahu alayhi wasallam), where he had abstained from acts which would have brought the displeasure of the masses. In the one incident, Allaah Ta`ala accepted the decision of Nabi (sallallahu alayhi wasallam) and in the other Allaah Ta`ala ruled to the contrary. The first incident was regarding the Hateem in the Kaabah Shareef. Due to shortage of funds, the Quraish had not incorporated the Hateem into the Kaabah when rebuilding it. (After conquering Makkah) Nabi (sallallahu alayhi wasallam) had intended to include the Hateem into the Kaabah, but since there were many inhabitants of Makkah Mukarramah who had recently become Muslim, that would have disliked this decision thinking that Nabi (sallallahu alayhi wasallam) had scant respect for the Kaabah by reconstructing it, he shelved his idea. Nabi (sallallahu alayhi wasallam) also thought that this would have weakened the Imaan of the new Muslims. On this occasion, Allaah Ta`ala accepted this decision of Nabi (sallallahu alayhi wasallam) and did not rebuke him (sallallahu alaihi wasallam).

The second incident where the censure and displeasure of the people was not taken into consideration was the incident regarding the Nikah to Hadhrat Zainub (radhiallahu anha). This is mentioned in the Qur`aan Majeed. Hadhrat Zaid bin Haarithah (radhiallahu anhu) had divorced her, and the thought crossed the mind of Nabi

(sallallahu alayhi wasallam) that the one way in which to console and please the family of Hadhrat Zainub (radhiallahu anha) was to marry her, but Nabi (sallallahu alayhi wasallam) stopped himself and did not pursue the matter, because Hadhrat Zaid (radhiallahu anhu) was his stepson, and stepchildren were considered to be one's own children. Nabi (sallallahu alayhi wasallam) thought to himself that if he marries Hadhrat Zainub (radhiallahu anha) then the non-believers would rebuke and malign him, accusing him of marrying his 'daughter-in-law'. This maligning would prevent many people from entering the fold of Islaam. Now, just have a look – this incident would also have brought disrepute to Nabi (sallallahu alayhi wasallam) and Islaam, just as the incident of the Hateem would have. But, in this case, Allaah Ta`ala did not consider this threat and instructed Nabi (sallallahu alayhi wasallam) to marry Hadhrat Zainub (radhiallahu anha) and not concern himself with the comments and opinions of the people. From these two incidents we realise that not every *mufsid* is to be considered and not every benefit is to strived for. Therefore in order to sacrifice a benefit or to avoid a *mufsid*, it is not the right of just anyone to deem a *Mubaah* act as Haraam or *Makrooh*. This is what Moulana Qaasim Sahib (rahmatullah alayh) had meant when he said that it takes a *Hakeem* (wise person) to discern and analyse such things, where he may rule that a valid act be abandoned or not. [*Ifaadhaat Yawmia, page 48, vol. 9, part 1*]

There was a difference between these two incidents, which resulted in the censure of the people being of consideration in the one and not in the other. All praise be to Allaah Ta`ala that the reason for this difference has come to mind – studying the Kitaab and Sunnat, this ruling is derived that the act, (even if it leads to sin or entails other harms), which in the eyes of the people is worthy of disgrace and censure, **but it is a Waajib act or it is something which is essential to the Deen, then it should not be abandoned for fear of the views of the people, and if that act is not Waajib or an essential in the Deen, then there is no harm if it is abandoned.**

Regarding the incident of Hadhrat Zainub (radhiallahu anha), the censure and rebuke of the masses was not taken into consideration and the deed was executed, because since Hadhrat Zaid Bin Haarithah (radhiallahu anhu) was the adopted son of Nabi (sallallahu alayhi wasallam), and in those days it was considered Haraam and taboo for a man to marry his stepson's divorced wife, therefore in order to clarify and correct this belief of the people, Nabi (sallallahu alayhi wasallam) was instructed to make Nikah to Hadhrat Zainub (radhiallahu anha).

It was necessary to make *tableegh* (teach) to the masses, and mere verbal *tableegh* in this case was insufficient, practical *tableegh* was needed here, **and to make *tableegh* is a Waajib duty in Islaam.** Therefore to make this Nikah was deemed a necessary part of Deen, hence Nabi (sallallahu alayhi wasallam) was not to consider the views of the masses. Contrary to the Hateem issue. This was not an essential part of the Deen to incorporate the Hateem into the Kaabah. It was only a desirable act, which had no essential objective attached to it. By incorporating it, no Shar`i benefit would have been realised or lost, hence the views of the people were taken into consideration here.

The crux of the matter is that disrepute is not taken into consideration in matters which are essential to the Deen, and in matters where no essential of Deen is at stake, one should abstain from disrepute.

When a person understands this explanation of mine, then all doubts should dissipate. [*Ifaadaat, page 48, vol. 9*]

Look at another example – when Nabi (sallallahu alayhi wasallam) invited the people to *tauheed*, how much of maligning and rebuke did he not experience. But did Nabi (sallallahu alayhi wasallam) abandon this call to *tauheed* due to this criticism? [*Ibid.*]

A third example is that of *Me`raaj*. Hadhrat Umme Haani (radhiallahu anha) caught hold of the blessed *chadar* of Nabi (sallallahu alayhi wasallam) and told him not to relate this incident to anyone, lest it becomes a subject of rebuke and criticism amongst the kuffaar. But, Nabi (sallallahu alayhi wasallam) did not heed the advice of Hadhrat Umme Haani, and he related this incident of *Me`raaj* because it was an essential part of the Deen and beliefs. In such cases, the rebuke of people is of no consequence.

Some points and important fiqhi usools of Hadhrat regarding a lecture series given in Lucknow in praise of the Sahaabah (radhiallahu anhum)

The Ulama in Lucknow had organised a lecture series to challenge the criticism levelled against the Sahaabah (radhiallahu anhum) by the *rawaafidh* (Shiahs), which only resulted in the criticism of the shiahs becoming even more intense. Some people had written to Hadhrat (Moulana Ashraf Ali Thaanwi Sahib), whose reply is worthy of reflection. A summary of this reply is as follows:

"It has been reported in Bukhaari, from Ibn Abbaas regarding the statement of Allaah Ta`ala, 'And neither raise your voice (excessively) nor soften it (thereby making it inaudible),' he said, 'This Aayat was revealed whilst Nabi (sallallahu alayhi wasallam) was in Makkah. When Nabi (sallallahu alayhi wasallam) used to raise his voice in recitation of the Qur`aan while performing Salaat with his Sahaabah, and the kuffaar would hear him, they would swear at the Qur`aan, He who had revealed it and the one who conveyed it. Allaah Ta`ala said to His Nabi (sallallahu alayhi wasallam), 'And do not raise your voice, that is, your recitation (of the Qur`aan Majeed), so that when the mushrikeen hear you they swear the Qur`aan and do not (also) be too soft (in your recitation when reading) to your companions. Opt for a path between this.'"

From this Hadith we note that the loud recitation of the Qur`aan Majeed by the Imaam in Jamaat Salaat is Waajib. When this recitation becomes a means of mocking and jeering by the kuffaar, then the tone of the recitation should not be so loud that it reaches their ears.

From this Aayat is also proven that when any act of Ibaadat becomes a means of sin, then to abandon that act of obedience becomes Waajib, because that thing which becomes a means of evil is also evil. It is a different matter in that place where an evil practice is already in vogue, and one has no ability to stop it, and then to carry out an act of Ibaadat (in that midst).

Sometimes people confuse the two issues and regard them both to be the same (in ruling). **This is the reason why Ibn Sireen (rahmatullah alayh) would not attend that Janaazah where men and women were mixed. Hadhrat Hasan (radhiallahu anhu) would oppose such an attitude** by exclaiming that we deprive ourselves of acts of obedience because of the presence of sin and evil, and that this is paving the way for the destruction of our Deen.

It is reported from *Shihaab Muqdasi* that the ruling of our Fuqahaa is that a necessary act of obedience should not be abandoned due to the presence of any bid`ah, like the invitation to a walimah is not accepted due to the some frivolity and entertainment which may be present there, or to abstain from attending a janaazah because of the presence of a *nauhah* (professional mourners). The correct way is to present oneself at these occasions and prevent the un-Islaamic activities which are contaminating the Ibaadat. This is if one has the power to stop it, otherwise one should adopt patience. This will be the case when one is not a follower of the participants in this occasion. If he is their follower, then he should not even attend. [*Shaami, page 134, vol. 1*]

"One should not abandon participating in a janaaza because a nawhah is in attendance. ***A Sunnat practice is never abandoned***

***because of the alliance of a bid`ah (with the Sunnat).*** *One should not confuse it with the issue of attendance at a walimah, even though some bid`ah is associated therewith. If a janaazah is not attended because of some attendant bid`ah, then this institution will die down. Contrary to a walimah, where if one person is not present to eat, then there are always many others who are present."* [*Majaalis Hakimul Ummat, page 283,4*]

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CHAPTER SIX

The definition of Sunnat

Sunnat is not only that which has been established from Nabi (sallallahu alayhi wasallam), in fact Sunnat is the predominant practice of Nabi (sallallahu alayhi wasallam), be it in the form of a (clear) instruction or something which is perceived (from his reactions). For example, Taraaweeh Salaat is classified as Sunnat-e-Muakkadah, and *ta`akkud* (emphasis) implies perpetuity. It is clear that there was no perpetuity in this act (by Nabi (sallallahu alayhi wasallam), rather it was a special temporary act. [*Al-Ifaadhaat, page 355, vol. 8*]

A verbal declaration on any matter from Nabi (sallallahu alayhi wasallam) is not sufficient to render it a Sunnat, in fact, that which was his predominant practice is a Sunnat, and not his occasional practices. [*Ibid. page 300, vol. 2*]

Types of Sunnat

Sunnat (according to its general definition) is that which **Nabi (sallallahu alayhi wasallam) carried out as a form of Ibaadat, besides this it would be classified as a *sunnan-e-zawaa`id* (extra Sunnats).** For example the **hair-style** of Nabi (sallallahu alayhi

wasallam) was his **personal habit** and not any act of Ibaadat, hence there is no doubt that keeping this style of hair is preferable (for the Ummat), but to keep **one's hair in another way would not be classified as contrary to the Sunnat.** [*Imdaadul Fataawa, page 224*]

Sunnat is of two types – *Sunnat-e-Ibaadat* and *Sunnat-e-`Aadat*. The general usage of the word 'Sunnat' would include only the first type. **Promises of reward and encouragement to practice implies to and refers to this type.** Practice on the second type would be a source of blessings and is a demonstration of one's love for Nabi (sallallahu alayhi wasallam). This second type does not form any essential part of the Deen and if its practice interferes with one's Deen and beliefs, then one should be stopped therefrom. [*Ibid. page 229, vol. 4*]

The ruling regarding Sunan-e-Zawaa`id and mustahibbaat

The ruling regarding the 'extra' Sunnats (*sunan-e-`aadiya*) and the Mustahab acts is that their **performance warrants reward and non-performance does not attract sin.** When one closely studies the *nusoos* then it will be noted that this is the ruling of these two deeds before they are performed, but after their commencement, the ruling changes. One ruling will apply to a specific application and another is general, which is not specific to its occasion of application. It is *Makrooh* to leave out and abandon that Mustahab act which has been made a perpetual habit, which one practices over a period of time. This is borne out by a Hadith in Bukhaari Shareef which is reported by Hadhrat Abdullah Ibn Umar (radhiallahu anhuma) who reports from Nabi (sallallahu alayhi wasallam) that he said, *"O Abdallah, don't be like so and so, who used to stand up at nights (in Ibaadat) and then he abandoned it."* Nabi (sallallahu alayhi wasallam) had displayed distaste and *karaahat* at this attitude of this person who used to regularly perform Tahajjud Salaat and

then abandoned it. **It is clear that after inculcating as a habit a Mustahab act it should not be abandoned. This is Makrooh.** [*badaa`i*, *page 150*]

The definition of reviving a Sunnat

Shah Abdul Qadir Sahib (rahmatullah alayh) once said to an Aalim (Molvi Ismail Sahib) to stop making *rafa` yadain* (lifting hands in various postures of Takbeer in Salaat) because it is a cause for unnecessary fitnah. Molvi Ismail said that if the fitnah of the masses is to be taken into account what then would happen to (the import of) the Hadith, *"He who holds fast to my Sunnat at a time of fasaad in the Ummah will receive the reward of 100 martyrs."* Upon hearing this reply, Shah Abdul Qadir (rahmatullah alayh) replied, *"We thought that Ismail had become an Aalim, but he does not understand the meaning of even one Hadith.* ***The application of this Hadith is when there is some act which is (being generally practiced) contrary to the Sunnat practice,*** *whereas the topic we are discussing (i.e. not making rafa` yadain) is not contrary to the Sunnat, in fact it is another Sunnat. Just as rafa` yadain is a Sunnat, so too is irsaal (not making rafa` yadain) is a Sunnat."* [*Bawaadirun Nawaadir, page 469, vol. 2*]

An appropriate and excellent explanation of Sunnat and bid`ah

It should be realised that whatever acts were innovated after the passing of the *Khairul Quroon* (best of eras) are categorised into two types: **one is that whose initiative is new and some *ma`moor behe* (essential ordered act of the Shariah) is dependant upon it, where without this (innovation) this faculty of Deen will not function effectively.** For example, the compilation and authoring of Deeni subject matter in book-form, the establishment of Madrasahs and *khanqahs,* etc. These things were not resent during the era of Nabi (sallallahu alayhi wasallam), and their initiative is new, and

some essential part of the Deen depends on (the initiation of) these acts.

Everyone is well aware that it is an essential and necessary requirement upon every (Muslim) individual to protect and safeguard the Deen. One should also remember that during the best of eras, such means (as these innovations mentioned above) did not exist, because there was no need for it. That era was permeating with blessings, and the memories of the Sahaabah (radhiallahu anhum) was so excellent that when they heard or observed Nabi (sallallahu alayhi wasallam) saying or doing anything, it remained embedded and etched in their minds. Their understanding and intellect was also such that there was no need for formal classes wherein prescribed lessons in Deen needed to be taught.

Following those eras, others followed wherein negligence and carelessness (in matters of Deen) became the order of the day, memories were weaker, people of deviated and personal views increased, etc., hence the Ulama discerned the gradual destruction of the edifices of the Deen. The urgent need arose to formulate methods to administrate (and safeguard) the structures of the Deen, together with all its facets. In this regard the Kitaabs of the Deen, Hadith, Usool-e-Hadith, Usool-e-fiqh, Aqaai`d, etc. needed to be compiled. Madrasah were established in order to teach these sciences of the Deen. In similar vein, the mashaa`ikh saw the need to establish *khanqahs* to revive and nurture the desire for *nisbat* and self-reformation. Besides these, there was no other means envisaged which would safeguard our Deen.

Hence these are such things whose *sabab* (reasons and causes) are new, and these *sababs* were not prevalent during the *khariul quroon*. These are also such matters upon which the existence and preservation of some essential Deeni matter rests. Hence these things may have the apparent hue and definition of *bid`ah*, but in reality they are not *bid`ahs*. In fact, according to the ruling of *Muqaddamatul Waajib Waajibun*, they are Waajib acts.

The second are category are those things whose reason (*sabab*) is old. For example, the *sabab* of *meelad, teeja, daswah*, etc. are all old. The reason for the establishment of *meelad* is expression of happiness at the birth of Nabi (sallallahu alayhi wasallam). This very *sabab* and reason was prevalent and also existent during the era of Nabi (sallallahu alayhi wasallam) and the Sahaabah (radhiallahu anhum), but it was never celebrated by any of them. Can we claim that, *Nauthubillah*, the minds of the Sahaabah (radhiallahu anhum) did not discern this? If the *sabab* was not present during their eras, then at least we could have said that they had no cause to do it. But since the reason for holding *meelad* was also prevalent during that time, and neither did Nabi (sallallahu alayhi wasallam) nor his Sahaabah (radhiallahu anhum) ever hold or encourage such activities, can we safely aver that this is a *bid`ah* – in word, definition and practically. Since these innovations fall under the scope of the Hadith, *"Whosoever innovates anything into our Deen, is not from amongst us."* That is, it is impermissible to participate and hold such gatherings.

This is the general ruling to recognise and distinguish between Sunnat and bid`ah. All corollary rulings can be deduced herefrom. [*Wa`azus suroor, page 27*]

The differences between Sunnat and bid`ah and the method in which to distinguish between the two

1. There is one other extraordinary difference between these two, and that is that the proposers and advancers of the former are (essentially) the elite (Ulama) and the *awwaam* (masses) are not included (as the initiators), whereas the advancers and initiators of the latter are the masses (who are like sheep). And it is also they who always participate and spend therein. The celebrations and initiation of *meelad* was originated by a king. **He was from the *awwaam* and this practice remains perpetuated by the *awwaam*.** [*As-suroor, page 27*]

2. I will show one way to recognise a bid`ah and that it is if the act is not established from the Qur`aan Majeed, Sunnat, *Ijma* or *Qiyaas*, and the participants deem it an act of the Shariah, then know that this is a bid`ah. After noting this definition, observe that *urs fatiha,* regarding any particular day as blessed and auspicious to make *isaal-e-tahwaab*, etc., etc. **are not established from any source of the Deen.** Are these acts not also regarded as part of the Deen? [*Wa`az Taqweem, page 29*]

3. Another yardstick in recognising that a bid`ah is evil is to observed whether more of its participants are Ulama or the masses. The Bid`ati leader will not spend of his own wealth. Yes he will be present at the meals. Such functions are more frequented by the ignoramuses. There is no prestige and honour of the bid`ah in the hearts of the Bid`ati Ulama.

Those things which we hold in esteem and deem desirable, we participate therein, even if it means spending from our wealth, like *qurbaani*.

And then also we should observe the masses (who attend these functions) --- how many of them are Deeni-conscious and how many are not? Very few may be pious, but they do little, and **the majority are *faasiq* and *faajir* (open sinners and transgressors).** [*Hasnul Azeez, page 330, vol. 2*]

Innovations for Deen or innovations in Deen?

The reality of bid`ah is that it is such **an act which is done thinking it to be part of the Deen.** If it is done thinking it to be a treatment (for some spiritual ailment), then how can it be called a bid`ah? Hence, the one is an innovation for the (benefit of) Deen and the other is an innovation in (to the detriment of) the Deen. The

innovation for the Deen would be classified a Sunnat and the innovation in the Deen a bid`ah. [*Al-Faadhaat, page 308, vol. 2*]
A person levelled an objection saying that the (concept of) times and timetable which we have scheduled and prepared were not practiced during the *khairul quroon*, hence this will be classified as a bid`ah.

If bid`ah is to be classified as these people understand it that whatever did not exist during the *khairul quroon* is a bid`ah, then during the *khairul quroon* he was also not yet in existence, hence he should be classified a bid`ah. These poor souls do not understand the definition of bid`ah.

These time schedules and tables are not part of any belief or ibaadat, hence their being or not being in the *khairul quroon* does not include it into the category of bid`ah. [*Ibid. page 125, vol.2*]

The necessity for any act to have been present during the *khairul quroon* will be when the act is one of Ibaadat. **If the act is merely one of administration or regulation, then it will not be a bid`ah** (even if it was not existent during the *khairul quroon*). One such Hadith has been added in *Hayatul Muslimeen* which was taken from *Shamaa`il Tirmidhi*, wherein regulation in the daily life of Nabi (sallallahu alayhi wasallam) has been reported. This Hadith appears in the eighth part. [*Ibid. page 134, vol. 2*]

To exceed the limits in a non-Shar`i or mandoob act, or to make takhsees or ta`yeen would also be included as a bid`ah

It has been narrated by **Hadhrat Hasan (radhiallahu anhu) that Hadhrat Uthmaan bin Abi `Aas (radhiallahu anhu) was called to the *khatna* (circumcision) of someone, and he refused the invitation.** When asked about it he replied that during the era of Nabi (sallallahu alayhi wasallam) they would not attend a *khatna*

neither were they called to it. This narration appears in *Musnad Ahmad*.

From this we realise that the Sahaabah (radhiallahu anhum) disliked the invitations to such occasions which are not established from the Sunnat. They even refused to attend such gatherings.

The secret to this is that an invitation to any occasion places some sort of importance or significance to that which one is invited to, because arrangements are being prepared for it, and to make special arrangements for anything which the Shariah has not, would be classified as an innovation in the Deen. This is the reason why when **Hadhrat Ibn Umar (radhiallahu anhu) saw that the people were gathering in the Musjid to perform their *Chaasht* (*Duhaa)* Salaat, he criticised them and labelled this a bid`ah.** Based on this, the Fuqahaa have said that it is Makrooh to make Nafl Salaat in congregation. To regard and believe an unimportant matter to be important and place great emphasis upon it, or to become dogmatic and rigidly practice on such matters, such that one regards and accommodates it to the level of Faraa`idh and Waajibaat or even more, and then to censure and criticise those who do not participate therein, are all contemptible acts. Theses are the essences of bid`ah.
Allaah Ta`ala has stated that those people who exceed the limits placed by Him are the oppressors.

Hadhrat Abdullah Ibn Mas`ood (radhiallahu anhu) stated that it is necessary upon every person that he not allocate a part of his Salaat to shaitaan, by always turning to his right side after Fardh Salaat (i.e. deeming this to be necessary). He says that he saw Nabi (sallallahu alayhi wasallam) sometimes turn to his left side. [*Bukhaari / Muslim*]

Teebi, the commentator of *Mishkaat Shareef* has stated that it is proven from this Hadith that the person who persists and is dogmatic on a *Mustahab* act, such that he deems it necessary and

binding and never practices to its contrary, then such a person has apportioned a share of his ibaadat to shaitaan (i.e. he has lost the blessings of his ibaadat). What then can be said of that person who persists and rigidly practices on bid`ah, un-Islaamic and detestable acts?

The author of *Majma`* has stated that it is proven from this Hadith **that a *mandoob* act also becomes *Makrooh* when there is a fear that it is elevated in rank.** This is the reason why the Hanafi Fuqahaa have stated that it is Makrooh to stipulate fixed Surahs for Salaats, regardless of whether this is done believing it to be part of the Shariah or rigidly in practice. [*Tareeqah Meelad Shareef, page 7* and *11*]

How a Mustahab becomes a bid`ah

I do not say that Mustahab is bid`ah. To regard it as necessary and binding is bid`ah. If anyone regards a Mustahab act as Waajib, then is this not bid`ah? Necessary, obligatory and Waajib all have the same meaning. [*Husnul Azeez, page 676, vol. 1*]

To deem an un-obligatory act as obligatory is a deviated bid`ah. To censure and rebuke those who oppose or do not practice it, merely confirms its bid`ah status. [*Imdaadul fataawa, page 340, vol. 5 / page 306, vol. 5*]

To regard the distribution of sweetmeats as necessary is a bid`ah. The Fuqahaa have written that if there is *fasaad* in a Mustahab act, then it becomes necessary to abandon that Mustahab act. [*Husnul Azeez, page 676, vol.1*]

Is it not a bid`ah to regard a non-Waajib as a Waajib? Does this not fall under the scope of the definition of bid`ah? [*Al-Ifaadhaat Yawmia, page 116, vol. 8, part 1*]

The four types of bid`ah and Sunnat, and the explanation of bid`ah-e-hasana, bid`ah-e-sayyi`a, haqeeqiya and sooriya

"It is stated in Raddul Muhtaar, 'The Sunnats of wudhu: That thing upon which Rasulullah (sallallahu alayhi wasallam) and the Khulafa-e-Raashideen, after him, were constant upon are Sunnat, otherwise it is Mandoob. It is reported in Durrul Mukhtaar under the discussion of intention (Niyyat) that verbal statement is Mustahab, that is the preferred opinion, and it is said that this is Sunnat, i.e. the Salf preferred this or it is a Sunnat of our Ulama, since it is reported from neither Nabi (sallallahu alayhi wasallam), the Sahaabah (radhiallahu anhum) nor the Tabieen…

"It is reported from Durrul Mukhtaar: The Ahkaam of Imaamat and the Mubtadi`u (person who indulges in bid`ah), that is (the one who) believes contrary to the accepted (rulings) of The Rasool, not in opposition or resistance, rather with a type of doubt…and Mandoob, like innovations similar to Madrasah…'"

From the above excerpts the following matters are clarified:

Firstly, there are numerous implications of Sunnat:

1. That which is reported from Rasulullah (sallallahu alayhi wasallam)

2. That which is reported from Rasulullah (sallallahu alayhi wasallam), the Khulafa-e-Raashideen, as is mentioned in the *ibaarat* (text): *"That thing upon which Rasulullah (sallallahu alayhi wasallam) and the Khulafa-e-Raashideen, after him, were constant upon are Sunnat"*

3. That which is reported from Rasulullah (sallallahu alayhi wasallam), the Sahaabah (radhiallahu anhum) or the Taabieen, as is deduced from the *ibaarat*: *"since it is reported from neither Nabi (sallallahu alayhi wasallam), the Sahaabah (radhiallahu anhum) nor the Tabieen"*

4. That which is reported from the Ulama, as is deduced from the *ibaarat: "or it is a Sunnat of our Ulama."*

A few meanings of bid`ah have also been deduced from this texts:

1. That which is not reported from Rasulullah (sallallahu alayhi wasallam)

2. That which is not reported from Rasulullah (sallallahu alayhi wasallam) or his Khulafaa-e-Raashideen

3. That which is not reported from Rasulullah (sallallahu alayhi wasallam), his Sahaabah (radhiallahu anhum) or the Tabieen
4. That which is not reported from the Ulama. [*Bawaadirun Nawaadir, page 778*]

In reality there is only type of Sunnat and bid`ah

This multitude is merely on the apparent, otherwise in reality there is only one definition of Sunnat, and that is: *It is the practicable path in Deen as stated after the former ibaarat.* All these meaning incorporate the definition of Sunnat. The meaning of bid`ah is: *Belief in that which is contrary to the accepted (well-known practices of) Rasulullah (sallallahu alayhi wasallam), not in opposition or resistance, rather with a type of doubt*. (The practice which opposes the *nass*, if it is done with doubt and uncertainty (misinformation/ignorance), then it is bid`ah, otherwise it is clear-cut *fisq* and transgression, without any doubt). Or in other words, *That which has been innovated contrary to the Haqq which has been*

established from Rasulullah (sallallahu alayhi wasallam), in respect of knowledge, practice or conditions…As it is stated in Durrul Mukhtaar, and this is the true meaning for bid`ah, as borne out by the statement of Nabi (sallallahu alayhi wasallam), 'He who innovates anything in our Deen, is not from amongst us.'"

Hence *Sunnat-e-Haqeeqi* and *Bid`ah-e-Haqeeqi* cannot be combined or united. However, *Bid`ah-e-Sooriya* can be coupled with *Sunnat-e-Haqeeqi*. In this regard, the verbal intention for Salaat is also called a Sunnat. There are some things which may be contrary to the Sunnat, hence they are called bid`ah but regarded as *hasan* (good/desirable). There are some examples of a clear combination between some types of bid`ah and *Sunnat-e-Haqeeqi*, and this is borne out by the statement of Hadhrat Umar (radhiallahu anhu) when he once said, *"What a good bid`ah!"*

At this juncture we realise also that the *bid`ah-e-hasana* which some personalities have negated is restricted to just a difference and altercation in words and definitions, because those who have negated it have defined bid`ah in its *haqeeqi* sense, whereas the claimants (to the validity of *bid`ah-e-hasana*) have defined it in its general sense.

The limits of sunan-e-`Aadiyah and sunan-e-`Ibaadiya

One person once asked if the rearing of sheep/goats is Sunnat or not? The reply was that yes it is a Sunnat, but it is a *Sunnat-e-`Aadiya* and not a *Sunnat-e-Ibaadiya*, and the object of is *Sunnat is Ibaadat*. Nevertheless, the practicing of *Sunnat-e-`Aadiya*, if it is executed with love and affection (for Nabi - sallallahu alayhi wasallam), then it is also worthy of rewards. **There must not be extremity and excessiveness in *sunan-e-`aadiya*, where it is brought to the level of an ibaadat.** Some people exhaust all the energies in researching these issues – how big was the *`asaa* (stick)

of Nabi (sallallahu alayhi wasallam), how long his turban was, etc., etc. If a true lover of Nabi (sallallahu alayhi wasallam) makes these enquiries and his desire is the result of pure love, then this is one thing, but most people who are involved in these types of issues are such that they neglect the necessary requisites of the Deen and regard this as their main objective and aim. If this type of excessiveness continue then it will result in the destruction of the Deen. Everything should be kept in its proper perspective.

The ruling regarding *Sunnat-e-Ibaadat* is that if there is a fear of it causing *fasaad* in the beliefs of the masses, then it becomes Waajib to abandon a Mustahab act. In this regard, it was the blessed habit of Nabi (sallallahu alayhi wasallam) to regularly recite Surahs *Alif Laam Meem Sajdah* and *Dahar* for the Fajr on Jumuahs, but Imaam Abu Hanifah (rahmatullah alayh) has decreed it Makrooh to recite these two Surahs (every) Friday Jumuah. For this reason many ignoramuses have levelled the criticism of Imaam Abu Hanifah (rahmatullah alayh) acting contrary to the Sunnat. [*Al-Ifaadaat, page 98, vol. 19*]

I ask: whatever food Nabi (sallallahu alayhi wasallam) partook of as a habit, will it be classified as *`aadatan* (a habit) or *ibaatatan* (an act of ibaabat)? It is clear that it was eaten as *ibaatatan*. Hence, to imitate the habits of Nabi (sallallahu alayhi wasallam) is not Waajib in the Shariah, neither is leaving them out sinful.

One has the choice of appeasing the taste in matters of habit. Some of the noble habits of Nabi (sallallahu alayhi wasallam) are such that we will never be able to imitate or bear, therefore the Shariah has not made it incumbent to follow the noble habit of Nabi (sallallahu alayhi wasallam). Yes, if someone has the desire and good fortune of being able to inculcate the noble habits of Nabi (sallallahu alayhi wasallam), then undoubtedly there is great virtue in that. However, one does not have the right to rebuke others for not doing so. [*At-Tableegh, page 255, vol. 20*]

The two types of *Uswai-e-Hasana* (models/patterns of Nabi - sallallahu alayhi wasallam) – verbal and practical

It is stated in the Qur`aan Majeed, *"Indeed there is for you in the (lifestyle of the) Rasool of Allaah, a beautiful model."* Allaah Ta`ala is indicating to us that He has placed an excellent example for us to follow in the life of Nabi (sallallahu alayhi wasallam). What is the object of giving a model? So that its likeliness may be prepared.

It is a further grace of Allaah Ta`ala that there is no difficulty and inhibition in this model. Two types of model are given – a practical and verbal one. It is a pure mercy of Allaah Ta`ala upon this Ummat that He has granted so much of latitude and not the slightest bit of constriction.

Objection: The examples set for us by Nabi (sallallahu alayhi wasallam) is to be followed to the letter. For example, Nabi (sallallahu alayhi wasallam) mostly partook of barley bread, and he led a life of pure simplicity, where he never procured a home or kept (extra) money, whereas we neither eat like him nor suffer like him. We even don the best of clothing. We have lavish and spacious homes, we save money, etc. Yet the Ulama say that all this is permissible. What is the explanation to our following this example and model of our beloved Nabi (sallallahu alayhi wasallam)?

Reply: The answer to this is that there are two types of models – *qowli* and *fe`lee*. *Fe`lee* is of a particular form and *qowli* falls within the ambit of the Shariah. It is impermissible to go beyond it. However, there is much latitude within it. We were shown the limits of the deeds of obedience, which should not be exceeded. We have also been granted latitude to manoeuvre as much as is permissibly possible. This is Waajib and obligatory. The *ush-shaaq* (lovers of Nabi - sallallahu alayhi wasallam), have taken the practical model and noted what Nabi (sallallahu alayhi wasallam) ate, drank, how he led his life, etc., etc. But for people like us there is scope and latitude, that we can fulfil our needs within the ambit of the Shariah. However, we also need to take note of the limits of the Shariah and not exceed them. In every act, we should take note of the limits of the Shariah. **As long as one remains within the limits of the**

Shariah, the it will be deemed as also having followed the model. [*Huqooquz Zawjain, page 460*]

The laws regarding leaving out the sunan-e-`aadiyah and sunan-e-ibaadiya and when they become impermissible

The *sunan-e-`aadiya*, like simple clothing, barley bread, and all other such habits of Nabi (sallallahu alayhi wasallam), if for any reason due to them the objective is lost (i.e. it interferes with one's ibaadat), then they should be abandoned, **because the *sunan-e-`aadiya* are not objectives in themselves.**

In fact, there are even occasions where the *sunan-e-ibaadat*, are to be left out if they are the cause of some harm. For example, the Sunnat of Tahajjud is 8 rakaats, now if a person who gets up with difficulty and performs this eight Rakaats, but sleep overwhelms him such that he falls off to sleep and misses his Fajr Salaat with Jamaat, then to such a person it will be told that he only perform two Rakaats of Tahajjud and sleep away, so that he may awaken for Fajr in time. Since six to eight Rakaats are amongst the *sunan-e-ibaadat* for Tahajjud Salaat, but if a person exceeds this, then the objective (other more important ibaadat) is lost and **it (this excessiveness) should be abandoned.**

This is the reason why if it is known regarding the conditions of a certain person, that if he undertakes the journey of Hajj, he will not be able to maintain and be diligent in performing Salaat, **then he will be prevented from going for Hajj.** If there is an overwhelming fear that even one Fardh Salaat of a person will become Qadha whilst on the **journey for a Nafl Hajj, then it will not be permissible for him to undertake that journey.** When the Hajj will be a cause for some Deeni harm, where another Fardh duty is

neglected, then it is clear that instead of this Hajj bringing one closer to Allaah Ta`ala, it takes him further away.

Another example is that if for example a person has to eat barley bread, which may cause his stomach to pain. Then the love which a person has for the Sunnat of Nabi (sallallahu alayhi wasallam) will no longer remain that, rather it may become a dread, and there is a real fear that (a person will think that) by practicing upon an excellent Sunnat causes stomach-ache. Today, it is due to the *mutashaddideen* (those who adhere doggedly to something), that people have acquired a dislike for and are being distanced from the Sunnat and the Shariah.

In summary, the *sunan-e-`aadiya* and *ibaadiya* are impermissible for that person to whom there may be harm caused to his (more important and primary) Deeni duties. [*At-Tableegh, page 74-8*]

The two ways of following the Sunnat

The actions of Nabi (sallallahu alayhi wasallam) are categorised into two classes – one is his acts of ibaadat and the other is regarding his noble habit (*aadat*). **The former requires following and not necessarily the latter.** If anyone does imitate the latter, then it will be a display of affection and love.

There is a *soori* (in form) and *haqeeqi* (real) way of obedience. To bring the actual instruction into practice, without considering the *illat* is *ittibaa`* (obedience/following) in *soorat* and to practice upon it taking the *sabab* and *illat* into consideration is *ittibaa`* in *haqeeqat*.

These two ways of *ittibaa`* were also found in the Sahaabah (radhiallahu anhum). During the course of the expedition of the Bani Quraidha, when Nabi (sallallahu alayhi wasallam) was seeing a group of the Sahaabah (radhiallahu anhum) off, he said to them,

"Perform your Asr Salaat when you reach there." It so happened that after much effort the Sahaabah (radhiallahu anhum) could not make it to reach their destination before Asr Salaat. The time for Asr entered whilst they were still on their journey. This led to the Sahaabah (radhiallahu anhum) breaking up into two groups – the one group performed their Salaat on time and said that the object of Nabi's (sallallahu alayhi wasallam) advice was that they should perform their Asr Salaat at the destination *if* they reached there on time, and not to perform it (only) there regardless of when they reached. The other group said that they will follow Nabi's (sallallahu alayhi wasallam) instruction to the letter and only perform their Salaat upon reaching the destination. They therefore performed their Salaat upon reaching their destination and not on the way.

When Nabi (sallallahu alayhi wasallam) was informed of this occurrence, he accepted both views. In this incident, the first group made *haqeeqi ittibaa`* and the second *soorat ittibaa`*.

The definitions of bid`ah-e-hasana and bid`ah-e-sayyi`a

The comprehensive ruling regarding this is that any matter which is neither in part or whole from the Deen, and it is forced onto the Deen based on some flimsy doubt, then it is a bid`ah.

The proof of this is in the authentic Hadith, *"He who innovates something into our Deen, which is not part of it, is rejected."* The words **من** (from) and **في** (in) are clear indicatives, and a *haqeeqi* bid`ah always remain a *bid`ah-e-sayyi`a*. A *bid`ah-e-hasana* is a bid`ah in outer form (definition) only. It reality, owing to some (Shar`i) factor it can be classified a Sunnat. [*Imdaadul fataawa, page 285, vol. 5*]

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Part 2

The definition of Iltizaam ma laa Yalzimu (making incumbent upon oneself that which is not compulsory)

***Dawaam* (perpetuity) is not prohibited.** *Iltizaam-e-I`tiqaadi* and *amali* is prohibited. *Iltizaam-e-I`tiqaadi*is to believe something to be binding and *Iltizaam-e-amali* is to censure ad rebuke others who do not participate therein. [*Ibid. page 308, vol. 5*]

The definition of *Iltizaam ma la Yalzimu* is clear from its definition. There are, however, two types. If it is believed to be a part of the Deen, then its gravity is worse. If it is not regarded as part of the Deen, but it is just as rigidly practiced as the other obligatory acts of Deen, then too it is bad, but not as bad as the former type. For example the censure of *riyaa* (show) which has been reported in the *nusoos*.

Here also there are two types; the first is in Deeni actions, this is the worse of the two and the other is regarding worldly actions, which is also censured. The following warnings are sounded, *"The one who dons the garments of show, Allaah will let him don the garments of disgrace in the hereafter."* Those permissible acts upon which a person is constant is not included here. [*Imdaadul Fataawa, page 326, vol. 5*]

A simple definition of *Iltizaam-e-I`tiqaadi* would be to take as obligatory that which is not. [*Ibid. page 327, vol. 5*]

Luzoom-e-amali (making necessary a deed) comes about with continuous repetition and excessive practice (of the deed). [*Anfaas Isa, page 634*]

The proof for the prohibition of Iltizaam-e-I`tiqaadi

The proof for this appears in the Qur`aan Majeed, Sunnat and Kitaabs of Fiqh: *As for The Kitaab, the statement of Allaah Ta`ala, "Do not make Haraam the pure things which Allaah had made Halaal for you, and do not exceed the bounds", together with its sabab-e-nuzool (reason of revelation). As for the Sunnat, is the Hadith of Ibn Mas`ood (radhiallahu anhu) where people only turn to their right side (after Salaat), and as for Fiqh, as they have mentioned the abomination of stipulating and fixing a specific Surah. And Allaah Ta`ala knows best.* [*page 470*]

The difference between iltizaam (making necessary) and dawaam (perpetuity)

Dawaam is one thing and *Iltizaam* another. With *dawaam*, one's beliefs and making the matter obligatory does not feature throughout one's life. With *Iltizaam*, one's beliefs are attached to the act and one doggedly persists on practicing it. A sign of this is when the non-participants (in this particular act) are censured and rebuked.

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Part 3

The discussion on customs and the definition of rasm (customs)

A *rasm* is not only that which is attached to wedding ceremonies and other functions and celebrations. **In fact, to render any unnecessary thing necessary is called a *rasm*.** Whether it may be regarding a function/ceremony or an everyday occurrence. [*Kamaalaat Ashrafiyya, page 325*]

The ruling regarding rasm and iltizaam in worldly matters

The meaning of *iltizaam* is not merely making something necessary upon oneself, in fact, it is to deem as a fault and censurable to leave it (the particular act) out. It is clear that this falls under exceeding the limits of the Shariah. This prohibition is confirmed in the *nusoos* by the words **لا تعتدوا** *(do not exceed the bounds)*. *Iltizaam* is the established *sabab* of this exceeding, hence this is also prohibited. Another objective of this excessiveness is show and pride, whose prohibition is *mansoos*, just as the clothing worn for show has been prohibited. [*Imdaadul Fataawa, page 330, vol. 5*]

The yardstick between a rasm and a non-rasm

When there is no intention of a *rasm* nor is it executed in the manner of those who practice *rasm*, then it is not a *rasm*, neither *haqeeqatan* nor *sooratan*. This is the yardstick to distinguish the difference. [*Imdaadul Fataawa, page 571, vol. 4*]

The prohibition of excessiveness in Deen

There is no consent from the Shariah to exercise excessiveness in the Deen. It is mentioned in the Qur`aan Majeed, *"O people of the Book, Do not be extreme in your Deen"* and *"Do not make Haraam that which Allaah had made Halaal"*. It is stated in one Hadith that three persons presented themselves at the home of Nabi (sallallahu alayhi wasallam) and enquired from some of his pure wives regarding his blessed lifestyle. When they were informed, they exclaimed, *"How can we ever compare ourselves to Nabi (sallallahu alayhi wasallam), when all his sins, past and future and all his mistakes are forgiven. When will we ever attain this blessing?*

It is therefore necessary that we strive earnestly and make great mujaahadah." One of them said that he will not make Nikah, the other said that he will make so much of ibaadat that he will not sleep and the last said he will keep continuous fast and not make iftaar. When Nabi (sallallahu alayhi wasallam) returned home, he was informed regarding these three persons and he disliked their attitude. He exclaimed, *"Remember! I also sleep and I keep awake, I make Nikah, eat and fast. Understand well that this is my way and the person who does not follow my way, does not have any connection to me."*

Just look what a stern warning Nabi (sallallahu alayhi wasallam) sounded for those who intended excessiveness in Deen, that he expelled them from having any connection to him.

Similarly, there is another incident where Nabi (sallallahu alayhi wasallam) entered the Musjid and saw a rope hanging between two pillars. Nabi (sallallahu alayhi wasallam) enquired about it and the Sahaabah (radhiallahu anhum) replied that it was the rope of Hadhrat Zainub (radhiallahu anha), who used it to lean on when she became excessively tired from performing Nafl Salaat. Upon hearing this, Nabi (sallallahu alayhi wasallam) immediately had the rope removed and said that the soul should not be subjected to such severity. He said that if sleep overcomes you, then sleep, and when you are refreshed, then continue with whatever work you are doing.

This is the Shariah. The Fuqahaa have understood the Aayats and the Ahaadith well.

The two levels of permissibility

Permissibility has two levels. The one refers to those acts which are permitted, and they have no importance in the Deen and acts of obedience, like treatment for illnesses or leaving it out. The second

level refers to those which have some relationship to Deen and acts of obedience.

Its recognition is that it has been given importance and encouragement in Deen, like Nikah, whose emphasis has been reported (in the Hadith) and abandoning it without valid cause has been warned against. This is clear proof that it is part of ibaadat and obedience. [*Imdaadul fataawa, page 270, vol. 2*]

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CHAPTER SEVEN

DISCUSSION ON USOOLS

Part 1

The discussion on urf (common law) and riwaaj (customs)

The basis of adab (etiquette) is urf

Etiquette is based on common law (general practice of the society). That is the reason why it changes with the changing of times. (An occasional) Humour in the relationship between Nabi (sallallahu alayhi wasallam) and the Sahaabah (radhiallahu anhum) has been established, **however nowadays it is regarded as unethical and against proper etiquette to be humorous with a *buzrug* (pious person).** [*Anfaas Isa, page 48*]

It is impermissible, based on urf to call a father 'barkhudaar' (lad / one who enjoys a prosperous life)

It is permissible for a father to benefit and enjoy from his son's wealth. However it is not permissible for the son to start referring to his father as *barkhudaar*. Although the meaning and import may be the same and not necessarily derogatory, but since this term is generally used to describe a son, it will be impermissible according to the *urf* to use it to refer to the father. It will be deemed unrespectable. [*Ifaadaat, page 150, vol. 10*]

Instead of Shukr (expressing thanks), or saying Jazaakallah, to say Tasleem

If someone is given something, then the recipient, if he is younger, says *"Tasleem"* as a form of gratitude, because sometimes the elders deem it disrespectful if they are told *"Jazaakallah"*, and also to say *"Tasleem"* instead of *"Assalaamualaikum"* is contrary to the Sunnat, so what should one do?

The usage of the term *'Tasleem'* does not imply *salaam*, in fact, it is a form of terminology which is used instead of *shukriya* (expressing thanks), and there appears to be no harm in it. To say *'Assalaamualaikum'* on such occasions would be out of context, anyway. [*Da`wat Abdiyat, page 152, vol. 19*]

Based on urf, habits and bid`ahs also hold the rank of being Sha`air Islaam (signs of Islaam)

A person raised an objection against Moulana Khalil Ahmad Sahib because he issued a fatwa stating that slaughtering a cow is amongst the *Shi`aar* of Islaam, whereas this is merely amongst the *`Aadaat* (common habits). Moulana Sahib replied that why in the Hadith in Saheehain, *"He who performs Salaat like us, and faces our qiblah and eats our sacrifices…"* does the part *'eats our sacrifices'* appear? **This proves that some *Aadaat* also become *shi`aar* of Islaam owing to certain factors.** [*Da`wat Abdiyat, page 100*]

Why do the rulings change because of changing urf and riwaaj

The Fuqahaa-e-Kiraam have in certain instances issued different rulings based on the *urf* of the time. The reason for this is that the rulings are connected to *haqeeqat*, and the *haqeeqat* of a ruling does not change with the changing of the *urf*, the *urf* merely changes the form of the *haqeeqat*. This form is not the basis of the ruling. For example, regarding the Aayat, *"And do not say to them (parents) 'Oof'"*, the Fuqahaa have written that the *haqeeqat* of the prohibition in this Aayat is (not to cause) hurt and pain (to one's parents). Hence in that society where the word 'Oof' denotes disrespect and causes hurt and pain, its usage will be Haraam, **whereas in that society where this word does not cause any effect, its usage will not be Haraam.** Therefore **the ruling of causing harm and pain still remains intact,** and in that context where there is no hurt caused, the ruling will not apply. Hence, in that society where a word may be derogatory, its usage would be Haraam and in the society where the same word does not have this effect, its usage will not be Haraam. [*At-Tableegh no.9, page 66*]

Tashab-buh bil kuffaar (imitating the non-believers) is also based on urf

Those customs and habits **which have a special and specific connection to the kuffaar, where it is a sign of their belief/religion,** and if such acts are regarded in society as being part of their religion, then to imitate this would be (tantamount to) kufr. Based on this *asl* the Fuqahaa have ruled that *shidd-e-zinaar* (tying a type of thread on the body, which the Hindus do), is also kufr, otherwise it is imitation of the kuffaar, which leans towards the

religious customs of the kuffaar. This is the *sabab* for its being Haraam and sinful. Allaah Ta`ala says, *"And do not lean towards those who oppress."* [*Bawaadirun Nawaadir, page 878, vol. 2*]

The usage of singular tense to describe Allaah Ta`ala, and the respect for the Qur`aan Majeed is also based on urf

It is not contrary to use the singular tense to describe Allaah Ta'ala, because firstly this *urf* has become general and etiquette and respect are based on *urf*.

Otherwise everyone should remain silent at the witticism of Moulana Ismail Sahib, as he had silenced an Aalim. He asked this Aalim if it was permissible for someone to be sitting on the bed reciting the Qur`aan Majeed whilst it was on its stand and a second person sits on a couch with his feet dangling?

This Aalim replied that it was impermissible because this was disrespectful to the Qur`aan Majeed. To this Moulana Ismail Sahib further asked what if someone stood up in front of the Qur`aan Majeed? The Aalim replied that this was permissible. Moulana Ismail asked him what the difference between the two scenarios was. If the disrespect in sitting on the bed was due to the feet, then when standing the feet are on the ground, and if the disrespect was due to the Qur`aan Majeed being lower than the buttocks, this situation is even more accentuated when standing. The Molvi Sahib was stunned and remained silent. **If he was a Faqeeh he would have replied that etiquette and respect is based on *urf* and according to the *urf,*** the first instance was deemed disrespectful whereas the second not. Nevertheless, etiquette is based on *urf*. The Fuqahaa had understood this well. [*At-Tableegh, no. 9, page 66*]

Is it disrespectful to place the Qur`aan Majeed on the mimbar or not?

A person once placed the Qur`aan Majeed on the centre step of the mimbar in the *khanqah*, to which Hadhrat Moulana Ashraf Ali Sahib remarked that it was disrespectful, because the *Khateeb* (person who gives the khutbah) places his foot on that step. This disrespect would hold even if the Qur`aan Majeed was covered in its *juzdaan* (covering) and placed on the step. If there was some cloth on the step and the Qur`aan Majeed was placed thereon, then it would not be disrespectful.

However, if the Qur`aan Majeed was not covered in its *juzdaan* and it was placed on top of it on the step and there is no cloth on the step, then too it will not be disrespectful, because it will be said that the Qur`aan Majeed is on its *juzdaan*. If the Qur`aan Majeed were to be covered in its *juzdaan* and then placed on the step, then it will not be said that the Qur`aan Majeed is on its *juzdaan*, rather it will be said that the Qur`aan Majeed is on the step, and this is contrary to proper etiquette, hence impermissible. An example to demonstrate this would be if a person places his *lungi* (loincloth) on the ground and sits on it, it will be said that he is sitting on the *lungi*, contrary to if he was to be wearing the *lungi* and then sat on the ground, it will then be said that he is sitting on the ground, whereas (technically speaking) the *lungi* will still be between his body and the ground.

Rule: The basis of *adab* (respect/etiquette) is *urf*. That is, if any action may be permissible, **but in (a certain) society/context it is deemed disrespectful or uncouth, then it will be ruled as such in the Shariah.** [*Ifaadaat, page 152, vol. 10*]

The proof for urfi adab

When Nabi (sallallahu alayhi wasallam) migrated to Madinah Munawwarah, he stayed at the home of Hadhrat Abu Ayub Ansaari (radhiallahu anhu), who stayed on the top floor and Nabi (sallallahu alayhi wasallam) stayed on the bottom. One night he reflected and felt ashamed that he live on the top floor and Nabi (sallallahu alayhi wasallam) on the bottom. He deemed this uncouth and disrespectful. He immediately took his family and the next morning he approached Nabi (sallallahu alayhi wasallam) and requested that they change floors, because he felt it unethical. Accordingly, Nabi (sallallahu alayhi wasallam) moved to the top and he stayed at the bottom.

This incident proves that it is permissible to keep an honourable and sacred thing at the bottom, because Nabi (sallallahu alayhi wasallam) did not object to staying on the bottom floor, but this was not appropriate and ethical according to the Hadhrat Abu Ayub (radhiallahu anhu). [*Hasnul Azeez, page 109, vol. 4*]

Urfi Adab is sometimes supersedes an instruction

Sometimes an *amr* comes for *wujoob*, and *adab* prevents it. Nabi (sallallahu alayhi wasallam) had instructed Hadhrat Ali (radhiallahu anhu) to erase his title (of Rasulullah) from a document. This was a clear-cut obligatory instruction, but Hadhrat Ali (radhiallahu anhu) humbly refused (out of respect) saying that this was beyond him. [*Hasnul Azeez, page 109, vol. 4*]

This incident also proves *urfi adab*.

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Part 2

The discussion on tashab-buh (imitating other nations)

The mas`alah of tashab-buh is established from the Qur`aanic nass

It was once overheard from some students of Deoband Madrasah who mentioned that the Hadith, *"The person who imitates a nation is amongst them"* is weak. I said that I have not researched the *sanad* of this narration but I can prove its subject matter from the Qur`aan Majeed. This mas'ala is proven from the Qura`aanic *nusoos*. Allah Ta`ala said *"And do not lean towards those who oppress, thus The Fire will afflict you."*

From this it is proven that to **incline towards the people of *baatil* is Haraam,** and together with this there is another ruling that ***tashab-buh* is not possible without inclining the heart.** Wherever *tashab-buh* is found inclination is always attached to it. That is there is inclination towards that which is being imitated. **First comes the inclination, thereafter follows the imitation.** The thing (which is being imitated) is honoured and a liking for it is acquired whereafter the inclination follows. Therefore, since inclination is Haraam so to is imitation. Some people classify this Hadith as weak, but the Aayat cannot be weak. [*Ifaadaat, page 326 vol.8]*

The proof of the prohibition of tashab-buh in the Hadith

Just see, Nabi (sallallahu alayhi wasallam) **had prohibited calling *Esha*, *Atma*, whereas this was a valid word in use.** However since this word was common amongst the people of ignorance, hence

Nabi (sallallahu alayhi wasallam) disliked its usage. Many people become upset regarding the ruling of *tashab-buh* deeming it to be insignificant and of little consequence, whereas this is a valid Shar`i mas`alah.

The aqli and urfi proof for the prohibition of tashab-buh

This prohibition of *tashub-buh* is not merely a *naqli* one (i.e. proven from the Shariah), it is *aqli* (logical) as well. If a gentleman has to wear his wife's feminine shoes and come and sit at a meeting, will not he or others, at least, take offence and find it distasteful? If this distaste is not the result of his imitation of women, then what else can it be? When you find imitating a Muslim lady, who may even be elder than you, as being distasteful how then can you accept imitating the kuffaar and fujjaar? [*Al-Ifaadhaat, page 326, vol. 8*]

In a certain village a person donned a Turkish hat and sat before the court. The magistrate became annoyed and angry at him for wearing the hat of the country's enemies. He was summarily arrested. I keep saying that the mas`alah of *"He who imitates a nation…"* is an *aqli* one.[*Page 244, vol. 2*]

If in present times of war a person has to imitate the dressing or style of the enemies, how will his government take it? If *tashab-buh* was not of any consequence why would anyone take offence?

Why then is there an objection raised against the Shariah, when it prohibits the imitation of the rejecters and opposers of faith? **Nabi (sallallahu alayhi wasallam) did not consent to the usage of those words and terms which the kuffaar use.** [*Page 473, vol.4*]

The definition of tashab-buh and its recognition

The yardstick is this that wherever anything is in use and it is **established that it is attributed to the kuffaar, and its usage has a distinct relation to the kuffaar,** then this is *tashab-buh* otherwise not. [*Hasnul Azeez, page 213, vol.3*]

To recognise *tashab-buh* is that its usage amongst the common-folk makes them recognise it as being part of a certain nation. **As long as this recognition exists, it (*tashab-buh*) will be prohibited.**

If this recognition is non-existence, then the prohibition also falls away. [*Hayaatul Muslimeen, page 224*]

Both, complete and incomplete, tashab-buhs are censured and prohibited

Using a small stool as a table and eaten thereon

Tashab-buh is sometimes incomplete and sometimes complete. Both are censured, although there is a difference in their levels. One person asked that it is a custom amongst the Arabs to place their food on a stool and eat therefrom, so would eating like this also be *tashab-buh*?

The reply was that for those people this is a habit, whereas here (in India) where the stool is a replacement for the table and is similar to it, hence the *mushaabeh* is not total but in part, but this is also bad. When one reflects and ponders over the reason why this is done and what the objective is, then the answer is clear that the stool bears some resemblance to the table, so this is only a part imitation. Total imitation is avoided for fear of objections from the people.

This is just like how a man would not like to wear women's clothing, but if you tell someone to dress like a man, with turban, topi, etc., etc. and only to wear a gold or silver lace on his pants hem like the women do, and then to pacify everyone saying that this is

not imitating women because most of the dressing is a man's, only a small part is that of a woman. Will this explanation hold any water?

The stools are similar to the table and are being used in place of tables, even though the only difference between the two is the shorter feet.

The *asl* behind the initiation of the usage of stools is the respect for the food, and now the reason is the respect for the eater, that he does not have to bend down when eating, since this is regarded as below a person's dignity. This is pride. [*Hasnul Azeez, page 208, vol. 4*]

The types and rulings regarding tashab-buh

1. ***Tashab-buh* of the beliefs and acts of worship of the kuffaar is kufr, and of their customs is Haraam.** For example to hand a cross on the neck like the Christians or to tie a thread on the body like the Hindus do, is without doubt Haraam. [*Seeratul Mustafa, page 55, vol. 2*]

***Tashab-buh* of kuffaar in matters of their religion is Haraam.** To adopt and imitate the habits which are special to another religion is kufr, like hanging a cross on the neck or keeping a ponytail on the hair, etc.

2. ***Tashab-buh* in *muaasharaat* (social dealings), signs of a particular creed, etc. is Makrooh-e-Tahrimi.** For example, to don the clothing which is specific to a particular religion or creed, and which makes the wearer to be recognised as part of that group, like the hat of Christians, or the Hindu loincloth. This is totally impermissible and prohibited, since it falls under *tashab-buh*. [*Hayaatul Muslimeen, page 12*]

Note: To adopt the **speaking habit and mannerism** of the kuffaar so that one may also be counted and regarded as them (Englishmen), is also strictly forbidden and prohibited. [*Hayaatul Muslimeen*]

3. As for those things which are not specifically attached to any particular nation, religion or creed, although it is their invention; and they are such things which are general in use, **like some new weapon or some type of exercise, for which we** have no alternative, it would **be permissible** to adopt them. However, one should not pinpoint such items on one's own, take the advice of the Ulama. [*Ibid.*]

It is permissible to adopt and use the inventions and weaponry of the kuffaar, like firearms, aeroplanes, (cell-phones), etc., etc., because in reality this is not *tashab-buh*. However, the condition of use is that there must not be an intention that one wishes to imitate the kuffaar in this usage. This applies to such things for which the Muslims do not have a suitable alternative. As for those which the Muslims do have an alternative, it would be classified as *tashab-buh* to adopt the items of the kuffaar. [*Ibid.*]

4. **To imitate the way and/or mannerism of even a Muslim who may be a faasiq or bid`ati is sinful.** To fully imitate these things warrants greater sin, and to adopt it partially will still be sinful, albeit less. [*Anfaas Isa, page 39*]

The summary of the ruling of tashab-buh

To make *tashab-buh bil kuffaar* in their matters of religion is Haraam, and of the signs and peculiarities of a nation would be Makrooh-e-Tahreemi. Adoption of their other inventions and administrative matters is permissible, because in reality it is not termed *tashab-buh*. As for those things which have been initiated by the kuffaar and the Muslims have no suitable substitute for it, and it is also not a speciality of their religion, then its usage would be

permissible, for example, firearms, aeroplanes, etc. It would not be permissible to imitate the kuffaar in those things **for which the Muslims have an alternative/substitute,** as is proven from the Hadith where **Nabi (sallallahu alayhi wasallam) forbade the use of a Persian bow.**

The levels of tashab-buh

The *nusoos* is clear on the impermissibility and has sounded out grave warnings of *tashab-buh* of the people of *baatil*, especially the non-Muslims, and then the People of the Book. The words, *"He who imitates a nation is from them"* clearly echoes this warning that imitation of the kuffaar renders one part of them.

Firstly to make *tashab-buh* of them is censurable and then more specifically when this imitation is connected to their (kuffaar's) religion and beliefs, then the gravity of the sin is worse. **The Aayat, *"O you who believe! Enter into Islaam fully…"* which was revealed when Hadhrat Abdullah bin Salaam (radhiallahu anhu) abandoned the eating of camel meat, proves this.**

Even worse than this is the imitation of the kuffaar after observing them doing something. This is worse than imitation which is coincidental and unintentional. [*Bawaadirun Nawaadir, page 317*]

Tashab-buh ceases when the issue becomes vogue and a general habit (amongst the masses) – Thoughts on eating at a table and chair

Regarding the dislike and abhorrence for eating at table and chairs, there is hesitation at certain times, because this practice has become so very common and widespread, and this general pervasiveness removes an act from being *tashab-buh*. However, this practice has not become too extensive and widespread, hence there still is some

doubt and apprehension in the heart. As long as this apprehension persists, the act will still be regarded as *tashab-buh*. [*Al-Kalaamul Hasan, page 83*]

Question: There is a custom amongst the Arabs that they place little (table-like) stools before them when eating. Will this implementation here also be regarded as *tashab-buh*?

Reply: Yes, the custom over there is a habit amongst them. [*Hasnul Azeez, page 208, vol. 4*]

Is wearing a jacket in London regarded as tashab-buh?

A person asked whether the wearing of a jacket by a Muslim living in London would be regarded as *tashab-buh* or not? The reply was that this is not *tashab-buh* because over there this item is not regarded as the specific dress code of the non-Muslims. Everyone dresses the same, hence there is no distinction. **If this jacket becomes common here too, such that no importance or significance is attached to it, then the prohibition in wearing it (here) will be removed.** [*Hasanul Azeez, page 213, vol. 3*]

Recognising the elimination of tashab-buh

The recognition lies in the fact that when **the common-folk** do not anymore regard a thing as being specific to any creed/nation/religion, and this doubt is removed from the heart that the thing in question is specific to any group, like the wearing of *angar khaya achkan* (a narrow-sleeved like coat with double fold on one breast and single fold on the other). But as long as the speciality of that thing/practice remains specific to any group, it will be prohibited. For example in our country (India) the wearing of a

jacket, wearing a *dotie* (fastened loincloth worn by Sikhs), etc. would be regarded as *tashab-buh*, but even if this speciality remains no more in our society that no one regards the jacket as a speciality of any particular nation, then this prohibition will be removed. [*Hayaatul Muslimeen*]

The difference in considering time and place in the ruling of tashab-buh

A question was asked whether it will be permissible for women to have cuffs on their sleeves. The reply was that as long as it **does not bear resemblance to the style of men** it will be permissible otherwise not. [*Malfoozaat, page 75, vol. 3*]

The ruling regarding the wearing of the Sherwani (type of suit) and whether it is regarded as tashab-buh or not

A person asked whether it will be permissible to wear *sherwani* or not. The reply was that it must be seen whether this is a common garb or not. It is known that this was originally the dress of the people of Hyderabad, and the first to wear this were the people from Aligarh. Now it is regarded as the dress of the people of Aligarh. Therefore it will be *tashab-buh.* [*Hasnul Azeez, page 213, vol. 3*]

Note: Since nowadays this (*sherwani*) has become vogue, hence the ruling of *tashab-buh* will be lifted and it is now permissible without a doubt. [Compiler's comments]

To place bottles of water on the dastarkhaan (eating cloth)

A person places liquor-like bottles filled with water in his shop or *dastarkhaan*, then he is a sinner and transgressor, because he has imitated the alcoholics. [*Anfaas Isa, page 359*]

Note: In some areas it has become common practice to place water in bottles and refrigerate. At mealtimes these same bottles are placed on the *dastarkhaan*. This is very common nowadays and no significance is attached to these bottles (due to their being extremely common), hence this ruling of *tashab-buh* has been removed. And Allaah Ta`ala knows best.

Having Iftaar (breaking fast) at tables and chairs

A person asked whether *Iftaar* at table and chairs is permissible or not? He was asked, in turn, is *Iftaar* permissible with Haraam wealth? The answer and indication here was that in both instances the *Iftaar* is valid, but the vileness in both circumstances is evident. Eating at tables and chairs is prohibited due to *tashab-buh*.

A mas`alah concerning tashab-buh

The phrase, *'Will I be able to do that?'* is prohibited due to its being *tashab-buh*

The following phrases, *"Will I be able to do so and so?", Will I be able to go there?"*, etc. do not refer to one's ability to carry out the said act, rather it implies and questions the occurrence of that action. *"When the Hawariyyeen said…is your Rabb able to.."* is an Aayat wherein Allaah Ta`ala mentions the conversation between Hadhrat Isa (alaihis salaam) and his *hawariyyeen*. They requested a *dastarkhaan* from the heavens, so instead of asking for it they asked Hadhrat Isa (alaihis salaam) if Allaah Ta`ala was able to send it. From this incident we understand this to be an old mimic and jest of the Christians and it is an age-old phrase of theirs. This is a *tashab-*

buh of the irreligious people. This is the reason why I do not advise and sanction the usage of idioms, without necessity, by the Ulama. [*Ifaadaat, page 222, vol. 10*]

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Part 3

The discussion on umoom-e-balwa (when something becomes rife and common in society)

The law regarding umoom-e-balwa being of consideration

1. Nowadays there are two things from amongst the dislikeable things which have become vogue. The one is pictures and the other the consumption of spirits and alcohols. This humble writer asks: Can the ruling of *umoom-e-balwa* be considered for these things because they have become so common? **The issue of *umoom-e-balwa* cannot be considered in matters pertaining to Halaal and Haraam. It will however be considered in matters pertaining to impurities and cleanliness. And that too, when there is a difference between the *Mujtahiddeen-e-Salf* regarding a thing's being pure or impure.** [*Majaalis Hakimul Ummat*]

2. The mere interpretation of *Umoom-e-Balwa* cannot be made, otherwise, since there is great commonness in *gheebat* (then it should be rendered permissible based on this), but *umoom-e-balwa* cannot be applied there. **Only where there is a difference of opinion in a mas`alah, will *umoom-e-balwa* be applied in order to leave out one's practice.** [*Kamaalaat Ashrafiya, page 141*]

Umoom-e-balwa is applicable in those Masaa`il wherein there is a difference of opinion

**I always understood that *umoom-e-balwa* is only applicable in *Mujtahid fehe* Masaa`il.** There is a need for it in '*qiraat'*. The *Muta`akh-khireen* have confirmed this contention of mine in the mas`alah pertaining to '*qiraat'*. [*Hasnul Azeez, page 247, vol. 1*]

The proof regarding considering the masses and its limits

Nabi (sallallahu alayhi wasallam) also considered the masses, when he abandoned the idea of incorporating the Hateem into the Kaabah Shareef. However if there is a need to practice on the *asl* or the expediency is great, then the masses will not be considered, as was done in the Nikah to Hadhrat Zainub (radhiallahu anha). **My view is that if by considering the masses some harm may come to the Deen, then the masses will not be considered,** and where by not considering the masses some disquietude or anxiety will be experienced, then the masses will be considered. With regard to the incident of the Hateem, there was no harm to be afflicted on the Deen (if it was not done), whereas if the Nikah to Hadhrat Zainub (radhiallahu anha) was not undertaken, then there would have been a serious shortfall in *tableegh*, since on this occasion there was a need for practical *tableegh*. [*Kalimatul haqq, page 118*]

The maslak (way) of the Muhaqqiqeen

The way of the Muhaqqiqeen was that they would practice on the extreme and control and constrain themselves (in their personal capacity), but when it came to issuing a fatwa or opinion, **they would give one of latitude and ease** (without compromising on the Haqq, obviously), **so that the masses do not find difficulty in**

practicing the Deen. As it is mentioned in a Hadith, *"Abstain from that which you dislike, but do not make it Haraam (i.e. keep it away from) others."* [*Majaalis Hamikul Ummat, page 160*]

The precautionary path is to personally practice on the more difficult and when it comes to others, give them the easier option. [*Kalimatul Haqq, page 87*]

Umoom-e-balwa and daroorat-e-aama (general need) are not sufficient proofs

The mere concept of general need is not sufficient proof (for a ruling) as long as (the proof for) that issue does not appear in the Shariah. The interpretation of *umoom-e-balwa* is not sufficient a proof, otherwise, *gheebat* will also be included under it. [*Imdaadul fataawa, page 105, vol. 3*]

Latitude in issuing Masaa`il based on umoom-e-balwa and daroorat-e-aama and their limits

1. I had an intention to compile a treatise on the laws of transacting on such issues which the masses were involved in on a daily basis. If there was leeway granted in any Math-hab, then I would consent to its application, so that the deeds and actions of the Muslims, at least be correct in every respect. As a matter of precaution, **I consulted with Hadhrat Moulana Gangohi (rahmatullah alayh) and asked him if it would be permissible in such matters to rule according to another Math-hab?**

Hadhrat Gangohi (rahmatullah alayh) also granted permission although he was a staunch Hanafi. This latitude was granted in matters of *muaamalaat* (social dealings) and not in matters of Aqaa`id and ibaadat. There is no (foreseen) harm in this. Therefore regarding Jumuah in the village, wherein most people are

affected, there is not much latitude. However, if the precaution was with Imaam Shaafi's (rahmatullah alayh) view, then the fatwa would have been given in his favour, but the precaution is in the fatwa of Imaam Abu Hanifah (rahmatullah alayh).

If there is a difference of opinion regarding any place being a village or city, then if it were a city, and anyone performs Zuhr Salaat there, the Fardh duty will have been fulfilled, albeit with *karaahat*, but if it were a village, and Jumuah Salaat is performed there, then this Jumuah Salaat will not be valid and the responsibility of Zuhr will also not be lifted (if this 'jumuah' is performed). Therefore in such places the precautionary step will be to leave out Jumuah Salaat. Another point is that there is no need for coercion here because people are easily able to leave out Jumuah Salaat, and if Jumuah is not performed, then there will be no difficulty on the people, in fact, it will be much easier. There is no extra Athaan and no khutbah. [*Kalimatul Haqq, page 71*]

2. **Not in matters of Aqaa`id and Ibaadat, but in *muamalaat* wherein most people are involved, there is scope to issue rulings according to another Math-hab. I sometimes issue fatwas accordingly in order to remove any difficulty.** [*Ashraful Ma`moolaat, page 33*]

3. Therefore in ***mukhtalaf feehi*** Masaa`il (where there is a difference of opinion), it is better to **opt for the easier option.** In this way, firstly this will **inculcate a love** for practicing the Deen and secondly it will **create ease.** [*Anfaas Isa, page 334, vol. 2*]

Another example in considering the masses

4. A question once came that a certain Imaam Sahib was reciting Surah Faatiha in such a way that he does not stop at **اياك نستعين** and joins it to **اهدنا**. The situation rose to such a level that it became a serious issue. I wrote back that it is permissible to recite in

this fashion, but that must be done in a context where the audience understand this, otherwise such an Imaam must be removed because he is a cause for *fitnah* and does not consider the situation. [*Kalimatul Haqq, page 168*]

A few miscellaneous points regarding umoom-e-balwa and necessity

1. *Question:* If an animal's newborn dies, a **fake baby** animal is placed near the mother so that she can give milk, because without it seeing this she will not give milk. Is this permissible or not?

Answer: It is **permissible**. [*Imdaadul Fataawa, vol. 4*]

2. *Question:* An Alim has ruled that a certain clothes colouring which comes from Europe is permissible to use based on the principle of *umoom-e-balwa*, notwithstanding its having **alcohol mixed in it**. Is it correct to practice on this ruling or not?

Answer: **Since the need is urgent, it will be permissible to practice on this fatwa.** But this will only apply for that person to whom the need is pressing, and these will be the women. Men can easily avoid this. However, there is one condition attached to this concession and that is that the **alcohol used in this colouring must not be from grapes, dates or raisins.** [*Page 94, vol. 4*]

The reason being that the impermissibility of alcohol derived from these things are *mansoos*, hence *umoom-e-balwa* will not apply in such cases. And Allaah Ta`ala knows best.

I also give the fatwa of validity of Salaat (when these colourings are used), based on *umoom-e-balwa*, but I understand it to be contrary to the precaution.

3. Due to severe necessity and helplessness the view of those people who **consent to *riba* in *Daarul Harb* should be opted for.** [*Da`wat Abdiyat, page 151, vol. 19*]

4. *Question:* In order to make up some type of scripts, tortoises, earthworms, etc. are killed. Is it permissible to kill such creatures in order to cure an illness?

Answer: Since there is consideration in the Shariah for such things, hence it will be permissible. Yes, it will not be permissible to cause more pain and suffering as is necessary.

5. *Question:* What is the ruling for burning harmful animals?

Answer: If there is not other way, then this will be permissible due to necessity. If they can be killed in another way, then it will be impermissible to burn them. [*Imdaadul Fataawa, page 264, vol. 4*]

The 'ta`aamul' (general practice) which the Fuqahaa have placed consideration in …its discussion

It is stated in Noorul Anwaar: ***And the ta`ammul of the people is contiguous to Ijma*** *and is part of it. (It is part of the) Ijma of those after them, that is, the Sahaabah (radhiallahu anhum), from every era.*

It is apparent that *ta`ammul*, like *Ijma*, is not specific to any particular era. Nevertheless, whatever the principles of *Ijma* are, these must also apply to *ta`ammul*. That is, the Ulama of the era must not refute it. Similarly, the Fuqahaa have consented to many *juz`is* (secondary laws) based on *ta`ammul*. [*Imdaadul Fataawa, page 265, vol. 4*]

As it is stated in Hidaaya in the chapter on Bai`ul Faasid: The person who buys shoes on the condition that the seller matches them up, they say, it is permissible because of ta`ammul in this practice.. This then becomes like dying clothing; because of ta`ammul. We have permitted 'istisnaa`' (making up clothes and shoes to match). And regarding it in (bai`us) salam: if one makes up…because of Ijma, which is established by ta`ammul.

Therefore, based on this, the printing of kitaabs is included in *istisnaa`*. And Allaah Ta`ala knows best. [*Imdaadul Fataawa, page 32, vol. 3*]

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Part 4

The discussion on heela (make a plan (scheme) or possibly prevaricate)

The two types of heelas and their respective rulings

Heela is of two types – the one is where the objective of the Shariah is 'defeated'. For example, to make a *heela* in the distribution of Zakaat, whose actual objective is to aid and assist the poor and needy and to remove the degradation of the soul. To make a *heela* where the Zakaat is avoided, thereby defeating the Shar`i objective of Zakaat, is impermissible.

The second type of *heela* is where an objective of the Shariah is assisted and attained (more effectively), is permissible.

The dual meaning of a heela being permissible (the difference between sihat (correctness) and hillat (permissible)

There are two meanings of permissibility. One is *sihat*, that is to conform to some rule, even though there may a sin involved. For example to force a man to divorce his wife, and then to marry the woman after her *iddat* is complete. The *sihat* of the Nikah and the sin are both obvious.
The second type is *hillat*, that is, where no sin is involved. Hence, if the permissibility of these *heelas* are in the first meaning, then there is no doubt in it, but this is non-beneficial. And if it is in the second meaning, then this condition is attached to it, that the constituents of this *heela* must occur by coincidence (not planned). There should be no 'pre-planning', and there should be no force and violence, **because coercion in unnecessary acts (acts not ordered in the Shariah), are Haraam.** [*Imdaadul Fataawa, page 154, vol. 4*]

The one type of heela, proof in words and not meaning, and its conditions

Nabi (sallallahu alayhi wasallam) readied himself to perform the Janaaza Salaat of the chief *munaafiq*, Abdullah bin Ubai. Hadhrat Umar (radhiallahu anhu) recited the Aayat, *"(Whether) You seek forgiveness for them or you don't seek forgiveness for them, seventy times..."* Nabi (sallallahu alayhi wasallam) replied that he had been given the choice (by Allaah Ta`ala), and that he had opted for seeking forgiveness, and that he will seek forgiveness more than seventy times.

A doubt arises here that even a basic student of Arabic realises that the word أو which appears in the Aayat is not denoting choice, it is a sort of comparison, like, *"It is the same for them, whether you warn them or…"*This is not a choice, it shows comparison and also the

word 'seventy' which appears in the Aayat, is a common Arabic phrase which denotes multitude and not necessarily the amount of seventy. Why then did Nabi (sallallahu alayhi wasallam) react in this way?

Hadhrat Moulana Yaqub Sahib (rahmatullah alayh) has given the answer that owing to Nabi's (sallallahu alayhi wasallam) excessive affection and mercy (for his Ummat), he held fast to the literal meaning of the words. He did not revert to the import and meaning of the words.
However there are two conditions for taking proof like this. One is when there is a need and another is that the actual import and meaning is not refuted. [*Al-Fasl lil Wusool, page 202-3*]

The time and place for a Shar`i heela

Heela can be applied in Ma`amalaat and not in ibaadat

In numerous impermissible issues, the Fuqahaa have ruled their permissibility, by changing their forms and gave a suitable *heela*. Nabi (sallallahu alayhi wasallam) had himself granted concession in matters of *muamalaat*, where plans and *heelas* were created, and permission was ruled. However, some people confuse the issue and think that *heela* is permitted in both *muamalaat* and *diyaanaat*, **whereas Shar`i *heela* is only permitted in *muamalaat*.** [*Majaalis, page 95*]

The laws regarding heela being correct or not

Heela is sometimes formulated to defeat the purpose and objective of the Shariah, and this is Haraam. **If it is used to assist in achieving and acquiring the objective, then it will be permissible.** If the *heela* is such that there is a fear that it may lead

the masses into *fitnah*, then also it will be Haraam. For example, in order to save people from *riba* one formulates such a *heela* which can result in people understanding it to be Halaal, will be impermissible and Haraam. [*Ibid*]

The heela of making Zakaat not obligatory and its ruling

***Heela* is not made in necessary Deeni matters.** For example, in order to save himself from giving Zakaat, a man gives his entire wealth to his wife or son just before the year end (when his Zakaat is due), and the intention is not to gift it to them rather as a scheme in order to avoid giving Zakaat. This *heela* is Haraam. The sin here is graver than not giving Zakaat without the *heela* because he is trying to avoid an obligation of Allaah Ta`ala. [*Majaalis Hakimul Ummat*]

The proof of the Hurmat of such heelas

The episode of the Bani Israeel, when they schemed a plan to avoid the Divine Decree for them not to fish on *Yawmus Sabt* has been given. They hatched a plan and began fishing on that day, which resulted in the Anger and punishment of Allaah Ta`ala. [*Ibid. page 95*]

An example of a baatil heela

In answer to a fatwa regarding a person's sending the money for qurbaani in order to assist the suffering people in Turkey, it was written that the money was not to be given on the days of *adhiya* (slaughter). It was to be given to the needy after the days of qurbaani have passed, when qurbaani is no longer valid. Upon hearing this Moulana Sahib said that this is pure drivel and a lesson in sin. The example of this is like that of *shib-e-amad* (homicide—where someone is murdered without a normal weapon of murder), where

the Fuqahaa have ruled that together with *diyat* (blood-money), *kafaara* must also be given, so now if someone wishes to feed the poor, then this advice is given to him that he go and kill someone with a stick, thereafter (as a *kaffaara*) he must feed 60 poor people. [*Da`wat Abdiyat, page 99, vol. 19*]

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Part 5

The laws regarding making ta`weel (interpretation)

The laws of interpreting the nusoos

It is accepted in *Usool aqli* and *naqli qat`i*, that if there is a conflict between *muhkam* and *zaahir,* the *zaahir* will be given a suitable interpretation and directed towards the *muhkam*. [*Imdaadul Fataawa, page 116, vol. 6*]

The definition of ta`weel

Ta`weel is only that which pertains to the *zaahir* and is to the limit of necessity. It must also be in conformity to the laws of the Shariah, otherwise it will be *tahreef* (alteration/distortion). [*Imdaadul Fataawa, page 399,vol.5*]

The proof for making ta`weel

A *ghair-muqallid* once asked what the need was to interpret the statements of Moulana Rumi and Sheerazi. Why can't a ruling be given based on their statements taken at face value? I replied that the need is derived from a Hadith. He asked which Hadith. I replied that it is stated in a Hadith that two janaazas passed by Nabi (sallallahu alayhi wasallam). The Sahaabah (radhiallahu anhum) praised the

one (deceased) and rebuked the other. Nabi (sallallahu alayhi wasallam) commented, **قد وجبت** (*Indeed it has been decreed).* Further the tafseer of the word **وجبت** was made as Jannat or Jahannum. He mentioned the reason being, *"You are the witnesses of Allaah on earth."* This much is established from the Hadith.

(Addressing this *ghair-muqallid*, Moulana says) Now you go to the Jaami Musjid, stand by the door and enquire about these two personalities (Moulana Rumi and Sheerazi). You will find that every single person will attest to their greatness. Based then on this Hadith this proves that they were Auliyaa. This is the reason why their statements require interpretation. [*Kalimatul haqq, age 31*]

The laws regarding making ta`weel of someone's speech or actions

One should observe what that person's general habits are. If his character and habits are overwhelmingly in conformity to the Sunnat, **and then due to some *haal* (a state of ecstasy) he makes some seemingly untoward remark, a suitable interpretation (*ta`weel*) is made for it.** But if his general character is contrary to the Sunnat, then no *ta`weel* needs to be made. This is the yardstick. [*Al-Ifaadhaat, page 297, vol.2*]

If a reliable person makes a statement which appears unseemly, then his statement will be interpreted to conform to some *nusoos*, and not vice versa. If it cannot be reconciled and tied up, then his statement will be rejected. [*Imdaadul Fataawa, page 391, vol. 4*]

If a *sahib-e-haal* (person in state of ecstasy) makes any claim/statement which conflicts with the Shariah, then the ultimate *husn-e-zann* (good opinion) one can have is that this statement or action can be made to comply and conform to the Shariah (by that person), and it should not be that the Shariah is made subservient to

this view or statement of the *Saahib-e-haal*. [*Bawaadirun Nawaadir, page 191*]

The reality of ta`weel and the difference between the ta`weel of the people of Haqq and the people of hawa (self-opinionated)

Ta`weel* is when there are two conflicting views and they are evaluated, whereby a suitable interpretation is found for one of them which results in the difference being removed. There is a world of difference between our *ta`weel and that of the Ulama. Our *ta`weels* are made to conform to our *nafs* (whims and fancies), whereas their *ta`weels* conform to the Qur`aan Majeed and Sunnat. The results between these two (types of *ta`weel*) are different. Our sin increases and gains momentum by our *ta`weel*, whereas they are blessed with compliance to an Aayat by theirs. **They achieve obedience in all cases, whereas we find loopholes for every type of disobedience.** Understand well the difference between the two types of *ta`weel*. [*Huqooquz zawjain, page 474*]

The reality of istidlaal (proving something) and i`tibaar (reflection/consideration) and the difference between the two

***Istidlaal* is made by understanding the literal import, implementing those methods and ways outlined and explained by the Ahle Ilm. *I`tibaar* is achieved by *tashabbuh* (comparison) and *ishaara* (indication).** The *asl* of both these methods are established from the Qur`aan Majeed. However the word *daleel* and *istidlaal* do not appear directly in the Qur`aan Majeed, in fact, it is done through indication and synonymously. In this regard, Allaah Ta`ala states in the Qur`aan Majeed, *"Say (to the non-believers), bring forth your proof (burhaan)"*, and in another Aayat, *"Say (to the non-believers), Is there by you any knowledge?"* In these Aayaat, the words, *burhaan* and *ilm* indicate *daleel*, hence it is called *istidlaal.* Therefore, with regard to the Aayat, *"Establish Salaat"*, it will be correct to aver that Salaat has been made Fardh, whereas the word *Fardh* has not been used in this Aayat, but its indication and import is present.

As for the second method, the Qur`aan Majeed uses the word, *i`tibaar*. Allaah Ta`ala says in the Qur`aan Majeed, **فاعتبروا ياولي الابصار** *(Take lesson, o people of insight).* The incident of the banishment of the Banu Quraidha was mentioned before this, and thereafter Allaah Ta`ala tells the people of insight to take lesson, lest their actions also result in a similar fate for them. This is the meaning of *ibrat* (taking lesson), where another condition is placed before you, that you should take heed if you act in a similar fashion, your end result will be the same. [*Huqooquz zaujain, page 51*]

The yardstick of ta`weel

A person once asked that if concession is granted to apply *ta`weel*, then nobody will be liable for retribution, because there is great attitude in *ta`weel.*

The reply was that there is a yardstick by which *ta`weel* can be applied. One is that person whose outer appearance and character is one of virtue. He follows the Deen and his beliefs are intact. If such a person makes an error, then it is Waajib to make a *ta`weel*. Whereas for the person who is an open sinner and transgressor, his errors will not be made *ta`weel* of. As for those whose actions are deserving of being made ***ta`weel*,** if no suitable *ta`weel* can be made, then **silence** must be maintained and **no comment** must be made on them. Even though **it is not necessary to be a follower of** him. For example, Sheikh Muhyuddin Ibn Arabi, Baayazid (rahmatullah alayhim), etc. [*Al-Ifaadhaat, page 306, vol. 7*]

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Part 6

The discussion on showing preference (eethaar)

1. **To grant preference to the benefit of others over that of oneself is known as *eethaar*. Whether it is relating to worldly matters or such matters where proximity is not the objective.** For example, if there are two naked men and one of them is somehow blessed with the good fortune of getting some clothing, then it will not be permissible for the one who has the clothes to perform Salaat naked and give the clothes to the other.

Or if a person is standing in the first *saff* in the Musjid for Salaat and another in the second *saff*, now it will not be permissible for the person in the first *saff* to move back and give the second person his place in the first *saff*. [*Da`wat Abdiyat, page 144, vol. 5*]

The proof of the proponents of permissibility and a reply to them

Some people do practice *eethaar* (give others preference) in matters of *qurbat* (where proximity to Allaah Ta`ala is the objective). As a proof for their contention they cite the Hadith where Nabi (sallallahu alayhi wasallam) once drank some water or milk and on his right-hand side sat Hadhrat Ibn Abbaas (radhiallahu anhu) and on his left-hand side was Hadhrat Abu Bakr (radhiallahu anhu). Nabi (sallallahu alayhi wasallam) would have preferred to offer Hadhrat Abu Bakr (radhiallahu anhu) first, but he observed the etiquette of **الايمن فالايمن** (i.e. first the right side). Hadhrat Ibn Abbaas (radhiallahu anhu) commented that if it was dependant on his permission, then he would not have consented to Hadhrat Abu Bakr (radhiallahu anhu) drinking before him.

The crux of these people's proof is that if *eethaar* was not permitted in all matters, then why did Nabi (sallallahu alayhi wasallam) request Hadhrat Ibn Abbaas (radhiallahu anhu) to give preference to Hadhrat Abu Bakr (radhiallahu anhu)?

This proof of theirs will not be a valid contention because the left-over of Nabi (sallallahu alayhi wasallam), albeit full of blessings and from some angles even more virtuous than some acts of ibaadat, however it is not a *qurbat-e-maqsooda* (specific act of proximity to Allaah Ta`ala). An act of *qurbat-e-maqsooda* is that act whereupon Allaah Ta`ala had promised reward for its execution. **It is not mentioned anywhere in the Qur`aan Majeed or Hadith that one will attain Jannat if one drinks the left-over water or milk of Nabi (sallallahu alayhi wasallam). Hence it is impermissible to prefer someone else's welfare over one's own (in such matters).** [*Da`wat Abdiyat, page 144, vol. 5*]

The view of the Muhaqqiqeen regarding eethaar in qurbaat

It is stated in a fatwa that it is impermissible to give *eethaar* in matters of *qurbaat*, but the Muhaqqiqeen have replied to this by saying that this is also one form of *qurbat*, because it is granting consideration and respect to the servants of Allaah Ta`ala. They also say that this quality is found to a large extent in the inhabitants of Makkah Mukarramah. During the Hajj season they sacrifice their making *tawaaf* in consideration of the visitors who flock there, **whereas this is not Waajib upon them. It is permissible. This grants great ease for the visitors.** [*Mazeedul Majeed, page 53*]

The Muhaqqiq and the preferred view

When one observes the *Sufiya* then it is noted that they make a concerted effort to stand on the left side and leave the right side for

others. Similarly they don't flock to the first *saff*. In fact, they would rather stand in the second and third *saff* and give the first to others.

The *Sufiya* also make *eethaar* of the first *saff* in Fardh Salaat. If any pious personality is present they will usher him to the first *saff*. An objection is raised against them saying that they abandon the reward of the first *saff* which denotes an attitude of independence from reward.

The *Sufiya* reply by saying that the one reward is that of standing in the first *saff* and the other is giving preference and granting respect to the friends of Allaah Ta'ala, which is of greater merit. So although one reward is sacrificed another even greater one is achieved in lieu, so how is this independence from reward? There is also reward in this.

And then there is the Hadith of *"He who indicates to a good deed is just like the doer (in reward)"*, which means that by giving someone else the opportunity of standing in the first *saff* one is also going to be rewarded just as that person will be for standing in the first *saff*. **There will be no depravation of reward. Together with this the other reward is also added. This results in double reward.** [*At-Tableegh, page 49 and page 54*]

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Part 7

The mas`alah of making tadaakhul (interpose/interlock) in acts of Ibaadat

It is mentioned in *Durrul Mukhtaar* that the six fasts of Shawwaal may be combined with any Qadha fasts of Ramadhaan by way of *tadaakhul*. That is, if anyone has Qadha fasts of Ramadhaan, then he/she may keep these in Shawwaal

and derive benefit of both, the Qadha and six of Shawwaal. For example, after making wudhu if a person performs Fardh or Sunnat Salaat, then he will also receive the reward of *Tahiyatul Wudhu*. **However, this mas`alah on the fasts is totally incorrect and to make Qiyaas of it on the *Tahiyatul Wudhu* is *Qiyaas ma`al Faariq. Tadaakhul* can only be achieved on that occasion when the objective of the one is also achieved by performing the other.** For example, the Shar`i need for *Tahiyatul Wudhu* and *Tahiyatul Musjid* is that after performing wudhu and entering the Musjid, one must not be free of performing Salaat. This requisite is suitably fulfilled by Fardh or Sunnat Salaat. Therefore there is no need to perform the *Tahiyatul Musjid* separately. *Tadaakhul* is achieved her, although to perform them separately would be preferable.

Contrary to keeping the six fasts of Shawwaal. The reward for keeping these fasts is that one receives reward as though one had fasted for the entire year. Allaah Ta`ala has apportioned ten rewards in lied of the one act. This objective has been outlined in the Hadith Shareef, where Nabi (sallallahu alayhi wasallam) said, *"He who fasts in Ramadhaan and then follows it with six in Shawwaal, it is like he had fasted the entire year."* Further it is explained that *"The fast of the month is equal to ten months and the six days equal to two months, hence it is the whole year."* [*Daarmi*]

In another Hadith this basis is explained thus, *"He who comes with one virtue, for him is tenfold."* Hence the full month of Ramadhaan equals ten months in reward and the six days equals two months, which totals one full year. **Therefore, in order to acquire the reward of the full year, the six fasts of Shawwaal and the (Qadha) fasts of Ramadhaan have to be kept separately.** In this way, the total reward for the year will be attained, otherwise there will be a shortage. For the full reward there has to be 36 days of fasting. If the two are kept together, then this number will not be attained. **Yes, if besides Qadha of Ramadhaan, there are some other Waajib fasts and this is kept with the six fasts of Shawwaal and *tadaakhul* is made, then this may be in order.**

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Part 8

The discussion on intention

The Hadith of انما الاعمال بالنيات

The words, *"Actions are based on their intentions"* which appears in the Hadith, **is regarding acts of obedience and permissibility. This is not applicable to sins.** The objective is that in acts of obedience, if the intention is good, then it will be accepted. Similar is the case with permissible acts. If the intention is for some Deeni goodness, then it will be regarded as Deen. However for a sin, if the intention is good, it still remains a sin.

The Usooli difference regarding انما الاعمال بالنيات

The first part of this Hadith shows that any Shar`i deed which is executed without a valid intention will not be effectual. The word **الاعمال** (actions) used in the Hadith refers only to Shar`i acts, because Nabi (sallallahu alayhi wasallam) would not have referred to any other types of acts, since they have no bearing on the Deen, and there is no need to talk about them. Further in the Hadith, the mentioning of *hijrat* is merely in context.

The rewards of the deeds are mentioned because the execution of deeds is possible without intention also. The object of Nabi (sallallahu alayhi wasallam) was not that the existence of deeds are dependant on the intentions and that without intention deeds will not even come into existence. Firstly this is not rational and secondly

the (coming into) existence of deeds/actions is also amongst those acts which are excluded from the discussion of Shaari` (alaihis salaam) – Nabi (sallallahu alayhi wasallam).

The objective of Nabi (sallallahu alayhi wasallam) was to explain the laws and not to discuss the conditions of existence.
Thereafter Nabi (sallallahu alayhi wasallam) clearly mentions regarding *hijrat* that if the intention is not (the pleasure of) Allaah Ta`ala, then in the Shariah that migration is not worthy of any virtue or recognition. And such an act does not even reach Allaah Ta`ala. The same applies to all acts of obedience, that the intention is conditional is all of them. If there is no intention, then the act is devoid of reward. The *nusoos* is clear-cut that no action is acceptable without an intention. [*At-Tableegh, page 134, vol. 16*]

Will there be reward without intention?

If anyone gives his father or son anything without the intention of receiving any benefit, he will still be rewarded. As it is mentioned in the Hadith that if a husband places a morsel of food into his wife's mouth he will be rewarded for it, whereas no one really does this with the intention of reward. [*Ibid.*]

The research into receiving reward with and without intention

Rule: The Ahle Ilm are faced with the qualm that based on the Hadith of **انما الاعمال بالنيات** how can reward be hoped for actions executed without intention.

The reply to this is that without intention there can be no reward for deeds, however there is reward for unintended good acts. In this regard, there is a Hadith of Nabi (sallallahu alayhi wasallam) where he said that if a person does farming, plants a seed, etc. and if any man or animal benefits from the fruits of his efforts, then he will be

rewarded. Just look at this! What was the farmer's actual intention? In fact, this benefit derived by the animals is contrary to his actual intention and efforts. When he prevents those eating from his farm, where is his intention for feeding? If he sees any animal scavenging, he will chase it away. He is actively opposed to others benefiting therefrom. His actions actually bear testimony to the fact that this is not his intention (to benefit others), and yet he is rewarded. **The crux is that voluntary good deeds are dependant on their intention, not those good acts which become the reason for receiving reward.** [*Ifaadhaat Yawmia, page 30*]

The law regarding making an intention

In voluntary acts, an intention is only to be made in the beginning, thereafter once the act is in progress there is no need to make an intention for every constituent thereof. However the condition is that there should not be an intention to the contrary. For example if a person intends going to the bazaar, then he only needs to make an intention in the first step. If he is going to peruse some kitaabs or to speak to someone, there is no need to make the intention with every step he takes.

A Mubaah act becomes an ibaadat with a good intention, but a sin does not become permissible

A good intention will render a permissible act an act of ibaadat, but no good intention will render a sin permissible, regardless of how many countless expediencies or good reasons there may be. This rule is very clear and self-evident. For example, if a person snatches the goods and property of others with this intention that he will assist the poor and needy, then this oppression of his will never ever become permissible or justified. It is immaterial how many countless benefits there may be in his actions. [*Islaahur Rusoom, page 134 / Bawaadir, page 817, vol. 2*]

The three types of intentions when spending in the path of Allaah Ta`ala

There are three types of intentions when spending in the path of Allaah Ta`ala. **One** is for show, which is devoid of reward. The **second** is with a deficient level of sincerity, which warrants ten rewards. The Aayat, *"He who comes with one good deed, will get tenfold its like (in reward)"* applies to this low level of sincerity. The **third** is the middle and higher levels of sincerity. This type is promised rewards tenfold and more, upto seven hundred times and even higher depending on the level of sincerity. [*Bayaanul Qur`aan, page 150, vol. 1*]

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CHAPTER EIGHT

DEFINITIONS

The reality of Islaam and its definition

I am going to explain Islaam from a different angle, an angle or a manner from which few people view it. The word 'Islaam' has become so attached to the tongues, that none really pays attention or considers its import and meaning.

The literal meaning of Islaam is to submit oneself. It is also called *Tasleem* and the *Sufiya* have given it the interpretation of *Tafweez* **(hand over – all affairs to Allaah Ta`ala)**. This then is the reality of Islaam. However, nowadays the mind does not go towards this (meaning) when the word is mentioned. On many occasions in the Qur`aan Majeed the word is used in brief and on some occasions with detail. With detail means with *tafweez.*

In this regard, Allaah Ta`ala says, **بلي من اسلم وجهه الي الله**, in another Aayat,
و من احسن دينا ممن اسلم وجهه ... and in another Aayat, **و من يسلم وجهه الي الله ...**. Here Islaam is mentioned together with the self (face) and following the creed of Hadhrat Ebrahim (alaihis salaam), and in another juncture it is stated, **و من يرغب عن ملة...**, which proves that the creed of Hadhrat Ebrahim (alaihis salaam) was also Islaam. **وجه لرب العالمين implies that matters must be entrusted to Allaah Ta'ala**, which is explained by Hadhrat Ebrahim (alaihis salaam) on one occasion, **...انى وجهت وجهي للذي**.

We realise that the tafseer of the word Islaam in the Qur`aan Majeed is *Islaam Wajh*, whose complete meaning is not Salaat and fasting, in fact the meaning of *Islaam Wajh* is *tafweez*. That is, **to entrust your entire self to Allaah Ta`ala and to incline your every action to Him, that whatever He wishes He can do and you submit to His every Desire. Salaat, fasting, etc. are all part of *tafweez*, but they are not the essence.**

If the meaning of Islaam in the Qur`aan Majeed was used in general, and it was not used with *Wajhullaah* or *Wajhun Ilallaah*, then this would have been a possibility that Islaam would be in the meaning of obedience/submission. But the meaning of obedience would not be with these conditions, in fact it would have been affirmed with the meaning of *tafweez*. [*Badaai, page 178*]

The definition of shirk and Ibaadat

Ibaadat means to present oneself before someone with utmost humility and submission. As for the definition of that *shirk* which has been warned against, *"Indeed Allaah does not forgive..."* it means to believe someone/thing (other than Allaah Ta`ala) to be worthy of worship. [*Muqalaat Hikmat, page 14*]

The definitions of shirk-e-akbar, mushrik and istiqlaal

The meaning of that *istiqlaal* which is defined as *shirk* is to believe that someone has control over his own power. The ability to use this power is given by Allaah Ta`ala, but after this ability has been bestowed by Allah Ta`ala, to believe that this person has total control over his own powers and abilities. That there is no need for Allaah Ta`ala's intervention. Even though Allaah Ta`ala has the ability to snatch away this power, until He does not, then this person's choice and power of use is his own. **To believe that his actions are not dependant on Allaah Ta'ala's Will. Those who hold such beliefs regarding the *buzrugs* are undoubtedly *kaafir* and *mushrik*. The Shariah terms such a kaafir as *kaafir* and *mushrik*. This is *shirk-e-Akbar*.** [*Al-Qowlul Jaleel, page 11*]

The definition of shirk-e-asghar

If one holds this belief regarding these *buzrugs* that they are dependent on the Divine Decree and that they are in need of the Divine Consent, **but when they desire something, then the Divine Decree complies to theirs.** Then although this seems not to be *kufr* and *shirk*, **but it is false beliefs, sin and *shirk-e-asghar*. The first stage is *shirk-e-akbar*.** [*Al-Qowlul Jaleel, page 11*]

The types of shirk

Shirk in knowledge

To hold this view regarding some sheikh or *peer* that he knows our every condition all the time, to ask about the unseen from some astrologer or clairvoyant, to take an omen from the statement of some pious person and believe in it, to call out to someone who is

far off and believe that he can hear you, to keep fast in someone's name, etc. [*Ta`leemud Deen, page 13*]

Shirk in tasarruf

To believe that someone has full control to harm or benefit, to ask someone for one's needs, children or sustenance. [*Ibid.*]

Shirk in ibaadat

To prostrate to someone, to release an animal in someone's name, to take an oath on someone's name, to make *tawaaf* around someone's home or grave, to prefer and opt for the custom or view of someone else which is contrary to Allaah Ta`ala's Law, to slaughter an animal in someone else's name, to respect another place like the Kaabah is respected. [*Ibid. page 14*]

Shirk in habits

To pierce a hole in a child's ear or nose in someone's name and to don an earring, to place a thread on the forearm in the name of someone or to wear a garland, to keep a ponytail (men), to keep names such as *Ali Bakhsh* or *Husain Bakhsh*, to regard something as untouchable, etc. [*Ibid, page 14*]

The definitions of kufr, Imaan, irtidaad, nifaaq, shirk, kitaabi and dahri

The definition of that *shirk* which deprives one of salvation and warrants an eternal abode in Jahannum is as noted in the footnote of *Sharah Maqaasid*: *"Indeed a kaafir, if he displays Imaan, then he is*

a munaafiq, if he reverts to kufr after Imaan, then he is a murtad and if he claims partnership in deity then he is a mushrik. If he follows and accepts a religion from the other religions and follows an abrogated Scripture, then he is a kitaabi. If he delves into the beginning of time and attributes everything to it, he is a dahri (atheist). If he harbours beliefs which are unanimously kufr, but he still believes in the Nubuwwat of Nabi (sallallahu alayhi wasallam), he is a zindeeq.

Kufr is the antithesis of Imaan, that is, to negate that which the Nabi (sallallahu alayhi wasallam) came with, because indeed Imaan is tasdeeq (to accept the requisites of Imaan). [*Imdaadul Fataawa, page 81, vol. 6*]

The definition of Fitnah

One must clearly remember that fear of *fitnah* denotes a life-threatening situation, that is, where one fears for one's life. As for the rest, verbal abuse, etc. is not termed as *fitnah*. This should be remembered. Nowadays it is difficult to imagine someone being assaulted and battered. [*Ifaadaat Yawmia, page 181, vol. 8*]

The definition of qurbat-e-maqsood

Qurbat-e-maqsood refers to those deeds/actions regarding which Allaah Ta`ala had assured reward and recompense. [*Da`wat Abdiyat, page 144, vol. 5*]

The definition of mahaal-e-Shar`i

*Mahaal-e-Shar`i* is an occurrence which necessitates a Shar`i falsity/inaccuracy. For example, for someone to be given prophethood after the Shariah has confirmed the *Khatam-e-Nubuwwat* (Seal of Prophethood). Also to regard as a *mahaal-e-*

Shar`i* that all the sins of all the believers will be forgiven is based on this fact that the tafseer of *maghfirat* (forgiveness) entails the condition of it being without retribution, which has no proof. [*Badaa`i, page 51]

The definition of makhaalif-e-nass

To lay claim to anything with proof or in context will not be *mukhaalif-e-nass*, **if** there is no *nass* revealed on that issue. However, to negate any matter which is established in the *nass* or to rule contrary to it, will be *mukhaalif-e-nass*. [*Ibid. page 380*]

The definition of israaf

It was asked what the limit of *israaf* would be? **The reply was that whatever conflicts with the Shar`i consent is *israaf*, even if it may be an apparently good deed.** For example, a man who has a family to support, and yet he gives his entire wealth away in charity, would be regarded as having committed *israaf*. **To be lavish in food and drink, provided there is no wastage and no Shar`i law is exceeded, would not be regarded as *israaf*.** [*Hasnul Azeez, page 66, vol. 1*]

The definition of tajassus

Tajassus would be to investigate and pry into someone's affairs when he wishes it to be concealed and secret. [*Da`wat Abdiyat, page 136, vol.19*]

The definition of rishwat

The concise and succinct definition of *rishwat* (bribery) which encompasses all its types **is to take something in exchange for an intangible item.** [*Majaalis Hakimul Ummat, page 103*]

The definition and types of Shar`i Dharoorat

The yardstick for a thing being of necessity (*dharoorat*) is that **if it is absent then some harm will result.**

Dharoorat comes about at two junctures, one is to **acquire some benefit,** whether it be Deeni or worldly, for oneself or for others, **and the other is to remove some harm.**

In order to acquire some benefit, it is not permissible to execute inappropriate and Haraam acts. For example, in order to acquire strength and potency one consumes Haraam medication, **or to use instruments of frivolity and entertainment in order to call people to a lecture gathering.**

In order to repel and ward off some harm it will be permissible, when that harm is confirmed as a valid one in the Shariah. This, in fact is a Shar`i *dharoorat*. For example, in order to treat a severe illness or disease with **Haraam medication,** when experience has shown that there is no other Halaal alternative, because without this necessity being fulfilled, treatment is not effectual. [*Bawaadirun Nawaadir, page 798*]

The generality in the definition of dharoorat

The Fardh requirement for covering the *satr* (private parts) will fall away in case of *dharoorat*. The *dharoorat* of Sunnat will supersede the *dharoorat* of a *Mubaah*, so to seek medication is only permissible, and since in this case (whilst seeking medication by the doctor) looking at touching is permissible, then for *khatna*

(circumcision) the permissibility will be more permissible. [*Imdaadul Fataawa, page 239*]

The yardstick of dharoorat and its stages

The yardstick of anything being of *dharoorat* **is that there will definitely be difficulty if that thing is not present.** As for that thing where no difficulty will be experienced by its absence, will not be regarded as a *dharoorat*. **Therefore if the intention is to satisfy and please yourself, then it will be permissible,** but if the intention is to make yourself prominent in the eyes of others, then it will be Haraam.

Dharoorat also has stages. One is where the task **will not be accomplished** without this thing's existence. This is **Waajib.** The other stage is where the work will continue, but with this thing's presence, there will be ease and if it is omitted, **the task will be accomplished albeit with difficulty. This is also permissible.** The third stage is where without it the task will not be hampered neither will there be any difficulty. However, its presence **will satisfy one's heart and conscience. This is also permissible,** on the condition that there is no harm experienced.

The fourth will be where one intends elevating one's rank and status amongst others. This is Haraam.

The stages of *dharoorat* which I have outlined is not only regarding clothing and jewellery, in fact, all the stages can be applicable to every other thing. [*At-Tableegh, Page 166, vol. 4*]

For example, if one dons beautiful and exclusive garments to appease the self or to save oneself from (an appearance of) depravity, or to honour someone else, then it will be permissible. If, for example, we were to be informed that Nabi (sallallahu alayhi wasallam) will be at a certain place, then before we present

ourselves in his presence, we will most certainly dress suitably and neatly, in honour of him. People normally present themselves in respectable attire when they are before an honourable person.

Yes, it will be Haraam to dress smartly with this intention that others may honour you or to exalt yourself before others.

In summary, clothing and other items of beauty are categorised into four groups; one is the level of necessity (*dharoorat*), the second is for comfort and the third for adornment. These three are permissible, in fact the first type is Waajib. The fourth type is for showing-off and boasting, and this is Haraam.

These stages are not specific to clothing, rather they apply to every other thing. These levels are necessity, comfort, adornment and exhibition. [*At-Tableegh, page 26*]

The definition of dharoorat

The reality of *dharoorat* is that without that thing, some harm will result. This harm refers to inconvenience, constraint and hardship. [*Imdaadul Fataawa, page 641, vol. 1*]

The definition of naskh

Qaadhi Thanaullah has explained and explicitly stated that *naskh* in the definition of the *Salf* is general in *Bayaan-e-Tafseer* and *Bayaan-e-Tabdeel*. Hence the statement of some Sahaabah (radhiallahu anhum) that an Aayat is *naasikh* of a previous Aayat, means that the tafseer of the previous has already been interpreted. It has been shown that meaning of the Aayat, **حق تقاته** (*As He deserves to be feared)*, indicates to that level of *Taqwa* which one is able to acquire. A person's *taqwa* will be to the level of his ability, which

will be included under the Aayat حق تقاته. [*Da`wat Abdiyat, page 38, vol. 12*]

The *Salf* would also refer to the explanation of an objective as *naskh*. [*Bayaanul Qur`aan, page 174, vol. 1*]

The definition and categorisation of Shar`i power (qudrat) and ability (Istitaa`at)

Understand well that there are two types of *qudrat*; one is when we intend doing an act, then we have the *qudrat* to execute it, but after its completion whatever harms may result therefrom, we have no *qudrat* to deter it, **and the second type is where we have the *qudrat* to execute the act and even to repel any harm which may result thereafter.** The first type is *istitaa`at* in the literal sense and the **second is *istitaa`at* according to the Shariah.** Understand this well.

The first *istitaa`at* is insufficient as a defence, in fact the second type of *istitaa`at* is a condition. This is clarified in the following Hadith; *"He from you who observes an evil, he should prevent it with his hand, if he does not have the ability to do this, then with his tongue and if he has no ability to do this (either), then (at least) with his heart (he should regard it as an evil)."* It is clear that *istitaa`at* with the tongue is always possible, so under what circumstances will this ability be negated? That is, if the execution of any action becomes necessary merely by having the ability to do it, and to repel any harm that may result therefrom is not a condition (for its execution), then to defend or deter it with the use of the tongue is ever possible, hence it should be Fardh, because we have the power to use our tongues. When will that occasion arise which Nabi (sallallahu alayhi wasallam) described that a person will not be able to use his tongue, therefore he has to at least consider it evil in his heart? This makes it clear that the meaning of *istitaa`at* is that together with having the ability and power over an action, **there**

should not be such a harm which results whereby there is an overwhelming certainty that it cannot be repulsed. Another condition is also this after repelling the resultant harm/evil one should not become embroiled in an even greater evil. [*Ifaadaat Ashrafiya, page 10*]

It has been reported from Hadhrat Ibn Umar (radhiallahu anhu) that he once heard Hajjaaj making a statement from the *mimbar*, which he found unpalatable. He said that he wanted to refute the statement of Hajjaaj, but then he remembered the words of Nabi (sallallahu alayhi wasallam) where he (sallallahu alaihi wasallam) advised Ibn Umar (radhiallahu anhu) **not to disgrace himself by doing or saying something which will result in a harm which cannot be contained.**

In another narration reported by Abu Umaamah (radhiallahu anhu), Nabi (sallallahu alayhi wasallam) said that **if a person observes something which he cannot and is unable to defend or speak against, then he should observe patience.** [*Ibid. Page 52*]

The definition of maskoot anhu and manhi anhu

Those things which were not required during the *khairul quroon*, and whose need only surfaced after this noble era, and the *nusoos* is not contradicted by it, then it is (referred to as) *Maskoot anhu*. But as for those things for which there always was a need, and yet the *nusoos* only instructs jihaad or patience, then this will not be *maskoot anhu*, because even though there was a need for it, the *Mutaqaddimeen* have left it out and not opted for it, hence there is *Ijma* that it should be left out, therefore it is prohibited. [*Al-Ifadaat, page 116*]

The definition and types of tar'k (preventing oneself from something)

***Tar'k* of sin is also an act of obedience.** By *tar'k* is meant that from the onset, one actively intends stopping oneself (from participating in whatever act), on condition that there is no intention of obstinacy or opposition. [*Bawaadirun Nawaadir, page 581, vol. 2*]

There are two types of *tar'k – tar'k-e-wujoodi* and *tar'k-e-`admi*. That *tar'k* (abstention) which has been made binding on man is called *tar'k-e-wujoodi*, which is done by choice and willpower. For example, if a man observes a woman and his *nafs* tells him to admire and gawk at her, **but he controls and restrains himself. This type of *tar'k* is worthy of reward.** *Tar'k-e-`adam* is that *tar'k* wherein one's choice and willpower plays no role. For example, at this moment we are not involved or engaged in thousands of sins, **but we are not rewarded for it (i.e. for not engaging in all these sins, because we are not actively refraining from them).** [*Kamaalaat Ashrafiya, page 32*]

The definition of Taqleed-e-Shaksi

Taqleed means to follow, and the reality of *taqleed-e-shakhsi* means that for every mas`alah a person only refers to one Aalim (of his preference) for a solution, and he practices on his rulings. [*Ifaadaat, page 325, vol. 6*]

The definition of Tashab-buh

To recognise whether an act is classified as *tashab-buh* is that when the masses observe this act, their minds do not immediately connect it to some group or the other. An act will be prohibited as long as it complies to this definition. For example, in India, the act of wearing an (English) jacket, tying a loincloth, etc. will be classified as *tashab-buh*.

The definition of tahreef

Tahreef means to change its (the Qur`aan Majeed) words or interpretations or both. [*Bayaanul Qur`aan, page 42, vol.1*]

The definition of Hadith-e-Mutawaatir

The following rule is stated in Usool-e-Hadith that if the chain of narrators of a Hadith are so many that it is not logically possible for all of them to be united in falsity, then the Hadith is classified as *Mutawaatir*. **There is no specific amount which is required for *tawaatur*.** In fact, its recognition is that which has been mentioned. [*Imdaadul Fataawa, page 351, vol. 5*]

The definition of giving consent with a happy heart

The reality of giving consent with a happy heart is when the opposite party has the power to veto your consent. Experience has shown that after consent is sought from the *peer*, the *mureed* does not have the power to rebuff this consent, hence this consent is not of consideration. [*Anfaas Isa, page 315*]

The definition of shuba

What is *shuba*? ***Shuba* is when a doubt is created between the actual item of comparison with some other thing.** It also has different levels. Sometimes the doubt/resemblance is great and sometimes weak. Imaam Sahib has placed consideration to the lower level of doubt in the non-execution of *hudood.* [*Malhootaat, page 72*]

The definition of gheebat (backbiting)

When the speaker has this certainty that if his exact statement were to reach the one he spoke about and the latter would not take offence, then this is not *gheebat*. The mentioning of someone who has an *islaahi* connection or if mentioned out of grief, then it is not *gheebat*. [*Bayaanul Qur`aan, page 47, vol. 11*]

Gheebat is to speak ill about someone in his absence, **such that if it were to be related to him he would be distressed** and upset. This is if the statement is the truth about him. **If the statement is false, then it would be *buhtaan* (slander).** The condition of speaking behind a person's back does not mean that it is permissible to say it (i.e. hurtful statements) in his presence, because then it would be considered *lamz* (finding fault/carping) which is also prohibited. [*Ibid.*]

The definition of zillat (disgrace)

When a person does not ask for his needs (beg) then there is no *zillat*. [*Malhoozaat, page 10*]

The definition of ishraaf-e-nafs

Ishraaf means to wait expectantly, specifically that waiting which has the effect that if the person does not get what he waited for, then he harbours ill-feelings, he becomes angry. Even the basic *ishraaf* (normal waiting, not expectantly) is censurable for the people of *tawakkul*, and for the normal people it is not. [*Bawaadir, page 75*]

The definition of dunya

Dunya actually refers to that condition which passed over mankind prior to Nubuwwat, regardless of whether it is praiseworthy or not. If it is a barrier to attaining the hereafter, then it is censurable. The

word *dunya* is mostly used in this context. **If it is not an barrier to the hereafter, then it is praiseworthy.** [*Malhozaat*]

The definition of molwi

A *molwi* is not one who is well-versed in the Arabic language, **he is well-versed in the laws of the Shariah,** otherwise Abu Jahal would have been a great *molwi.*

The definition of waardaat

If someone's gaze/mind goes onto such things without his active participation and without spontaneity such things come to his mind, which he does not regard as necessary to execute, in fact, he merely carries it out in order to clear his conscience, then such an act is not regarded as *ghuloo* (excessiveness) in Deen, in fact, *baseerat* (insight) and knowledge is another blessing (altogether). Such conditions according to the definition of *tasawwuf* would be termed *waardaat*. This person should carry out such *waardaat*. [*Al-Qowlul Jaleel, page 22*]

In contrast to *ahwaal* (conditions) there are *muqamaat* (stages), and this is desired. *Muqaamaat* in the definition of the *sufiya* are such *a`maal-e-takleefiya* (deeds which are binding) that are connected to the heart. It is as though those veiled issues which are contained in the Qur`aan Majeed and Hadith, which are called *Ilm-e-Mu`aamalah*, are defined by the *Sufiya* as *maqaam*, and these are necessary in order to gain proximity to Allaah Ta`ala. [*Da`wat Abdiyat, page 120, vol. 5*]

The definition of a Wali

I say that based on the external façade, **one may call someone a sheikh, *zaahid, aarif, aashiq* or *saalik*, but it is impermissible to**

call him a *waliullaah*, because *wilaayat*, that is, a special proximity and acceptance, **is something which is concealed (only known to Allaah Ta`ala).** This claim would be a testification of the unknown. If you wish to call anyone a *wali*, then it should be done in this way that you say, **'It appears that so and so is a *wali*'.** As for the rest and true condition, this is only known to The Knower of the unseen. [*Bawaadir, page 588*]

The definition of nafs and mujaahadah

The reality of *mujaahadh* is opposition to the *nafs*. The natural propensity of the *nafs* is towards freedom. The *haqeeqat* of the *nafs*, according to the *sufiya* is that **it is like a gem which invites towards evil.** As far as its qualities are concerned it is categorised into three types; *ammaara, lowwaama* and *mutma`inna*. [*Alkalimatul Haqq, page 107*]

The definition of karaamat

Karaamat is that act which is manifested at the hands of a true follower of Nabi (sallallahu alayhi wasallam), **which defies nature.** If the act is not contrary to the normal (i.e. not miraculous), then it is not a *karaamat*. If this person (who carries out a supernatural act) is not a follower of Nabi (sallallahu alayhi wasallam), then too it is not termed a *karaamat*, like the tricks and magic of the magicians, etc. [*Bawaadir, page 78*]

The definition of tasawwuf

Tasawwuf is **the term given to cleansing the internal self** (soul) **from filth and to embellish and adorn it with virtue,** which **gives rise to directing oneself towards Allaah Ta`ala.** [*Tajdeed Tasawwuf, page 17*]

The general and common definition of *tasawwuf* is that it is such knowledge whose execution cleanses the soul, which renders a person acceptable in the Court of Allaah Ta`ala. [*Ibid. page 13*]

The definition of khushoo and khudoo`

The general dictionary meaning of *khushoo* is *(sukoon)* peace and according to the Shariah it refers to the concord and relaxing of the limbs, whose reality and effect is self-apparent. The reality of *sukoon* of the heart is when all worries are removed. [*Page 278*]

The definition of nisbat

The dictionary meaning of *nisbat* is to attach and have a connection. The Shar`i meaning would be when the servant of Allaah Ta`ala forges a special connection with Allaah Ta'ala, by way of obedience and *thikr*, and Allaah Ta`ala has a special connection with His servant, that is, by acceptance and *ridha* (being pleased with him). [*Tajdeed Tasawwuf, page 67*]

The definition of tafweez and `ishq

`*Ishq* is amongst the necessity requisites of Imaan. The reality of `*ishq* is to make *tafweez*, where one hands himself and all his affairs to Allaah Ta'ala, that He can do as He pleases and wishes with us and we will be pleased with it whatever He decrees. This is the reality of *tafweez.* [*Tajdeed, page 136*]

The definition of tawajjuh and tasarruf

This is when some praiseworthy and excellent quality and trait is conferred and extended over to someone else, which gives rise to

some special effect being created. This is defined as *tawajjuh* and *tasarruf* according to the *Sufiya*. [*Tajdeed, page 324*]

The definition of wajd

Wajd is the condition of ecstasy and enrapture which overcomes some special people. For example, when a person has an overwhelming love and affection (for Allaah Ta`ala) or an overwhelming fear for Him. This condition does not necessarily result in screaming, shrieking and jumping, etc. the Qur`aan Majeed also refers to this condition of *wajd* in the following Aayat, *"The skins of those who fear their Rabb shiver from it…"* [*Da`wat Abdiyat, page 127, vol. 5*]

The definition of istidraaj, kashf and karaamat

Karaamat is the term given to that supernatural act which is manifested at the hands of a pious follower of Nabi (sallallahu alayhi wasallam). If the act is not of a supernatural nature and just a normal one, then this is not *karaamat*. If any supernatural act is displayed by someone who is not a follower of Nabi (sallallahu alayhi wasallam), like an astrologer, magician, etc. or if he claims to be a follower but is not a practical adherent to the Sunnat, like a *faasiq, faajir* or *ahle bid`ah,* then this is also not *karaamat*, but it is called *istidraaj*. **A *karaamat* is only that (miraculous act) which is manifested at the hands of a person with perfect *taqwa*.** [*Tajdeed, page 91*]

The definition of zuhd

Zuhd is not necessarily the total abandonment of desires, even the reduction of desires (obviously of Halaal things) is also sufficient to be termed *zuhd*. That is, a person must not be totally absorbed and preoccupied in satisfying the base desires, where the entire day

passes in thinking about cooking this and that, preparing this and that, such that one's entire day and night evolves around good food and clothes. This is nugatory of *zuhd*. If without any special effort and time-wasting some tasty dish comes one's way without any special preparation , then regard this as a special favour from Allaah Ta`ala, and offer *shukr* unto Him. [*Tajdeed, page 75*]

The definition of hirs

The meaning of *hirs* is that when it (object of desire) is not acquired then it is sought out, and the heart inclines towards it. If one has this quality then know that it is an illness. [*Hasnul Azeez, page 405, vol. 4*]

The definition of a sufi

The meaning on *sufi* in my opinion is an Aalim who practices. People who are unaware have placed many conditions to it, which is no part of this definition. [*Majaalis Hakimul Ummat, page 278*]

The definition of nafs and its categorisation

Nafs is a power which is inherent in man. This is what inclines the desire of man to things, be they good or evil. If the *nafs* inclines man mostly **towards evil** and he is not regretful about it, then it is classified as ***ammaarah*.** Although sometimes it does incline towards good also. A major inclination towards evil does not negate the good completely, because something which is in preponderance does not necessarily mean that it takes over completely.

If he begins to feel **regretful** (about this inclination towards evil) then it is called ***lawwama*.**

If the *nafs* has an overwhelming inclination **towards good**, then it is called ***mutma`inna*.** [*Imdaadul Fataawa, page 170, vol. 4*]

The definition of jazb and its categorisation

To attain and acquire the *ahwaal-e-baatina* without any effort or *mujaahadah*, is called *jazb*. This is also called *Muraadiyat*. [*Page 151, vol. 5*]

The definition of haqeeqat and ma`rifat

By reforming and correcting one's internal self, a spark and sense of purity is created in the heart, which results in the realities of existence, realities of divinity and Divine Qualities being opened up and unlocked for one. **These manifestations and revelations are termed *haqeeqat* and this disclosure and exposition is called *ma`rifat.*** This person to whom this exposition is made is called *Muhaqqiq* and *`aarif*. [*Page 165, vol. 5*]

The definition of kibr

Kibr is to regard oneself better than another owing to some Deeni or worldly accomplishment, and together with that to think low and belittle him. Therefore there are two parts to it, **one is to think oneself better and the second is to demean the next person.** This is the reality of *takabbur* which is Haraam and sinful. [*Tajdeed Tasawwuf, page 322*]

The definition of takabbur

Because of some excellence, to regard yourself better than the next man in such a way that at that time your entire attention is only towards your excellence and his mediocrity. And this though does not even cross your mind that on the whole, this person's qualities

and excellences makes him better than me. [*Imdaadul Fataawa, page 19, vol. 5*]

The definition of tawaadhu

The meaning of *tawaadhu* is that notwithstanding one's own excellent qualities and also that recognising one's accomplishments, to regard someone else better and higher than one and to deem oneself little and of small significance. Also to regard the other person at that time to have better all-round qualities than oneself. This is the reality of *tawaadhu*. **To regard oneself in reality and genuinely as a nobody.** [*Page 192, vol. 5*]

To be humble and not elevate oneself and to truly and genuinely belittle oneself.

***Tawaadhu* is not to negate and deny for oneself the bounties and excellences which Allaah Ta`ala has bestowed upon one.** In fact, the meaning of it is to recognise these qualities **but not to deem it as your own achievement, but rather as mercy and bounty from Allah Ta`ala.** [*Anfaas Isa, page 273*]

The definition of ujub

***Ujub* is only one condition short (of *kibr*).** That is, to regard oneself as being someone great and truly accomplished, without degrading the next man. [*Tajdeed Tasawwuf*]

The definition of hubbe jaah

Hubbe jaah means that just as you regard yourself as being great, you make an effort so that **others also regard you the same, and that they respect, follow and serve you.** Its purport is also *takabbur* and *ujub*. [*Page 237*]

The definition of riyakaari

Riyakaari means to use a Deeni or worldly deed to win the favour of people whereby they think highly of you. This is also spawned from *kibr* and *ujub*. [*Tajdeed Tasawwuf*]

The definition of ta`assub

The reality of *ta`assub* needs to be understood. ***Ta`assub*** **means to defend and protect the unjust.** [*Huqooqul Ilm, page 35*]

The definition of hayaa and sharam

The reality of *hayaa* is to **restrain the *nafs* from that which is disliked.** [*Huqooqul Ilm, page 40*]

The definition of bughd fillaah

If any person shows **enmity towards the Haqq,** hatred for the people of Haqq and displays *takabbur* then to have an **aversion** and repugnance **for such a person is Waajib** and also an act of ibaadat. This is *bughd fillaah*. [*Page 70*]

The definition of barkat

The reality of *barkat* is well-known and the dictionary meaning is 'increase'. In essence it implies the **acquisition of extra benefit.** [*Hasnul Azeez, page 134*]

The definition of jahaalat-e-yaseera

In my opinion the definition of *jahaalat-e-yaseera* is that there is no *mufdhi ilal munaaza`a* (factors which lead to dispute). [*Ibid. Page 159, vol. 4*]

The definition of ta`aam waahid

The meaning of 'two-foods' refers to that food wherein there is no interrelation. Whereas if there is an interrelation then it will be regarded as one food. For example, Allaah Ta`ala had blessed the Bani Israeel with *mann* and *salwa* which was two (separate types of) foods, but when they requested for something else, they said, *"We will never be patient upon one food…"* They referred to the two foods as 'one food'. [*Ibid. page 259, vol. 4*]

The definition of ikhlaas

The dictionary meaning of *ikhlaas* is to make pure and unadulterated. Its meaning in the Shariah is that which existed before the auspicious arrival of the Shariah. *Khaalis ghee* is that *ghee* (clarified butter) which has nothing mixed into it.

The meaning of an *lkhlaas* Ibaadat **is to render the ibaadat free of any 'anti-ibaadat' act.** That is to merge such a thing with the act of ibaadat, which is not desired by the Shariah. [*At-Tableegh, page 132, vol. 2*]

The definition of tasawwuf

Tasawwuf **is the name given to the cleaning and reformation of the inner and outer self. [*Page 81*]**

The definition of fanaa

The objective of *fanaa* is to disconnect all futile ties and relations. That is, to extinguish any relationship you have for worldly things, and forge a relationship with only Allaah Ta`ala. It must not be that these things are rendered totally devoid of your attachment, that you completely sever ties with them and that no relationship remains, no. In fact, the love for these (worldly) things is merely overshadowed and overwhelmed (by your attachment and engrossment with Allaah Ta`ala). A person's outer and greater connection is with Allaah Ta`ala. In this regard, Allaah Ta`ala says, *"Say (to them, O Muhammad - sallallahu alaihi wasallam), if your fathers and children…"* [*Page 39, vol. 2*]

The definition of molwi and Aalim

A *molwi* is a person who is a *Moula wala*, that is, he has the knowledge of Deen, he is pious (*muttaqi*), fears Allaah Ta'ala and he also embodies excellent qualities and character. A person does not become a *molwi* by mastering the Arabic language.

An *Aalim* is one who follows the Sunnat and is pious. The *molwi* has a connection to The *Mowla* (Master-Allaah Ta`ala). He is a *Mowla wala*. So as long as he remains a *Mowla wala* he remains a *molwi*, who is worthy of being followed, and as soon as he changes from this hue, he no longer remains a *molwi*. [*At-Tableegh, page 134, vol.1*]

The definition of majzoob

A *majzoob* according to the definition of the *khawaas* (elite / Ulama) is the person who has an attraction and allurement towards Allaah Ta'ala, which is mentioned in this Aayat, *"Allaah pulls towards Him whom He pleases and guides towards Him he who*

inclines (seeks forgiveness)." The words 'inclines' refers to that person. Both these bounties, **being pulled and inclined, are the good fortune of the accepted ones.** As for those who are deviates, neither do they incline towards Allah Ta`ala nor are they pulled towards Him. They are rejected by Allaah Ta`ala. Shaitaan, who was accursed and rejected, did not relent nor was he pulled towards Allaah Ta'ala, hence he had gone astray. **The chosen ones, even if they err, they are cleansed and set aright.** Hence according to this definition, all the Ambiyaa (alaihimus salaam) were *majzoob*. However, according to the definition of the common people, *majzoob* refers to a madman. No Nabi was ever such, in fact, every single one of them was of the highest level of intelligence. [*Page 219, vol. 17*]

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CHAPTER NINE

DIFFERENCES

The difference between illat (cause/reason) and hikmat (underlying wisdom)

The *Illat* precedes the *hikmat*. The *illat* is intertwined and inherent in the ruling, but not with the *hikmat*, that is, if the ***hikmat* changes the ruling still remains the same.** The *Raasikheen fil Ilm* understand this difference well.

For example, the *illat* for severe pangs of *maut* which was experienced by Nabi (sallallahu alayhi wasallam) was his strong disposition and his strong bond with his Ummat and the *hikmat* was the perfection of his rank of *sabr* and the elevation of his stages and rank. [*Malfoozaat Kamaalaat, page 162 / Imdaadul Fataawa, page 224, vol. 4*]

The difference between jalb-e-manfa`at and daf-e-mudharrat

Harm is one thing and acquiring no benefit is another. Understand this by means of an example, assume you have a **R100** note in your pocket and someone **snatches it** away from you, now this will be a cause of **harm to you,** and on the other hand, I wish to give you R100, but someone **prevents** me from doing so, therefore this will be of **no harm to you,** but you will be **deprived** of its (the R100's) **benefit.** [*Tarbiyatus Saalik, page 19*]

The difference between taqleed and ba`it

A Shiah once asked a question which was new to me. My mind was blank for a moment, but Alhamdulillah, Allaah Ta`ala blessed me with an answer. The question was regarding the difference between *taqleed* and *ba`it*. **I replied that *taqleed* means to follow and *ba`it* refers to a pact or contract to follow.** [*Ifaadhaat, page 325, vol. 6, no. 3*]

The difference between tasarruf and karaamat

Both, intention and knowledge are necessary for *tasarruf*, whereas for *karaamat* there is no active intention, neither is knowledge a necessary factor. **People have now bundled the *tasarrufaat* of the auliyaa together with *karaamaat,* whereas they are both different.** [*Page 198, vol. 10*]

The difference between kashf and firaasat

A graduate from a famous Madrasah once asked the difference between *kashf* and *firaasat*. The reply was that **whatever**

knowledge was derived through *kashf* cannot be used a proof, but can be taken in a literal sense, whereby contentment may be derived. Contrary to *firaasat,* because this can in a sense be used as proof (for a Shar`i ruling), although *ilm-e-dhuroori* (necessary/essential knowledge) is part of it. In essence, that **knowledge which is derived from *firaasat* is a combination of *ilm-e-dhuroori* and *ilm-e-istidlaali*,** where the major part is the former and the latter is overwhelmed by it. *Firaasat* is initiated by *ilm-e-dhuroori*, thereafter in order to understand the ruling, and whether whatever we understand by it is correct or incorrect, can only be deduced by *ta`ammul* (reflection and investigation). Although that *ta`ammul* will not be of the level of *istidlaal* (proof), however it is very similar to it.

No *ta`ammul* is required for *kashf*, its validity or unsuitability is self-evident. [*Ifaadhaat, page 207-8, vol. 10/ Husnul Azeez, page 195, vol. 2*]

The difference between aql and kashf

The effectiveness and limit of the *aql* reaches to that of *kashf*. However, the difference is that the similarity and likeness of *kashf* is to that of a telephone where clear words are heard and the likeness of the *aql* is to that of a telegraph, where a small bit of *ta`ammul* is also necessary. [*Ifaadhaat, page 207, vol. 10*]

The difference between khwaab (dreams) and ilhaam

Thoughts are more apparent and have more prominence in a dream, whereas not so in *ilhaam*. However for its validity this is not sufficient, in fact, the sign of its validity is that it does not conflict with the Shariah. Also, another sign for its validity is that the person who experiences the *ilhaam* must be a person of *noor*. *Ilhaam* a type of transfiguration or manifestation of celestial illumination (*noor*),

which he understands and recognises. *Ilhaam* also exudes a cheerful and blissful sensation for him. [*Page 26, vol. 10*]

The difference between shu`bada and mu`jizah

The difference between *shu`bada* and *mu`jizah* is that a *shu`bada* is attributed to some hidden natural cause, which is not discernable by everyone. However, the experts in this science will recognise it. A *mu`jizah* is not attributed or connected to any natural cause. It is a totally unnatural and supernatural act which is categorised under and derived purely from the Power of Allaah Ta`ala. [*Da`wat Abdiyat, page 112, vol. 5*]

The difference between ta`zeem and ibaadat

**Intention and belief are both included in *ibaadat* and *ta`zeem*.** It is possible that one action can be both an ibaadat and *ta`zeem*, depending on belief and intention.

The difference between *ta`zeem* and ibaadat is when *ta`zeem* is made with a specific divine belief, or to gain proximity to Him and an act is executed which is especially for Him, then this is an ibaadat. If this condition is not present then it is mere *ta`zeem.*

If no special intention of (pleasing) Allaah Ta`ala is made, and *ta`zeem* is made, like for one's parents or Ustaad, then it will be permissible as long as no untoward excesses are made. [*Page 141, vol. 19*]

The difference between a muwah-hid and mushrik

A *mushrik* regards the means and agents as the objective which can cause benefit or harm, whereas the *muwah-hid* does not.

Although the *mushrikeen* claim that they only place the idols as a means of devotion and peace of mind, but their behaviour and activities falsify their claims. They take oaths and *nazars*, etc. on the names of their idols. They deem their idols are being effectual and causing the effects. All these actions of theirs are contrary to their claims. [*Badaa`i, page 155*]

The difference between ta`assub and tasallub

***Ta`assub* means to support and assist in the unjust and falsities,** whereas to assist the truth is a laudable quality. It is called ***tasallub fid Deen*, that is, firmness and cogency in Deen.** For example to lessen mixing in society because of the irreligiousness (which predominates society), etc. is called *tasallub* in Deen and not *ta`assub*. To incline and go towards unjust is a impermissible. [*Da`wat Abdiyat, page 126, vol. 19*]

The difference between ilm-e-ghaib and kashf

There are two meanings to *ghaib – haqeeqi* and *idaafi*. ***Haqeeqi* is when there is no means present in the acquisition of a knowledge. This is special to Allaah Ta`ala only.** This acquisition is impossible for the servant, both according to the Shariah and logically. ***Idaafi* is where a part of knowledge is revealed through some means and a part is hidden.** This is possible for the servant through the revelation by Allaah Ta`ala. Therefore there is a difference between the former meaning of *ghaib* and *kashf*, but insofar as the second meaning of *ghaib* there is no difference between the two.

Kashf is acquired through some concentration and even without concentration. Sometimes even with concentration it does not come. **This therefore means that it is an involuntary matter.** This is the same definition which will apply to *kashf* of the graves. [*Imdaadul Fataawa, page 144, vol. 5*]

The difference between takween, Shariah and ilm-e-Moosawi, ilm-e-Khidri

Both are different. ***Ilm-e-Khidri* is related to *takween*,** which has no relation to the Shariah and *tareeqat*. This knowledge is **lesser** in rank to that of ***wilaayat*. *Ilm-e-Moosawi*** is related to the Shariah, which encompasses **the entire Shariah and *tariqat*.** This knowledge is of a higher level than that of *wilaayat*. [*Imdaadul Fataawa, page 147, vol. 5*]

The difference between Shariah and tariqat

Shariah is the term **describing all the *ahkaam-e-takleefiya*** (laws and rules which are binding on sane Muslim adults). External and internal deeds are all included herein. According to the terminology of the *mutaqaddimeen* it **is synonymous to the term *'fiqh'*.** The definition of *fiqh* as outlined by Imaam Abu Hanifah is; *The recognition of the soul, to that which is inherent to it and binding upon it.*

Thereafter, the *muta`akh-khireen* have redefined it such that whatever pertains to **external matters** (deeds and actions, etc.) is known as *fiqh* and whatever pertains to the **spiritual sphere** (soul) is called ***tasawwuf*. The way and methods of the spiritual deeds is called *tariqat*.** [*Page 165, vol. 5*]

The difference between takabbur and hayaa

Khajlat (sense of shame, modesty, humility) is a natural disposition, which overtakes a person when an unnatural and untoward occurrence takes place. This is sometimes mistaken to be *kibr* (pride), whereas in reality it is not. The yardstick in recognising this

(whether the person is displaying humility or pride) is that when any undignified act takes place in his presence and he displays shame, similar is his attitude when great honour and dignity is displayed before him (i.e. then too he displays restraint and humility). [*Tajdeed Tasawwuf, page 133*]

The difference between jamaal, zeenat and takabbur

The difference between *jamaal* and *zeenat* is that these two are adopted in order to satisfy one's heart and as a means of displaying Allaah Ta`ala's favours upon one. One should not feel in the heart that one is deserving of it nor should the next person be belittled. When one feels deserving of this (bounties and blessings) and looks down upon others, and also when one regards oneself as being better and superior to another, then this is *kibr*, which is Haraam. [*Badaa`i, page 74*]

The difference between waqaar (dignity/honour) and takabbur

Nowadays when people shout, *"waqaar, waqaar"*, then this *waqaar* (of theirs) is nothing other than a bundle of *kibr*. They have altered the term *kibr* to *waqaar*. That which results in a little social degradation (but has no Deeni effect or is detrimental to the Deen in any way) is in actual fact humility. Those people who nowadays have bundled *waqaar* under their armpits, find it contrary to (their) *waqaar* to run with their wives (in other words to play with their wives)…If anyone makes this claim, then there is no goodness in his Imaan. The actions of Nabi (sallallahu alayhi wasallam) were never contrary to *waqaar*. [*Page 133*]

The difference between ta`weel and tah`reef

That (interpretation) which is only **to the limit of necessity and in keeping with the apparent meaning and which is in conformity with the Shar`i laws and rules, is regarded as *ta`weel* otherwise it will be *tahreef* (change/concoct).** [*Imdaadul Fataawa, page 399, vol. 5*]

The difference between zeenat and tafaakhur

The objective of ***zeenat*** is to sometimes adopt a **presentable appearance** and other times a **humble one**, so that one is demeaned by others. Both these presentations (to their limit of acceptance), are permissible. If the intention is to **elevate one's status** in the eyes of others or **to 'stand out',** then this is ***tafaakhur*** which is impermissible. [*Hasnul Azeez, page 36, vol. 4*]

The difference between takabbur and sharam

Some matters are unpalatable or offensive to one's disposition. This offensiveness has two reasons, it is either *takabbur* or contrary to one's habit. The yardstick in identifying what is *takabbur* and what is contrary to habit is that when a person is highly praised and honoured, which is contrary to the normal habit, then too he becomes shy, then that offensiveness is because it is contrary to the norm. But if it is not like this, for example, there is a person who feels ashamed to walk in the bazaar with a bundle on his head, but he does not feel ashamed to ride on an elephant, even though it is not a normal thing for him and contrary to his habit, then this is *kibr*. But if he feels ashamed in both instances, then this will be *khajlat*, and not *takabbur*. [*Page 306, vol. 4*]

The difference between mashwera and ijaazat

Mashwera is one thing and *ijaazat* is another. You have understood *ijaazat* to be *mashwera* and I give *ijaazat* generally. [*Page 367, vol. 4*]

The meaning of ***mashwera*** **is to advise on that which is not only harmless, but it must be beneficial also.** An example of this will be if a person asks a doctor **permission** to eat a certain food item and if the doctor sees no harm in this for the patient, then he will tell to that he may eat it. This is ***ijaazat*.**

Mashwera will be where the patient tells the doctor that he places himself at his disposal. The doctor must prescribe and administer what he deems correct. Naturally, the doctor will not prescribe something which is harmful or not beneficial. In fact he will **advise you on what is beneficial for you. You will then follow his opinion and advice,** even though it may go against your disposition. [*Hasnul Azeez, page 367, vol. 4*]

The difference between sangdili (hard-heartedness/callousness) and yaksoo`i

Sometime after some very close associates of mine passed away, I felt no grief. I once thought to myself that this is a display of callousness, but after some reflection I realised that if this was callousness, then why does my heart melt when I see an ill person. [*Page 49, vol. 4*]

The difference between speech and a promise

I repeat with emphasis that speech should not be understood as a promise. (There is a major difference between the two). [*Page 188, vol. 4*]

The difference between rasm and aadaat

Question: There is a custom amongst the Arabs that they sit at small stools and eat. Will it be *tashab-buh* if the same way was adopted here (in India)?

The reply was that the **custom (*rasm)* there was a habit (*aadat*).** That which is being adopted here is changing the table for the stool, and this stool is similar to a table. [*Page 207, vol. 4*]

The difference between Islaam and Imaan

The following difference is gauged from the *nusoos* that Islaam refers to external acts (of obedience) and Imaan refers to beliefs. Although in application and in a general sense (nowadays) the two of them are the same, because if anyone chooses and accepts Islaam as a way of life, then we call him a *mu`min*, because we do not have the knowledge of *nifaaq* (i.e. on outward appearance we cannot tell whether a person is a hypocrite or not). Divine revelation has terminated. During the era of Nabi (sallallahu alayhi wasallam) both these terms had different connotations and applications, but nowadays, since we are unable to distinguish between the two and **are unable to identify hypocrisy, we have to regard them as the same,** although there is certainly a difference between them. [*At-Tableegh, page 166, vol. 20*]

The difference between tamleek and ibaahat

The Fuqahaa have clearly stated that food remains in the possession of the owner. Hence, if the owner wishes to spit out a morsel of food, then he has the right to do so. However in the case of ownership, the person who takes (consumes) the food becomes the owner. Just like how amongst close people (family/neighbours) where food is sent to others. This is a transference of ownership. However as for the **food which is served to guests,** this does not denote ownership, this is mere *ibaahat*. Here the indication is that

the guest may eat as much as he wishes and the **rest must be returned to the host (owner).** [*Page 229, vol. 20*]

The difference between Deen and dunya and the yardstick

The yardstick in order to differentiate between the two is as follows: If any deed/action is emphasised, encouraged or ordered in the Shariah, and also reward has been promised for its execution, then this is classified as Deen. Also, if warnings have been sounded upon its abandonment and this warrants Allaah Ta`ala's displeasure, then it will be classified as Fardh or Waajib, otherwise if no such retribution exists, then it will be *Mustahab*. **If none of these mentioned above, apply to an act, then it is classified as *dunya* (worldly).** As for those laws which have been decreed regarding them (such acts), this will, under all conditions remain as Deen. [*Imdaadul Fataawa, page 256, vol. 2*]

The difference between waswasah and tama` / ashraaf

The difference between *waswasah* and *ashraaf* is that if this thought crops up that if you receie anything or don't receive, then there is no harm, then this *waswasah*. But if pain, grief and regret is experienced and the heart aches or finds it unpalatable that the people have not given anything, then this is *tama`* and *ashraaf*. [*Huqooqul Ilm, page 58*]

The difference between tajrubah and aql

***Tajrubah* is something different from *aql*.** If being experienced is also regarded as having knowledge, then an LLB graduate should also know how to sew clothing, whereas the reality is to the contrary. Even the most asinine person who can sew will be more

accomplished than an LLB graduate in tailoring, so will he be regarded as being more intelligent? None will claim this. The reality is that one is experienced (in sewing) and the other inexperienced. It is therefore established that intelligence is one thing and experience another. [*At-Tableegh, page 167, vol. 1*]

The difference between husn and Jamaal

Husn is one thing, which was found **in the** features of **Hadhrat Yusuf (alaihis salaam)**, but ***Jamaal,*** in which **Nabi (sallallahu alayhi wasallam)** supersedes all, is quite another. *Jamaal* is more superior than *husn*. **Observing *husn* will render one astounded, whilst *Jamaal* has an attraction and allurement.** This will solve the following mas`alah that Nabi (sallallahu alayhi wasallam) is regarded as *ajmal* and Hadhrat Yusuf (alaihis salaam) as *ahsan*. This will neither contradict nor oppose any *nass* nor is there any criticism therein. That is, if it is said that Hadhrat Yusuf (alaihis salaam) surpassed all in *husn* and Nabi (sallallahu alayhi wasallam) in *Jamaal*, then what harm is there in this? [*Anfaas Isa, page 632, vol. 2*]

The definitions and differences between hudood and quyood

In my opinion there is a difference between *hudood* and *quyood*, insofar as their common definitions are concerned. ***Hadd* is the ultimate and endpoint of a thing, whereas *qayd* is the exception/condition which is found in that *hadd*.** For example, there is a ***hadd* in Salaat,** where the maximum Rakaats (Fardh) **in Asr is four.** We are prohibited from performing more than this. The ***quyood*** are, for example those things **like having wudhu, facing towards *Qiblah*, etc.** [*At-Tableegh, page 194, vol. 15*]

Translation Edited by

Mufti A. H. Elias
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تمت بالخير



فَلِأَجْلِ الْعَمَلِ بِهٰذَا الْمَقُولِ الْمَوْثُوقِ وَالْمَقْبُولِ جَمَعْتُ
الْأَدْعِيَةَ الْقُرْآنِيَّةَ وَالْحَدِيثِيَّةَ الَّتِي هِيَ

English, And Arabic

MUNAJATE MAQBOOL

(Daily Prayers from Qur'an and Hadith)

By

Hazrat Mujaddid Maulana Ashraf Ali Thanwi

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A Complete List of the Saintly Line upto the Holy Prophet

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○
نَحْمَدُكَ يَا خَيْرَ مَامُوْلٍ ۞ وَاَكْرَمَ مَسْئُوْلٍ ۞
عَلٰى مَا عَلَّمْتَنَا مِنَ الْمُنَاجَاةِ الْمَقْبُوْلِ ۞ مِنْ
قُرُبَاتٍ عِنْدَ اللّٰهِ وَصَلَوَاتِ الرَّسُوْلِ ۞ فَصَلِّ
عَلَيْهِ مَا اخْتَلَفَ الدَّبُوْرُ وَالْقَبُوْلُ ۞ وَانْشَعَبَتِ
الْفُرُوْعُ مِنَ الْاُصُوْلِ ۞ ثُمَّ نَسْئَلُكَ بِمَا
سَنَقُوْلُ ۞ وَمِنَّا السُّؤَالُ وَمِنْكَ الْقَبُوْلُ ۞

1. Transliteration for Saturday

Bismillahir Rahmanir Raheem.

(In the name of Allah, the most, Merciful Benevolent.)

Nahmadoka ya Khaira Ma-moolin wa Akram Mas-oolin, ala ma allamtana minal Munajatil Maqbool.Min Qurubaatin indallahi wa Salawatir Rasool.Fasalle alaihe makhtalafad Dabooru wal Qabool.Wansha-abatil Furooo minal Usool.Thumma nas-aloka bema Sanaqool. Wa minnas So-alo wa minkal Qabool.

We praise You as the finest of all whom we can hope from and the most Generous whom we can beg of for granting our Munajate Maqbool which drawn us closer to you. There are other prayers also of the prophet (Sal-am) Send your perfect blessings upon the Prophet (Sal-am) when the wind blows from west to east and it is the season of boonin and budding, we seek from you what we submit later, because it is our Privelege to seek from You and Your Piety to grant it.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

Bismillahir Rahmanir Raheem.

In the name of Allah, the most Merciful, Benevolent.

قال اللہ عزوجل وقال ربکم ادعونی استجب لکم ○
اللہ بزرگ غالب نے فرمایا ہے
مجھ سے دعا مانگا کرو میں قبول کیا کروں گا۔
وقال علیہ السلام ان الدعاء مخ العبادۃ

Wa qala Rabbukumud ooni astajiib lakum. Innad Duaa Mukh-khul ibadah.

It is siad by Alnighty Allah : seek from He and I will grant it.

And the Prophet (Sal-am) has said that the prayer is the core of adoration.

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ
حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ○ رَبَّنَآ اَفْرِغْ

1. Rabbanaa Aa-tina fid Dunya Hasanatanw wa fil Aakhirati Hasanatanw wa qina azabannar.

O our Sustainer give us good in this world as well as in the Hereafter and save us from the tribulation of Hell.

عَلَيْنَا صَبْرًا وَّثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا

عَلَى الْقَوْمِ الْكٰفِرِيْنَ ○ رَبَّنَا لَا تُؤَاخِذْنَآ

2. Rabbanaa afrigh alaina sabranw wa thabbit aqdamana wansurna alal Qaumil Kafereen.

O our Fosterer! grant us contentment.Make us firm and victorious over the disbelievers.

اِنْ نَّسِيْنَآ اَوْ اَخْطَاْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ

عَلَيْنَآ اِصْرًا كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ مِنْ

قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ

وَاعْفُ عَنَّا ۟ وَاغْفِرْ لَنَا ۟ وَارْحَمْنَا ۟ اَنْتَ

مَوْلٰنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ○

3. Rabbana la tuakhiznaa in Naseena au akhtana. Rabbana wa la tahmil alaina isran kama hamaltahu alallazeena min qablina. rabbana wa la tuhammilna ma la taqata lana beh. Wa-afo anna, wafghfir lana, war hamnaa anta Maulana fansurna alal Qaumil Kafereen.

O our Fosterer! do not hold us in your grip if we ever forget or slacken. And O our Fosterer! do not make us bear the heavy burden which You made to bear our predecessors. And O our

Fosterer! do not make us lift the weight we are not empowereed to lift, over look us and forgive and show your Mercy upon us. You are our Master. Make us overwhelm the disbelievers.

رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَهَبْ

لَنَا مِنْ لَّدُنْكَ رَحْمَةً ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ○

رَبَّنَآ اِنَّنَآ اٰمَنَّا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَقِنَا

4. Rabbana la tuzigh quloobana ba-da-iz had aitana wa hab lana milladunka Rahmah, in na ka antal Wah-hab. Rabbanaa inna na amanna faghfir lana zunoobana wa qina azabannar.

And O our Sustainer! do not turn away osrselves after receiving guidance. And bestow upon us Your Mercy. As undoubtedly You are the Grantor. O our Sustainer! we have embraced faith, hence forgive our sinsand save us from the tribulations of Hell.

عَذَابَ النَّارِ ○ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ

سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ○ رَبَّنَآ اِنَّكَ

مَنْ تُدْخِلِ النَّارَ فَقَدْ اَخْزَيْتَهٗ ۭ وَمَا

لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ○ رَبَّنَآ اِنَّنَا سَمِعْنَا

مُنَادِيًا يُّنَادِيْ لِلْاِيْمَانِ اَنْ اٰمِنُوْا بِرَبِّكُمْ

فَاٰمَنَّا ۚ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَكَفِّرْ عَنَّا

سَيِّاٰتِنَا وَتَوَفَّنَا مَعَ الْاَبْرَارِ ○ رَبَّنَا وَاٰتِنَا مَا

وَعَدْتَّنَا عَلٰى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ ۗ

اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ○ رَبَّنَا ظَلَمْنَا

5. Rabbana ma khalaqta haza batila, subhanaka faqina azabannar. Rabbanaa innaka man tudkhilinnara faqad akhzaitah, wa ma lizzalemeena min Ansar. Rabbanaa innana samena munadiy yany yunadi lil Imane an aaminu bi Rabbikum Fa-amanna Rabbana faghfir lana zunoobana wa kaffir anna saie-aatena wa tawaffana ma-al Abrar. Rabbana wa atena ma wa-adtana ala rusulika wa la tukhzina yaumal Qiamah, innaka la tukhliful mee-ad.

O our Lord you have not created us in vain. You are our Master, hence save us from the tribulations of Hell. And our Lord! Your have defamed before hand whom you would throw into Hell, and there is none to accompany the doers of the black deeds. O Allah! wae heard a man of faith calling to believe in Allah and so we have believed in You And O our Sustainer! now forgive all of our sins and alight our voces and make us die in virtues O our Lord! give us what You have promised us through Your Apostles, and do not disgrace us on the day of Judgement, as you do not turn from your promise.

اَنْفُسَنَا ۖ وَاِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا

لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ○ رَبَّنَا اَفْرِغْ عَلَيْنَا

6. Rabbana zalamnaa anfosana wa illam taghfir lana wa tarhamna lanakoonanna minal Khasereen.

O Allah! we are among oppressors and if you do not forgive us and do not show your Mercy, we shall be among frustrated ones.

صَبْرًا وَّتَوَفَّنَا مُسْلِمِيْنَ ○ اَنْتَ وَلِيُّنَا فَاغْفِرْ

7. Rabbanaa afrigh alaina sabranw wa tawaffana Muslimeen.

O Allah! make us contented and make us die as Muslim.

لَنَا وَارْحَمْنَا وَاَنْتَ خَيْرُ الْغَافِرِيْنَ ○ رَبَّنَا

8. Anta Waliuuna faghfir lana warhamna wa anta khairul ghafereen.

You are alone our Helper, thus grant us Your Forgiveness and show Your Mercy to us. And You are the great Forgiver.

لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظّٰلِمِيْنَ ○ وَنَجِّنَا

بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكٰفِرِيْنَ ○ فَاطِرَ

9. Rabbana la tajalna fitnatal lil qaumiz Zalemeen Wa najjena berahmateka minal Qaumil Kafereen.

O our Fosterer! do not make us endurer of the oppressors. And secure our release by Your Mercy from the grip of the disbelievers.

السَّمٰوٰتِ وَالْاَرْضِ اَنْتَ وَلِيّٖ فِي الدُّنْيَا وَ

الْاٰخِرَةِ تَوَفَّنِيْ مُسْلِمًا وَّاَلْحِقْنِيْ بِالصّٰلِحِيْنَ

10. Fateras Samawate wal Ard, Anta waliyy fid Dunya wal Akhirah, tawaffani Muslimanw wa alhiqni bis Salehin.

O the Creator of Neavens and Earths, You are my companion in this world as well as in the hereafter. You would lift be me as Muslin and include me among the virtnous ones.

رَبِّ اجْعَلْنِيْ مُقِيْمَ الصَّلٰوةِ وَمِنْ ذُرِّيَّتِيْ

رَبَّنَا وَتَقَبَّلْ دُعَآءِ ○ رَبَّنَا اغْفِرْلِيْ وَلِوَالِدَيَّ

وَلِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ ○ رَبِّ

11. Rabbijalni muqeemas Salati wa min zurriyyati, Rabbana wa Taqabbal Duaa. Rabbanaghfirli wa liwalidayya wa lil Mu-meneena yauma yaqoomul Hisab.

O my Fosterer! make me the arranger of Prayers and to my progeny too. O our Susrainer! grant my prayer. O our Fosterer! grant Your Forgiveness to me and to my parents and to all believers on the day of Judgement.

ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا ○ رَبِّ اَدْخِلْنِيْ

12. Rabbir ham huma kama Rabbayani sagheera.

O our Fosterer! show your kindness to my parents for fostering me from infancy.

مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّ

اجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ○ رَبَّنَآ

13. Rabbe adkhilni mudkhala sidqinw wa akhrijni mukhraja sidqinw waj-al li mil-ladunka Sultanan Naseera.

O Allah! lead me in and out and suggest for me such a supporting power from you.

اٰتِنَا مِنْ لَّدُنْكَ رَحْمَةً وَّهَيِّئْ لَنَا مِنْ

اَمْرِنَا رَشَدًا ○ رَبِّ اشْرَحْ لِيْ صَدْرِيْ ○ وَ

14. Rabbanaa Atena minl ladunka rahmatanw wa hay-ee lana min amrena rashada.

O our Sustainer! bestow upon us your Mercy and set for us friendliness in our new tasks.

يَسِّرْلِيْ اَمْرِيْ ○ وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِيْ

يَفْقَهُوْا قَوْلِيْ ○

15. Rabbishrah li Sadri, wa yassir Lee amri, wahlul uqdatanmin lisani, ufqahu qauli.

O my Fosterer! enhance my courage and make my task easy for me. And remove stammering from my tongue so thet everyone understands me aright.

رَبِّ زِدْنِيْ عِلْمًا ○ اِنِّيْ

16. Rabbe zidni Ilma.

O my Fosterer enhance knowledge in me.

مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرّٰحِمِيْنَ ○ رَبِّ

17. Anni massaniud-duru wa anta Arhamur Rahemeen.

I am in ailment, You are most Benevolent.

لَا تَذَرْنِيْ فَرْدًا وَّأَنْتَ خَيْرُ الْوٰرِثِيْنَ ○ رَبِّ

18. Rabbe la tazarni fardanw' wa anta khairul Waretheen.

O my Fosterer! do not leave me alone. And Your are the best Successor.

أَنْزِلْنِيْ مُنْزَلًا مُّبٰرَكًا وَّأَنْتَ خَيْرُ الْمُنْزِلِيْنَ ○

19. Rabbe anzilni munzalanm mubarakanw wa anta khairul Munzeleen.

O Allah! descend me in the auspicious place, and You are the best Descender.

رَبِّ أَعُوْذُ بِكَ مِنْ هَمَزٰتِ الشَّيٰطِيْنِ ○ وَأَعُوْذُ

20. Rabbe aoozu beka min hamazatish Shayateen.
wa aoozo beka Rabbe any yah du roon

O Allah! I seek Your refuge from the triflings of the Satan, and seek Your refuge from their attraction towards me.

بِكَ رَبِّ أَنْ يَّحْضُرُوْنِ ○ رَبَّنَآ اٰمَنَّا فَاغْفِرْ
لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرّٰحِمِيْنَ ○ رَبَّنَا

21. Rabbanaa aamanna faghfir lana warhamna wa anta Khairur rahemeen.

O our Sustainer! We believed in you, forgive us and be kind to us. And You are best of all the kindfuls.

اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ إِنَّ عَذَابَهَا كَانَ

22. Rabbanasrif anna azaba jahannum. Inna azabaha kana gharama.

O our Fosterer! avert the tribulation of Hell from us, as its tribulation is choking.

غَرَامًا ○ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيّٰتِنَا
قُرَّةَ أَعْيُنٍ وَّاجْعَلْنَا لِلْمُتَّقِيْنَ إِمَامًا ○ رَبِّ

23. Rabbana hab lana min azwajina wa zurreyatina qurrata ayuninw wajalna lilmuttequeena Imama.

O our Fosterer! grant us coolness from our wives and children, and make us the God fearing and restraint ones.

أَوْزِعْنِيْ أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِيْ أَنْعَمْتَ
عَلَيَّ وَعَلٰى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا
تَرْضٰهُ وَأَدْخِلْنِيْ بِرَحْمَتِكَ فِيْ عِبَادِكَ
الصّٰلِحِيْنَ ○

24. Rabbe auzeni an ashkura nematikallati anamta alyya wa ala walidayya wa an aa-mala salehan tardaho wa adkhilni berahmatika fi ibadekas Saleheen.

O Allah! oblige me so that I express my gratitude to you in lieu of that obligation which Your di to me, and to my parents. And that I do the acts of virtue whichpleases You, and include me by Your Mercy among Your virtuous servants.

رَبِّ اِنِّیْ لِمَآ اَنْزَلْتَ اِلَیَّ مِنْ خَیْرٍ فَقِیْرٌ

25. Rabbe inni lemaa anzalta ilayya min khairin Faqeer.

O Allah! I am compelled to suck such good from You as You would send to me and of which I am in need of.

رَبِّ انْصُرْنِیْ عَلَی الْقَوْمِ الْمُفْسِدِیْنَ

26. Rabbinsurni alal Qaumil Mufsedeen.

O Allah! let me prevail

رَبَّنَا وَسِعْتَ كُلَّ شَیْءٍ رَّحْمَةً وَّعِلْمًا فَاغْفِرْ
لِلَّذِیْنَ تَابُوْا وَاتَّبَعُوْا سَبِیْلَكَ وَقِهِمْ عَذَابَ
الْجَحِیْمِ رَبَّنَا وَاَدْخِلْهُمْ جَنّٰتِ عَدْنِ الَّتِیْ
وَعَدْتَّهُمْ وَمَنْ صَلَحَ مِنْ اٰبَآئِهِمْ وَاَزْوَاجِهِمْ
وَذُرِّیّٰتِهِمْ اِنَّكَ اَنْتَ الْعَزِیْزُ الْحَكِیْمُ وَقِهِمُ
السَّیِّاٰتِ وَمَنْ تَقِ السَّیِّاٰتِ یَوْمَىِٕذٍ فَقَدْ
رَحِمْتَهٗ وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِیْمُ وَاَصْلِحْ

27. Rabbana waseta kulla shayinr Rahmatanw wa ilman faghfir lillazeena tabu wattabaoo sabilaka wa qehim azabal Jaheem. Rabbana wa adkhilhum Jannate Adninillati wa-adt tahum wa man salaha min Abaaihim wa Azwajihim wa zurryyatehim, innaka antal Azizul Hakeem. Wa qihemus Saiyyat.Wa man taqis Saiyati yaumaezin faqad rahimtah, wa zalika huwalfauzul Azeem.

O Allah! Your Mercy and Your Knowlege covers every thing. And forgive to such persons as have sought Your pardon and have moved on your path, and save them the tribulations of Hell. And O Allah! grant then entry into the ever lasting Paradises, that promised to them. And to all those who are virtuous and to their ancestors and their sons antheir progeny, because You are the Wise one. And save them from the evils, and whomsoever You save from evil on that day, You too show Mercy to him, and this is the great success.

لِیْ فِیْ ذُرِّیَّتِیْ اِنِّیْ تُبْتُ اِلَیْكَ وَاِنِّیْ مِنَ
الْمُسْلِمِیْنَ

28. Wa Asleh li fi Zurreyati, inni tubto ilaika wa inni minal Muslimeen.

And make my progeny capable. I turn to You and I am among obedients.

اَنِّیْ مَغْلُوْبٌ فَانْتَصِرْ رَبَّنَا

29. Anni Maghloobun fantasir.

I am among defeated ones, and hence take my revenge.

اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا رَبَّنَا

إِنَّكَ رَءُوفٌ رَّحِيمٌ ○ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا

30. Rabbanaghfir lana wa li-ikhwaninallazeena sabaqoona bil Iman wa la taj-al fi quloobena ghilla-l -lillazeena aamanu, rabbana innaka Raufur Raheem.

O our sustainer! forgive us and to such our brothers that have reachedahead of us in faith, and do not allow to grow evil in our hearts against the believers. O our Fosterer! You are most Merciful and Benevolent.

وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ○ رَبَّنَا لَا

تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا وَاغْفِرْ لَنَا رَبَّنَا

إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ○ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا

31. Rabbana alaika tawakkalna wa ilaika anabna wa ilaikal Maseer. rabbana la taj-alna fitnatal lillazeena kafaroo waghfir lana rabbana, innaka antal Azeezul Hakeem.

O our Fosterer! we have trusted upon You and have turned to You only, and have to return to You. O our Fosterer! do not make us enduror of the oppression of the disbelieers. O our Fosaterer! forgive us as You are alone most Wise. O our Sustainer! make us perfect.

وَاغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ○ رَبِّ

32. Rabbanaa atmim lana noorana waghfirna, innaka ala kulli shayin Qadeer.

And grant Your forgiveness to us, as You are controller of everything.

اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا

وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ اللَّهُمَّ اغْسِلْ

33. Rabbighfir li wa liwaledayya wa leman dakhala baityya Mu-minanw wa lil Mu-mineena wal Mu-minaat.

O Allah! grant Your forgiveness to me and my parents and to all those who enter my home as believers, and to all believing women.

خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ وَنَقِّ قَلْبِي مِنَ

الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ

وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ

بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ ۞ اللَّهُمَّ إِنِّي أَنْقِنِي

34. Allahummagh-sil khatayaya bemaaithalji wal barade wa neqqe qalbi minal khataya kama unaqqath thaubul abyado minad Danase wa ba-id baini wa baina khatayaya kama ba-adta bainal Mashriqi wal Maghrib.

O Allah! wash away my sins by the snow and hale, and purify my heart from the sinslike white cloth is cleaned of dirt. And create such a gap in between myself and the sin as you have created between east and west.

تَقْوِيهَا وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيُّهَا وَ

35. Allahumma Aate nafsi taquaha wa zakkehaa anta khairo man zakhahaanta Waliuuoha wa Maulaha.

O Allah! grant to my person the refrainment and purify it, as You are alone the best Purifier. and You are Master or it, and You are Lord.

مَوْلَاهَا ۞ اَللّٰهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ

نَبِيُّكَ مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ۞ اَللّٰهُمَّ إِنَّا نَسْأَلُكَ

36. Inna nas-aluka min khairema sa-alakaminho nabiyyoka Muhammadun sallallaho alaihe wa sallam.

We seek from You all such goods as were sought by your Apostle Mohammad (Sal-am).

عَزَائِمَ مَغْفِرَتِكَ وَمُنْجِيَاتِ أَمْرِكَ وَالسَّلَامَةَ

مِنْ كُلِّ إِثْمٍ وَالْغَنِيمَةَ مِنْ كُلِّ بِرٍّ وَالْفَوْزَ

بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ ۞

37. Inna nas-aloka Azaaema maghferatika wa munjiyate amrika was-Salamata min kulle Ithmin wal ghanimata min kulle birrinw wal Fauza bil Jannate wan-Najata minan-Nar.

We seeks from you the essentionals of your forgiveness and the deeds that would bring salvation.Save us from every sin and give us repetion of every virtue,success of the Paradise,and exemtion from Hell.

أَسْأَلُكَ عِلْمًا نَافِعًا ۞

38. As-aloka Ilman Nafe-a.

I seek from You tenable Knowledge.

اَللّٰهُمَّ اغْفِرْ لِي ذُنُوبِي وَخَطَايَيَ وَ

39. Allahummaghfirli zunoobi wa khataiwa amadi.

O Allah! forgive my sins: intentional and unintentional.

عَمَدِي ۞ اَللّٰهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي

وَإِسْرَافِي فِي أَمْرِي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي ۞

40. Allahummaghfirli khatiyyatiwa jahliwa Israfi fi amriwa ma anta aalamo behi minni.

O Allah! forgive my fault and ignorance, and my high handedness. And that You know much more than I do.

اَللّٰهُمَّ اغْفِرْلِیْ جِدِّیْ وَهَزْلِیْ ۞ اَللّٰهُمَّ

41. Allahummaghfirli jiddi wa Hazli.

O Allah! forgive the sin that was my target and the sin that was just casual.

مُصَرِّفَ الْقُلُوْبِ صَرِّفْ قُلُوْبَنَا عَلٰى طَاعَتِكَ ۞

42. Allahumma Musarrifal quloobe sarrif quloobana ala ta-atik.

O Allah! the Diverter of the hearts, divert our hearts towards Your obedience.

اَللّٰهُمَّ اهْدِنِیْ وَسَدِّدْنِیْ ۞ اَللّٰهُمَّ اِنِّیْ اَسْاَلُكَ

43. Allahumma ehdeni wa Saddidni

O Allah! give me guidance and refrainement and piety and satisfaction.

الْهُدٰى وَالتُّقٰى وَالْعَفَافَ وَالْغِنٰى ۞ اَللّٰهُمَّ

اَصْلِحْ لِیْ دِیْنِیَ الَّذِیْ هُوَ عِصْمَةُ اَمْرِیْ

وَاَصْلِحْ لِیْ دُنْیَایَ الَّتِیْ فِیْهَا مَعَاشِیْ وَ

اَصْلِحْ لِیْ اٰخِرَتِیَ الَّتِیْ فِیْهَا مَعَادِیْ وَ

اجْعَلِ الْحَیٰوةَ زِیَادَةً لِّیْ فِیْ كُلِّ خَیْرٍ

وَّاجْعَلِ الْمَوْتَ رَاحَةً لِّیْ مِنْ كُلِّ شَرٍّ ۞

44. Allahumma inni as-alukal Huda, wattoqa wal-afafa. wal-Ghena. 45. Allahumma asleh li Deeniyallazi huwa ismato amri, wa asleh li Dunyayallati Feeha ma-ashi wa asleh li Aakhiratyallati feeha Ma-adi, waj-alil hayata ziadatalli fi kulle khairinw, wajalil Mauta Rahatan-li min kulle sharr.

O Allah! be friend of my religion to me which is a defence for me, and make the world friendly to me in which I have my source of livelihood, and make friendly the Hereafter to me where I have to return. And make my life perspective good, and make my death peaceful.

اَللّٰهُمَّ اغْفِرْلِیْ وَارْحَمْنِیْ وَعَافِنِیْ وَارْزُقْنِیْ

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَ

الْجُبْنِ وَالْهَرَمِ وَالْمَغْرَمِ وَالْمَاْثَمِ وَمِنْ

عَذَابِ النَّارِ وَفِتْنَةِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَ

عَذَابِ الْقَبْرِ وَشَرِّ فِتْنَةِ الْغِنٰى وَشَرِّ فِتْنَةِ

الْفَقْرِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِیْحِ الدَّجَّالِ وَمِنْ

فِتْنَةِ الْمَحْیَا وَالْمَمَاتِ وَمِنَ الْقَسْوَةِ وَالْغَفْلَةِ

وَالْعَیْلَةِ وَالذِّلَّةِ وَالْمَسْكَنَةِ وَالْكُفْرِ وَ

الْفُسُوْقِ وَالشِّقَاقِ وَالسُّمْعَةِ وَالرِّیَآءِ وَمِنَ

الصَّمَمِ وَالْبَكَمِ وَالْجُنُوْنِ وَالْجُذَامِ وَسَيِّئِ
الْاَسْقَامِ وَضَلَعِ الدَّيْنِ وَمِنَ الْهَمِّ وَالْحُزْنِ
وَالْبُخْلِ وَغَلَبَةِ الرِّجَالِ وَمِنْ اَنْ اُرَدَّ
اِلٰى اَرْذَلِ الْعُمُرِ وَفِتْنَةِ الدُّنْيَا وَمِنْ عِلْمٍ
لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ
لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

45. Allahummaghfirli war-Hamni wa Aafeni warzuqni. Allahumma inni Aoozu beka minal ajze wal kasale wal jubne wal harame wal maghrame wal ma-thame wa min azabinnare wa fitnatinnare wa fitnatil qabre wa azabil qabre wa sharre fitnatil ghena wa sharre fitnatil faqre wa min sharre fitnatil Masihid dajjale wa min fitnatil Mahya wal Mamate wa minal qaswate wal ghaflate wal ailatewaz-zillate wal maskanate wal kufre wal fusooqe wash-shiqaqe was-sum-ate war-rye wa minas Samame wal Bakame wal Junoone wal juzame wa saiyil asqame wa dalaid-Daine wa minal hamme wal Huzne wal Bukhle wa ghalabatir Rijale wa min an uradda ila arzalil omore wa fitnatid Dunya wa min Ilminl-la unfao wa min qalbin-la yakhshao wa min nafsin la tashbao wa min Dawatin-la ustajabo laha.

O Allah! forgive me and be kind to me, grant me peace and grant me sustenance. O Allah! I seek Your refuge from lack of courage and slackness and cowardice, and from too much old age, and from indebtedness, and from sin, and from tribulation of Hell, and from mischief of the Hell, and from mischief of the grave, and from tribulation of the grave, and from mischief of the richness, and from the mischief of the Anti-Christ (Dajjal), and life and death, and from being hard core and slackness. And from stringency, and from disgrace and from perversion and disbelief, and from transgression and from adamance and from teasing and postures and from being deaf and dumb, and from craze and leprosy, and from evil diseases, and from the burden of the debt, and from worry and gloom, and from miserliness,and from coercion of the people, and from the futile grief, and from the mischief of the world, and from the knowledge that is untenable, and also from the wealth which is not consummating and from the desire which is insatiable, and from the prayer which is not acceptable.

اَلْمَنْزِلُ الثَّانِي يَوْمَ الْاَحَدِ

رَبِّ اَعِنِّيْ وَلَا تُعِنْ عَلَيَّ وَانْصُرْنِيْ وَلَا
تَنْصُرْ عَلَيَّ وَامْكُرْ لِيْ وَلَا تَمْكُرْ عَلَيَّ وَ
اهْدِنِيْ وَيَسِّرِ الْهُدٰى لِيْ وَانْصُرْنِيْ عَلٰى
مَنْ بَغٰى عَلَيَّ رَبِّ اجْعَلْنِيْ لَكَ ذَكَّارًا لَّكَ
شَكَّارًا لَّكَ رَهَّابًا لَّكَ مِطْوَاعًا لَّكَ
مُخْبِتًا اِلَيْكَ اَوَّاهًا مُّنِيْبًا
رَبِّ تَقَبَّلْ تَوْبَتِيْ وَاغْسِلْ حَوْبَتِيْ وَاَجِبْ
دَعْوَتِيْ وَثَبِّتْ حُجَّتِيْ وَسَدِّدْ لِسَانِيْ وَ
اهْدِ قَلْبِيْ وَاسْلُلْ سَخِيْمَةَ صَدْرِيْ اَللّٰهُمَّ

2. Transliteration for Sunday

47. Rabbe A-inni wa la to-in alyya wansurni wa la tansur alyya wamkurli wa la tamkur alyya wahdini wa yasseril huda li wansurni ala man-m bagha alyya. Rabbij alni laka zakkarn-l laka shakkaran-1 laka rah-haban-1 laka mitwa-an-1 laka mutee-an ilaika mukhbitan ilaika awwahan-m Muneeba. rabbe taqabb'al taubati waghsil haubati wa a jib Dawati wa thabbit hujjati wa saddid lisani wahde qalbi waslul sakhimata sadri.

O Allah! help me and do not help anyone else against me. And emerge me victorious and do not make anyone else victorious over me. And make device for me and not let anyone else make device against me. And give me guidance and make it easy for me. And help me against the person who oppresses me. O Allah! make me to memorize You abundatly and express gratitude to You abundantly, and fear of You greatly, and be most obedient to You. And be submissive to You and be subservient to You, deriving satisfaction from You and be attentive to You. O Allah! accept my pardon, and wash away my sins and grant my prayer. And preserve my argument and righteous tongue. And give guidance to my heart and remove evil from it.

اغْفِرْ لَنَا وَارْحَمْنَا وَارْضَ عَنَّا وَاَدْخِلْنَا
الْجَنَّةَ وَنَجِّنَا مِنَ النَّارِ وَاَصْلِحْ لَنَا شَاْنَنَا

48. Allahummaghfir lana war hamna warda anna wa adkhilnal jannata wa najjena minannare, wa asleh lana sha-nana kullah.

O Allah! forgive us and show your Mercy to us, and be pleased with us, and grant us entry into Paradise, and save us from Hell, and set our condition aright.

كُلَّهٗ اَللّٰهُمَّ اَلِّفْ بَيْنَ قُلُوْبِنَا وَاَصْلِحْ ذَاتَ
بَيْنِنَا وَاهْدِنَا سُبُلَ السَّلَامِ وَنَجِّنَا مِنَ
الظُّلُمَاتِ اِلَى النُّوْرِ وَجَنِّبْنَا الْفَوَاحِشَ
مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَبَارِكْ لَنَا فِيْ

اَسْمَاعِنَا وَاَبْصَارِنَا وَقُلُوْبِنَا وَ اَزْوَاجِنَا

وَذُرِّيَّاتِنَا وَتُبْ عَلَيْنَآ اِنَّكَ اَنْتَ التَّوَّابُ

الرَّحِيْمُ وَاجْعَلْنَا شَاكِرِيْنَ لِنِعْمَتِكَ

مُثْنِيْنَ بِهَا قَابِلِيْهَا وَاَتِمَّهَا عَلَيْنَا ۚ اَللّٰهُمَّ

49. Allahumma allif baina qloobina wa asleh zata bainina wahdina subulas Salame wa najjena minaz Zulumate ilan Noore wa jannibnal fawahisha ma zahara minha wa ma batana wa barik lana fi asma-ena wa absarena wa qloobena wa azwajena wa zurreyyatina wa tub alaina innaka antat Tawwabur Raheemo Wajalna shakereena lene-matika muthneena beha qabeleeha wa atimmaha alaina.

O Allah! create merits in our hearts and reform our mutual relations. And show us the ways of peace. And lead us out of the darkness towards light. And keep us apart from the impudence - apparent and real. And bless us in audibility and vision, and to our hearts, and make blessed our wives and children. And accept our pardon as You are alone the Grantor of Pardon and Benevolent. And make us grateful to Your Boons and eulogizer deserving to your Boons and make it wholesome upon us.

اِنِّيْٓ اَسْاَلُكَ الثَّبَاتَ فِى الْاَمْرِ وَاَسْاَلُكَ

عَزِيْمَةَ الرُّشْدِ وَاَسْاَلُكَ شُكْرَ نِعْمَتِكَ

وَحُسْنَ عِبَادَتِكَ وَاَسْاَلُكَ لِسَانًا صَادِقًا

وَّقَلْبًا سَلِيْمًا وَّخُلُقًا مُّسْتَقِيْمًا وَّاَسْاَلُكَ

مِنْ خَيْرِ مَا تَعْلَمُ وَاَسْتَغْفِرُكَ مِمَّا تَعْلَمُ

اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ ۚ اَللّٰهُمَّ اغْفِرْلِىْ مَا

50. Allahumma inni as-alukath thobata fil amre wa as-aluka azeematar Rushde wa as-aluka shukra ne-matika wa husna ibadateka wa as-aluka lisanan sadiqan-w wa qalban saleeman wa khuluqan-m mustaqeeman-w wa as-aluka min khaire ma ta-lamo wa astaghfiruka mimma talamo, innaka anta allamul ghoyoob.

O Allah! I seek from You steadfastness in matter of religion and I seek from You the highest ability. And seek from You the gratefulness of Your Boons and the merits of Your worship. And seek from You the truthfulness of the tongue, and serenity of heart, and stregth of morality. And seek from You the good that You know, and seek forgiveness of the sin that You know - You alone are Knower of hidden things.

قَدَّمْتُ وَمَآ اَخَّرْتُ وَمَآ اَسْرَرْتُ وَمَآ اَعْلَنْتُ

وَمَآ اَنْتَ اَعْلَمُ بِهٖ مِنِّىْ ۚ اَللّٰهُمَّ اقْسِمْ لَنَا

51. Allahummaghfirli ma qaddamto wa ma akh-kharto wa ma asrarto wa ma Aa-lanto wa ma anta Aa-lamo behi minni.

Allah! forgive me for what I have done before and what I have done afterwards, and whatever I did secretly and whatever I did openly, and whatever You know more than I do.

مِنْ خَشْيَتِكَ مَا تَحُوْلُ بِهٖ بَيْنَنَا وَبَيْنَ
مَعَاصِيْكَ وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهٖ
جَنَّتَكَ وَمِنَ الْيَقِيْنِ مَا تُهَوِّنُ بِهٖ عَلَيْنَا
مَصَآئِبَ الدُّنْيَا وَمَتِّعْنَا بِاَسْمَاعِنَا وَاَبْصَارِنَا
وَقُوَّتِنَا مَآ اَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا
وَاجْعَلْ ثَارَنَا عَلٰى مَنْ ظَلَمَنَا وَانْصُرْنَا
عَلٰى مَنْ عَادَانَا وَلَا تَجْعَلْ مُصِيْبَتَنَا فِيْ
دِيْنِنَا وَلَا تَجْعَلِ الدُّنْيَآ اَكْبَرَ هَمِّنَا وَلَا
مَبْلَغَ عِلْمِنَا وَلَا غَايَةَ رَغْبَتِنَا وَلَا تُسَلِّطْ

52. Allahummaqsim lana min Khashyateka ma tahoolo behi bainana wa baina maa-seeka wa min ta-ateka ma tuballighona behi jannataka wa minal yaqeene ma tohawwino behi alaina Masaibad Duniya wa matte-na beasma-ena wa absarena wa quwwatena ma ahyaitana waj-alhul waretha minna waj-al tha-rana ala man

zalamana wansurna ala man aa-dana wa la taj-al museebatana fi deenena wa la taj-alid Duniya akbara hammena wa la mablagha ilmena wa la ghayata raghbatena wa la tusallit alaina manla yarhamona.

O Allah! give us such share of Your fear that it makes its way into us, in between ourselves and major sins. And make us to worship You so much at least that we are able to reach Paradise through it and with such firm belief in You that the distresses of the worldmake easy for us. And keep our audibility and vision useful. And give us energy till we are kept alive. And take our revenge from the person oppresses us. And help us against one who runs enmity with us. And do not create trouble for us in the path of our religion. And make no end of our knowledge, and no limit of our inclination. And do not impose upon us anyone who is tyrant.

عَلَيْنَا مَنْ لَّا يَرْحَمُنَا ۚ اَللّٰهُمَّ زِدْنَا وَلَا تَنْقُصْنَا
وَاَكْرِمْنَا وَلَا تُهِنَّا وَاَعْطِنَا وَلَا تَحْرِمْنَا وَاٰثِرْنَا
وَلَا تُؤْثِرْ عَلَيْنَا وَارْضَ عَنَّا وَارْضَ عَنَّا ۚ

53. Allahumma zidna wa la tanqusna wa akrimna wa la tuhinna wa aa-tina wa la tahrimna wa aathirna wa la tuthir alaina wa ardena warda anna.

O Allah! give us more and do not reduce it. And make us honourable and do not make us perverted. And grant us and do not deprive. And let us and be pleased by us.

اَللّٰهُمَّ اَلْهِمْنِیْ رُشْدِیْ

54. Allahumma alhimni rushdi.

Put into my heart all my capabilities.

اَللّٰهُمَّ قِنِیْ شَرَّ نَفْسِیْ

وَاعْزِمْ لِیْ عَلٰی رُشْدِ اَمْرِیْ اَسْاَلُ اللّٰهَ

55. Allahumma qeni sharra nafsi wazim li ala rushde amri.

O Allah! protect me from the evil of my desires, and make me love Your task.

الْعَافِیَةَ فِی الدُّنْیَا وَالْاٰخِرَةِ اَللّٰهُمَّ اِنِّیْ

56. Asalullahal aa-fiyata fid Dunya wal Akhirah.

I do solicit counsel of Allah in my task, and peace in the world as well as in the Hereafter.

اَسْاَلُكَ فِعْلَ الْخَیْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَ

حُبَّ الْمَسَاكِیْنِ وَاَنْ تَغْفِرَ لِیْ وَتَرْحَمَنِیْ وَ

اِذَآ اَرَدْتَّ بِقَوْمٍ فِتْنَةً فَتَوَفَّنِیْ غَیْرَ مَفْتُوْنٍ

وَاَسْاَلُكَ حُبَّكَ وَحُبَّ مَنْ یُّحِبُّكَ وَحُبَّ

عَمَلٍ یُّقَرِّبُ اِلٰی حُبِّكَ اَللّٰهُمَّ اجْعَلْ حُبَّكَ

57. Allahumma inni as-aluka fe-lal khairate wa tarkal munkarate wa hubbal masakeene wa an taghfera li wa tarhamani wa iza aradta bequaumin fitnatan fatawaffani ghaira maftooninw wa as-aluka hubbaka wa hubba manyohibboka wa hubba amaliny yuqarribo ila hubbika.

O Allah! I do seek from You capability of doing good actions and renouncing bad actions, and love with the poors, and that You forgive me and show Mercy to me. And that whenever You intended to descend any calamity upon any community, You would save me if I am ever caught in it. And I seek from You Your love and love of such person who loves You, and love of such action as would draw me closer to Your love.

اَحَبَّ اِلَیَّ مِنْ نَّفْسِیْ وَاَهْلِیْ وَمِنَ الْمَآءِ

58. Allahummaj-al hubbaka ahabba ilayya min nafsi wa ahli wa minal maail barid.

O Allah! let Your pleasure be more endearing than our lives to us, and our wealth and our family kins, and cold water.

الْبَارِدِ اَللّٰهُمَّ ارْزُقْنِیْ حُبَّكَ وَحُبَّ مَنْ

یَّنْفَعُنِیْ حُبُّهٗ عِنْدَكَ اَللّٰهُمَّ فَمَا رَزَقْتَنِیْ

مِمَّآ اُحِبُّ فَاجْعَلْهُ قُوَّةً لِّیْ فِیْمَا تُحِبُّ اَللّٰهُمَّ

وَمَا زَوَیْتَ عَنِّیْ مِمَّآ اُحِبُّ فَاجْعَلْهُ فَرَاغًا لِّیْ

59. Allahummarzuqni hubbaka wa hubba man-y yanfaoni hubbohu indak. Allahumma

fakama razaqtani mimma ohibbo fajalho quwwatal lee feema tohibb. Allahumma wa ma zawaita anni mimma ohibbo faj-alho faraghan-li feema tohibb.

And O Allah! grant me Your love and the love of the person that is useful for me. O Allah! just as You have given to me what I like most then fix it for me in the task that is liked by You. And

O Allah! whatever things You have held away from me and which are of Your liking make them nearer to me.

فِيمَا تُحِبُّ ۚ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَىٰ

60. Ya muqallibal quloobe thabbit qalbi ala deenika.

O the Turner of the hearts! keep my heart firm on my religion.

دِينِكَ ۚ اَللّٰهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا لَّا يَرْتَدُّ

وَنَعِيمًا لَّا يَنْفَدُ وَمُرَافَقَةَ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللّٰهُ

عَلَيْهِ وَسَلَّمَ فِي أَعْلَىٰ دَرَجَةِ الْجَنَّةِ جَنَّةِ

61. Allahumma inni as-aluka imanal-la yartaddo wa naeemal-la yanfado wa murafaqata nabeeyyena Mohammadin sallallaho alaihe wa sallama fi aa-la darajatil jannate jannatil khuld.

O Allah! I seek from You such a belief which is never shaken and sucha boon which is never ended, and I remain in the service of our Prophet (Sal-am) in the highest of Paradises.

الْخُلْدِ ۚ اَللّٰهُمَّ إِنِّي أَسْأَلُكَ صِحَّةً فِي إِيمَانٍ وَّ

إِيمَانًا فِي حُسْنِ خُلُقٍ وَّنَجَاحًا تَتْبَعُهُ فَلَاحًا

وَرَحْمَةً مِّنْكَ وَعَافِيَةً وَّمَغْفِرَةً مِّنْكَ وَ

62. Allahumma inni asaloka seh-hatan fi imaninw wa imanan fi husne kholoqinw wa najahan tutbe-o hu falahanw wa rahmatanm minka wa aa-fiyatanw wa maghfiratam minka wa ridwana.

O Allah! I do seek health from You with faith and faith with strong morality,l and such success which entrails salvation, and Mercy on Your part and Your forgiveness and Your pleasure.

رِضْوَانًا ۚ اَللّٰهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي وَعَلِّمْنِي

63. Allahumman fa-ni bema allamtani wa allimni ma yanfaoni.

O Allah! give me benefit of the knowledge You have granted to me and grant me such knowledge that would benefit me

مَا يَنْفَعُنِي ۚ اَللّٰهُمَّ بِعِلْمِكَ الْغَيْبَ وَقُدْرَتِكَ

عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيٰوةَ خَيْرًا

لِّي وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِّي وَ

أَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَ

كَلِمَةَ الْإِخْلَاصِ فِي الرِّضٰى وَالْغَضَبِ وَ

اَسْاَلُكَ نَعِيْمًا لَّا يَنْفَدُ وَقُرَّةَ عَيْنٍ لَّا تَنْقَطِعُ

وَاَسْاَلُكَ الرِّضَا بِالْقَضَآءِ وَبَرْدَ الْعَيْشِ

بَعْدَ الْمَوْتِ وَلَذَّةَ النَّظَرِ اِلٰى وَجْهِكَ وَ

الشَّوْقَ اِلٰى لِقَآئِكَ وَاَعُوْذُبِكَ مِنْ ضَرَّآءَ

مُضِرَّةٍ وَّفِتْنَةٍ مُّضِلَّةٍ اَللّٰهُمَّ زَيِّنَّا بِزِيْنَةِ

الْاِيْمَانِ وَاجْعَلْنَا هُدَاةً مُّهْتَدِيْنَ ۞ اَللّٰهُمَّ

64. Allahumma be-ilmekal ghaiba wa qudrateka alal khalqe ah-yeeni ma alimtal hayata khairanli wa tawaffani iza alimtal wafata khairanli wa asaloka khashyataka fil ghaibe wash-shahadate wa kalimatal ikhlase fir Reda wal ghadabe wa asaloka naeemanl la yanfado wa qurrata aininl la tanqateo wa asalokar Rida bilqadaae wa bardal aishe ba-dal maute wa lazzatan nazre ila wajhika wash-shauqa ila Liqaaeka wa aooze beka min darraa mudirratinw wa fitnatinm mudillah. Allahumma zayyinna bezeenatil Imane waj-alna hudatanm Muhtadeen.

O Allah! make me dwell on Your being aware of the unknowable and being Master of Your creation. And keep me alive till life is better for me to Your knowledge, and lift me when death is better for me in your knowledge. O Allah! I seek from You

Your fear unknown and known and the words of sincerity in luxury and fury, and I seek from You which is never ended, and such coolness of eyes that is never exhausted, and I seek from You Your pleasure as per ordained by You, and luck after death, and pleasure of Your vision and agony of meeting You, and I seek refuge through Yourself from the distres that is troublesome and misleading, and adorn us with the beauty of faith, and make us pioneers of the path.

اِنِّيْٓ اَسْاَلُكَ مِنَ الْخَيْرِ كُلِّهٖ عَاجِلِهٖ وَاٰجِلِهٖ

مَا عَلِمْتُ مِنْهُ وَمَا لَمْ اَعْلَمْ اَللّٰهُمَّ اِنِّيْٓ اَسْاَلُكَ

65. Allahumma inni asaloka minal khaire kullehi a-ajelehi wa aajelihi ma alimto minhoo wa malam alam.

I do seek good from You of the present as well as of the future, about which I know and about which I do not know.

مِنْ خَيْرِ مَا سَاَلَكَ عَبْدُكَ وَنَبِيُّكَ اَللّٰهُمَّ

اِنِّيْٓ اَسْاَلُكَ الْجَنَّةَ وَمَا قَرَّبَ اِلَيْهَا مِنْ قَوْلٍ

اَوْ عَمَلٍ وَّاَسْاَلُكَ اَنْ تَجْعَلَ كُلَّ قَضَآءٍ لِّيْ

66. Allahumma inni asaloka min khaire ma saalaka Abdoka wa Nabeeyyoka. Allahumma inni asalokal Jannata wa ma qarraba ilaiha min qaulin aw amalinw wa asaloka an taj-ala kulla qadainl li khaira.

O Allah! I do seek from You all that good which was sought from You by Your Prophet Muhammad (Sal-am). I demand Paradise from You and that thought and action which is nearer to it.

خَيْرًا ۚ وَأَسْأَلُكَ مَا قَضَيْتَ لِي مِنْ أَمْرٍ أَنْ
تَجْعَلَ عَاقِبَتَهُ رُشْدًا ۞ اَللّٰهُمَّ أَحْسِنْ عَاقِبَتَنَا
فِي الْأُمُورِ كُلِّهَا وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا
وَعَذَابِ الْآخِرَةِ

67. Wa asaloka ma qadaita li min amrin an taj-ala a-aqibatahu Rushda.

And I do seek from You that make Your previous Order better in my favour. And I seek from You what You would allow for me which would bring good to me.

68. Allahumma ahsin a-aqibatana fil umoore kulleha wa ajirna min khizyed Duniya wa azabil Akhirah.

O Allah! make our end better in alolo our task and protect us from ill-fame in the world and from tribulations of the Hereafter.

۞ اَللّٰهُمَّ احْفَظْنِي بِالْإِسْلَامِ
قَائِمًا وَاحْفَظْنِي بِالْإِسْلَامِ قَاعِدًا وَاحْفَظْنِي
بِالْإِسْلَامِ رَاقِدًا وَلَا تُشْمِتْ بِي عَدُوًّا وَلَا
حَاسِدًا اَللّٰهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ

69. Allahummah fazni bil Islame qaaemanw wahfazni bil Islame qaedanw wahfazni bil Islame raqedanw wa la tushmit be aduwwanw wa la haseda. Allahumma inni asaloka min kulle khair in khazaenohu beyadik.

O Allah! watch myself in Islam standing and sitting and lyinhg, and do not proivide any opportunity to my enemy and the jealous to raise objection on me.

خَزَائِنُهُ بِيَدِكَ ۞ وَأَسْأَلُكَ مِنَ الْخَيْرِ الَّذِي
هُوَ بِيَدِكَ كُلِّهِ

70. Wa asaloka minal khairillazi hua beyadika kullehi.

O Allah! I do seek from You all the good which are under your full control and authority, and seek from You all the good as You are Master of all that.

۞ اَللّٰهُمَّ لَا تَدَعْ لَنَا ذَنْبًا إِلَّا
غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَّجْتَهُ وَلَا دَيْنًا إِلَّا
قَضَيْتَهُ وَلَا حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا وَ
الْآخِرَةِ إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ ۞ اَللّٰهُمَّ

71. Allahumma la tada-a lana zanmban illa ghafartahu wa la hamman illa farrajtahu wa la dainan illa qadaitahu wa la hajatanm min hawaejid Duniyawal akhirate illa qadaitaha ya Arhamar rahemeen.

O Allah! do not leave any of our sins un-forgiven And do not leave any worry unspoiled, any debt unpaid, and any need of the world or the Hereafter unfulfilled O the most Merciful of all the mercifuls.

أَعِنَّا عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ
اَللّٰهُمَّ قَنِّعْنِي بِمَا رَزَقْتَنِي وَبَارِكْ لِي فِيهِ وَ
اخْلُفْ عَلَى كُلِّ غَائِبَةٍ لِي بِخَيْرٍ اَللّٰهُمَّ إِنِّي
أَسْأَلُكَ عِيشَةً نَقِيَّةً وَمِيتَةً سَوِيَّةً وَمَرَدًّا
غَيْرَ مُخْزٍ وَلَا فَاضِحٍ

72. Allahumma a-inna ala zikreka wa shukreka wa husne ibadateka.

O Allah! I seek from You clean life and proper death in which there is no disgrace.

73. Allahumma qanne-ni bema razaqtani wa barik li fihi wakhluf ala kulle ghaaebatinl li bekhair.

74. Allahumma inni asaloka E-eshatan naqyyatanw wa meetatan sawiyyatanw wa maraddan ghaira makhziyyinw wala fadeh.

O Allah! help us on merit of Your memorization, gratgefulness and adoration.

73. O Allah! make me contended with what You have granted to me and make it blessed. And be on guard of all that belongs to me but is not before me and keep it safe.

اَللّٰهُمَّ إِنِّي ضَعِيفٌ
فَقَوِّنِي فِي رِضَاكَ ضُعْفِي وَخُذْ إِلَى الْخَيْرِ
بِنَاصِيَتِي وَاجْعَلِ الْإِسْلَامَ مُنْتَهَى رِضَايَ
وَإِنِّي ذَلِيلٌ فَأَعِزَّنِي وَإِنِّي فَقِيرٌ فَارْزُقْنِي

75. Allahumma inni daeefun faquwwefi ridaka do-fi wa khuz ilal khaire benasiyati waj-alil Islama muntaha ridaaee, wa inni zaleelun fa-izzani wa inni faqirun farzuqni.

O Allah! I weaker, change it into strength and show me towards good, and make Islam to my intense liking. And I am low hence honour me. I am needy thus help me.

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَسْأَلَةِ وَخَيْرَ
الدُّعَاءِ وَخَيْرَ النَّجَاحِ وَخَيْرَ الْعَمَلِ وَخَيْرَ
الثَّوَابِ وَخَيْرَ الْحَيٰوةِ وَخَيْرَ الْمَمَاتِ وَثَبِّتْنِي
وَثَقِّلْ مَوَازِينِي وَحَقِّقْ إِيمَانِي وَارْفَعْ
دَرَجَتِي وَتَقَبَّلْ صَلَاتِي وَأَسْأَلُكَ الدَّرَجَاتِ
الْعُلٰى مِنَ الْجَنَّةِ آمِينَ * اَللّٰهُمَّ إِنِّي أَسْأَلُكَ
فَوَاتِحَ الْخَيْرِ وَخَوَاتِمَهُ وَجَوَامِعَهُ وَأَوَّلَهُ

وَاٰخِرَهٗ وَظَاهِرَهٗ وَبَاطِنَهٗ اَللّٰهُمَّ اِنِّیْٓ اَسْاَلُكَ

خَیْرَ مَا اٰتِیْ وَخَیْرَ مَا اَفْعَلُ وَخَیْرَ مَا اَعْمَلُ

وَخَیْرَ مَا بَطَنَ وَخَیْرَ مَا ظَهَرَ ۚ اَللّٰهُمَّ اجْعَلْ

76. Allahumma inni asaloka khairal mas-alate wa khairad duaae wa khairan Najahe wa khairal a-male wa khairath thawabe wa khairal hayate wa khairal mamate wa thabbitni wa thaqqil mawazeeni wa haqqiq imani warfa darajati wa taqabbal salati wa asalokad Darajatil ola minal Jannate, Ameen. Allahumma inni asaloka fawatehal khaire wa khawatimahu wa jawame-ahu wa awwalahu wa aakhirahu wa zahirahu wa batinah. Allahumma inni asaloka khaira ma aati wa khaira ma af-alo wa khaira ma aa-malo wa khaira ma batana wa khaira my zahar.

And O Allah! I seek from the best of the demand, the best of the prayers, the best of the successes, the best of the actions, the best of rewards, the best of the lives, the best of the deaths, and firm. And make heavier the side of my virtues, and make my faith sincerest, and exalt my degree, and accept my prayers. I demand from You the highest degree of Paradise, Amen. O Allah! I seek from You the minimum and the maximum bounds of goods and the highest standards of it, the first and the last, its apparent and its real. O Allah! I seek from You the good of such things I do, and the good of the things I put into action and the good that is invisible in it, and the good that is visible in it.

اَوْسِعْ رِزْقَكَ عَلَیَّ عِنْدَ كِبَرِ سِنِّیْ وَانْقِطَاعِ

عُمُرِیْ ۚ وَاجْعَلْ خَیْرَ عُمُرِیْ اٰخِرَهٗ وَخَیْرَ

عَمَلِیْ خَوَاتِیْمَهٗ وَخَیْرَ اَیَّامِیْ یَوْمَ اَلْقَاكَ فِیْهِ

77. Allahummaj-al awsa-a rizqika alyya inda kebare sinni wanqitae omoree. Waj-al khaira omorii aakhirahu wa khaira amali khawateemahu wa khaira ayyami yauma alqaka fih.

O Allah! enhance my sustenance to my old age and till my death occurs.

78. And make the best of the last of my age and make my actions best of all the actions of the predecessors, and make the Day best for me when I meet You.

یَا وَلِیَّ الْاِسْلَامِ وَاَهْلِهٖ ثَبِّتْنِیْ بِهٖ حَتّٰی

اَلْقَاكَ ۚ اَسْاَلُكَ غِنَایَ وَغِنَا مَوْلَایَ

79. Ya waliyyal Islame wa ahlehi thabbitni behi hatta alqak.

O the Helper of Islam and its followers, keep me firm on Islam till I meet You. I seek from You the full satisfaction of the present as well as of the future.

اَللّٰهُمَّ اِنِّیْٓ اَعُوْذُ بِكَ مِنْ سُوْٓءِ الْعُمُرِ وَ

فِتْنَةِ الصَّدْرِ وَاَعُوْذُ بِعِزَّتِكَ لَآ اِلٰهَ اِلَّآ

اَنْتَ اَنْ تُضِلَّنِیْ وَمِنْ جَهْدِ الْبَلَآءِ وَدَرْكِ
الشَّقَآءِ وَسُوْٓءِ الْقَضَآءِ وَشَمَاتَةِ الْاَعْدَآءِ
وَمِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ اَعْمَلْ وَ
مِنْ شَرِّ مَا عَلِمْتُ وَمِنْ شَرِّ مَا لَمْ اَعْلَمْ وَ
مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ وَ
فُجَآءَةِ نِقْمَتِكَ وَجَمِيْعِ سَخَطِكَ وَمِنْ
شَرِّ سَمْعِیْ وَمِنْ شَرِّ بَصَرِیْ وَمِنْ شَرِّ
لِسَانِیْ وَمِنْ شَرِّ قَلْبِیْ وَمِنْ شَرِّ مَنِیِّیْ
وَمِنَ الْفَاقَةِ وَمِنْ اَنْ اَظْلِمَ اَوْ اُظْلَمَ وَ
مِنَ الْهَدْمِ وَمِنَ التَّرَدِّیْ وَمِنَ الْغَرَقِ
وَالْحَرَقِ وَاَنْ یَّتَخَبَّطَنِیَ الشَّیْطَانُ
عِنْدَ الْمَوْتِ وَمِنْ اَنْ اَمُوْتَ فِیْ
سَبِیْلِكَ مُدْبِرًا وَّاَنْ اَمُوْتَ لَدِیْغًا ۞

80. Asaloka ghinaya wa ghina maulaya. Allahumma inni aoozubeka min sooil umure

wa fitnatis sadre wa aoozu be-izzateka la ilaha illa anta an tudillani wa minjuhdil balaae wa darkish sheqaae wa sooil qadaae wa shamatatil a-adaae wa minsharre ma amilto wa minsharre ma lam aa-mal wa min sharre ma alimto wa min sharre ma lam aa lam wa min zawale nemateka wa tahawwule aa-fiyateka wa fujaa-ate niqmatika wa jamee-e sakhateka wa min sharre sam-ee wa min sharre basari wa min sharre lisani wa min sharre qalbi wa min sharre manyyi wa minal faqate wa min an azlima au uzlama wa minal hadme wa minat taraddi wa minal gharaqe wal haraqe wa an-yata khabbatanyysh Shaitano indal maute wa min an amoota fi sabeelika mudberanw wa an amoota ladeegha.

O Allah! I do seek Your refuge from the undersirable age, and from the mischief of the heart, and I seek Your refuge as there is no other means except Your honour to afford refuge. And there is none worthy of worship-, except You. And none else can save me from the distresses and from the misfortunes and taunts of the enemies, and from the evil of what I did and from the evil of what I did not do, and from the vice that is known to me and from that also which is not known to me and from the loss of Your Boon, and from the reversal of Your Peace, and from the unforseeable calamity from You, and from Your fury, and from the defects of my audibility and from the defects of my vision, and from the evils of my tongue and heart, and from the seminal diseases, from starvation and from becoming oppressor or being opressed, from crushing any thing or being crushed by anything, from drwning and from being burnt, and from the mischief-mongering of the Satan at the time of my death. And I do seek Your refuge from dying as a fugitive of the Holy War or from dying of the venomous bites.

اَلْمَنْزِلُ الثَّالِثُ يَوْمَ الْاِثْنَيْنِ

3. Transliteration for Monday

اَللّٰهُمَّ اجْعَلْنِيْ صَبُوْرًا وَّاجْعَلْنِيْ شَكُوْرًا

وَّاجْعَلْنِيْ فِيْ عَيْنِيْ صَغِيْرًا وَّفِيْ اَعْيُنِ

النَّاسِ كَبِيْرًا ۚ اَللّٰهُمَّ ضَعْ فِيْ اَرْضِنَا بَرَكَتَهَا

81. Allahummaj-alni sabooranw waj-alni shakooranw waj-alni fi aini sagheeranw wa fi a-ayoninnase kabeera

O Allah! make me most conscientious and most grateful, and make me humble in my own eyes and great in the eyes of others.

وَزِيْنَتَهَا وَسَكَنَهَا وَلَا تَحْرِمْنِيْ بَرَكَةَ مَآ

اَعْطَيْتَنِيْ وَلَا تَفْتِنِّيْ فِيْمَا اَحْرَمْتَنِيْ ۚ

82. Allahumma da fi ardena barakataha wa zeenataha wa sakana ha wa la tahrimni barakata ma aa-taitani wa la taftinni feema ahramtani.

O Allaha! grant our lands your blessings, and grant it fertility and richness. And do not deprive me from the blessing of the thing You grant me, and do not make me harassed for the thing You do not grant me.

اَللّٰهُمَّ اَحْسَنْتَ خَلْقِيْ فَاَحْسِنْ خُلُقِيْ وَ

اَذْهِبْ غَيْظَ قَلْبِيْ وَاَجِرْنِيْ مِنْ مُّضِلَّاتِ

الْفِتَنِ مَآ اَحْيَيْتَنَا ۚ اَللّٰهُمَّ لَقِّنِيْ حُجَّةَ

83. Allalumma ahsanta khalqi fa-ahsin kholoqi. We azhib ghaiza qalbi wa ajirni minm mudillatil fitane maa ahyaitana.

O Allah! You have made my features nice, so makie my nature also nice. O Allah! remove fury from my heart and keep me safe from the misleading mischief, till You keep us alive.

الْاِيْمَانِ عِنْدَ الْمَمَاتِ ۚ رَبِّ اَسْاَلُكَ خَيْرَ

84. Allahumma laqqini hujjatal Imane indal Mamat.

O Alolah! instruct me the argument in faith at the time of death.

مَا فِيْ هٰذَا الْيَوْمِ وَخَيْرَ مَا بَعْدَهٗ ۚ اَللّٰهُمَّ اِنِّيْ

85. rabbe asaloka khaira ma fi hazal yaume wa khaira ma ba-dah.

O my Fosterer! I seek from You the good of the thing of the day and the good of the thing of the future.

اَسْاَلُكَ خَيْرَ هٰذَا الْيَوْمِ وَفَتْحَهٗ وَنَصْرَهٗ وَ

نُوْرَهٗ وَبَرَكَتَهٗ وَهُدَاهُ ۚ اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ

86. Allahumma inni asaloka khaira hazal yaume wa fathahu wa nasrahu wa noorahu wa barakatahu wa hudah.

O Allah! I do seek from You the good of the day: its victory and perspectiveness, its light and its blessings and the guidance for that.

اَلْعَفْوَ وَالْعَافِيَةَ فِي دِيْنِيْ وَدُنْيَايَ وَاَهْلِيْ

وَمَالِيْ اَللّٰهُمَّ اسْتُرْ عَوْرَتِيْ وَاٰمِنْ رَوْعَتِيْ

اَللّٰهُمَّ احْفَظْنِيْ مِنْ بَيْنِ يَدَيَّ وَمِنْ

خَلْفِيْ وَعَنْ يَّمِيْنِيْ وَعَنْ شِمَالِيْ وَمِنْ

فَوْقِيْ وَاَعُوْذُ بِعَظْمَتِكَ اَنْ اُغْتَالَ مِنْ

87. Allahumma inni asalokal afwa wal a afiyate fi deeni wa Duniyaya wa ahli wa mali. Allahummastur aurati wa aamin rau-ati. Allahummahfizni minm baine yadayya wa min khalfi wa an-yameeni wa an shimali wa min favqee wa aoozu be-azamateka an ughtala min tahti.

O Allah! I seek Your forgivenesws and peace in the matter of religion and in the wordly matters, in matters of progeny and the wealth and assets. O Allah! cover-up my weakness and convert it to the best of my inspirations. O Allah! protect me from all-around (front, back, left and right). And I seek Your refuge in name of Your Greatness from being caught unforseeably trapped from beneath.

تَحْتِيْ يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ

اَصْلِحْ لِيْ شَأْنِيْ كُلَّهٗ وَلَا تَكِلْنِيْ اِلٰى نَفْسِيْ

طَرْفَةَ عَيْنٍ اَسْاَلُكَ بِنُوْرِ وَجْهِكَ الَّذِيْ

88. Ya Hayyo ya Oaiyyomo berahmatika astaghitho asleh li sha-nee kullahu wa la takil nee ila nafsi tarfata ain.

O, the Everliving and Prevalent! I seek in name of Your Mercy to arrange all my affairs, and do not assign me to my desires even for a moment.

اَشْرَقَتْ لَهُ السَّمٰوٰتُ وَالْاَرْضُ وَبِكُلِّ حَقٍّ

هُوَ لَكَ وَبِحَقِّ السَّائِلِيْنَ عَلَيْكَ اَنْ تُقِيْلَنِيْ

وَاَنْ تُجِيْرَنِيْ مِنَ النَّارِ بِقُدْرَتِكَ اَللّٰهُمَّ

89. Asaloka benoore wajhekallazee ashraqat lahus Samawato wal Ardo wa bikulle haqqin hu wa laka wa behaqqis saaeleena alaika an tuqeelani wa an tujeerani minannar bequdratek.

I do seek from You in name of Your Effulgence-Being that has enlightened the Heavens and the Earth, and in name of every thingthat belongs to You, and in name of that right that You have granted to every seeker from You seek to overlook my fault and protect me from the tribulations of the Hell by Your might.

اجْعَلْ اَوَّلَ هٰذَا النَّهَارِ صَلَاحًا وَّ اَوْسَطَهٗ
فَلَاحًا وَّ اٰخِرَهٗ نَجَاحًا اَسْاَلُكَ خَيْرَ الدُّنْيَا
وَالْاٰخِرَةِ يَا اَرْحَمَ الرّٰحِمِيْنَ ۝ اَللّٰهُمَّ اغْفِرْلِيْ
ذَنْبِيْ وَاخْسِئْ شَيْطَانِيْ وَفُكَّ رِهَانِيْ وَ
ثَقِّلْ بِيْزَانِيْ وَاجْعَلْنِيْ فِي النَّدِيِّ الْاَعْلٰى

90. Allahummaj-al awwala hazan Nahare salahanw wa ausatahu falahanw wa aakhirahu najahan,. asaloka khairad Duniya wal Aakhirate Ya Arhamar Raahemeen.

O Allah! make the first part of that day better for me, the seconed part of it salvation for me, and the last part of it success for me. I seek from You the good of the world as well as of the Hereafter,O the most Benevolent of all.

91. Allahummaghfirli zanmbi wakhsee Shaitani wa fukke rihani wa thaqqil meezani waj-alni fin Nadiyyil ala.

O Allah! forgive my sins and remove Satan from me, open my ties and make my side (of the virtues) heavier and include me among the high-graders.

اَللّٰهُمَّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ ۝

92. Allahumma qeni azabaka yauma tabatho ibadak.

O Allah! save me from Your tribulations of day You raises Your servants.

اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ وَمَا اَظْلَلْنَ وَرَبَّ
الْاَرَضِيْنَ وَمَا اَقْلَلْنَ وَرَبَّ الشَّيَاطِيْنِ وَ
مَا اَضْلَلْنَ كُنْ لِّيْ جَارًا مِّنْ شَرِّ خَلْقِكَ
اَجْمَعِيْنَ اَنْ يَّفْرُطَ عَلَيَّ اَحَدٌ مِّنْهُمْ اَوْ اَنْ
يَّطْغٰى عَزَّ جَارُكَ وَتَبَارَكَ اسْمُكَ ۝ لَآ اِلٰهَ اِلَّا

93. Allahumma Rabbas Samawatis Sab-e wa ma azallat wa rabbal Ardeena wa ma aqallat wa Rabbash Shayateene wa ma adallat, kunl lee jaranm min sharre khalqika ajmaeena an-yafrota alayya ahadum-minhum au an-yatgha azza jaruka wa tabarakasmuka.

O Allah! the Sustainer of all the seven Heavens and the Sustainer of the Earths, and of the things that are being endured by the earth, and the Sustainer of the Satans and those whom they misled - guard me from the vices of Your entire creatures, lest any of them opresses us. One who is protectedd by You is safe, and Your Name is blessed. There is none worthy of worship except You.

اَنْتَ لَا شَرِيْكَ لَكَ سُبْحَانَكَ اللّٰهُمَّ اِنِّيْ
اَسْتَغْفِرُكَ لِذَنْبِيْ وَاَسْاَلُكَ رَحْمَتَكَ ۝

94. La ilaha illa anta la sharika laka. Subhana kalla humma inni astaghferoka lizambi wa asaloka rahmataka.

You have no partner, You are Pious O Allah! I seek Your forgiveness of my sins and Your Mercy.

اَللّٰهُمَّ اغْفِرْلِیْ ذَنْبِیْ وَوَسِّعْ لِیْ فِیْ دَارِیْ

وَبَارِكْ لِیْ فِیْ رِزْقِیْ ۚ اَللّٰهُمَّ اجْعَلْنِیْ مِنَ

95. Allahummaghfirli zammbi wa wassey li fi dari wa barik li fi rizqi.

O Allah! forgive my sins and magnify my home and enhance my Sustenance.

التَّوَّابِيْنَ وَاجْعَلْنِیْ مِنَ الْمُتَطَهِّرِيْنَ ۚ

96. Allahummaj-alni minat Tawwabeena wajalni minal Mutatahhereen.

O Allah! make me the great pardon-seeker and include me among neat and clean ones.

اَللّٰهُمَّ اغْفِرْلِیْ وَاهْدِنِیْ وَارْزُقْنِیْ وَعَافِنِیْ ۚ

97. Allahummaghfirli wahdeni warzuqni wa afeni.

O Allah! forgive me and give me Guidance, and grant me sustenance and peace.

اِهْدِنِیْ لِمَا اخْتُلِفَ فِيْهِ مِنَ الْحَقِّ بِاِذْنِكَ ۚ

98. Ehdeni lemakhtolefa fihe minal Haqqe beiznik.

And let me know about the thing that is controversial in being truthful.

اَللّٰهُمَّ اجْعَلْ فِیْ قَلْبِیْ نُوْرًا وَّفِیْ بَصَرِیْ

نُوْرًا وَّفِیْ سَمْعِیْ نُوْرًا وَّعَنْ يَّمِيْنِیْ نُوْرًا وَّعَنْ

شِمَالِیْ نُوْرًا وَّخَلْفِیْ نُوْرًا وَّمِنْ اَمَامِیْ

نُوْرًا وَّاجْعَلْ لِّیْ نُوْرًا وَّفِیْ عَصَبِیْ نُوْرًا وَّ

فِیْ لَحْمِیْ نُوْرًا وَّفِیْ دَمِیْ نُوْرًا وَّفِیْ شَعْرِیْ

نُوْرًا وَّفِیْ بَشَرِیْ نُوْرًا وَّفِیْ لِسَانِیْ نُوْرًا وَّ

اجْعَلْ فِیْ نَفْسِیْ نُوْرًا وَّاَعْظِمْ لِیْ نُوْرًا وَّ

اجْعَلْنِیْ نُوْرًا وَّاجْعَلْ مِّنْ فَوْقِیْ نُوْرًا وَّ

مِنْ تَحْتِیْ نُوْرًا اَللّٰهُمَّ اَعْطِنِیْ نُوْرًا ۚ اَللّٰهُمَّ

99. Allahummaj-al fi qalbi nooranw wa fi basari nooranw wa fi sam-ee nooranw wa an-yameeni nooranw wa an shimali nooranw wa khalfi nooranw wa min amami norranw waj-al li noora, wa fi a-sabi nooranw wa fi lahmi nooranwwa fi dami nooranw wa fi sh-ari nooranw wa fi bashari nooranw wa fi lisani nooranw waj-al fi nafsi nooranw wa a-zim li nooranw waj-alni nooranw waj-al min fauqi nooranw wa min tahti nooran, Allahumma a-teni noora.

O Allah! enlighten my heart and eyes and ears, and enlighten

my right side and the left side, my frontal and back sides. And grant special effulgence in my muscles, in my fleshand blood, in my hairs and skin, in my tongue, in my life. And grant me the great Bffulgence, and make me aparelled into effulgence from above and from beneath. O Allah! grant me effulgence.

اَفْتَحْ لَنَا اَبْوَابَ رَحْمَتِكَ وَسَهِّلْ لَنَا اَبْوَابَ

رِزْقِكَ ۞ اَللّٰهُمَّ اعْصِمْنِيْ مِنَ الشَّيْطَانِ

100. Allahummaftah lanaabwaaba rahmatika wa sah-hil lana abwaaba rizqeka.

101. Allahumma-simni minash Shaitan.

O Allah! open the doors of Your Mercy for me, and make easier for us the ways of Your Sustenance.

O Allah! protect me from Satan.

اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ مِنْ فَضْلِكَ ۞ اَللّٰهُمَّ اغْفِرْ

102. Allahumma inni asaloka min fadlika.

O Allah! I demand from You Your Gracefulness.

لِيْ خَطَايَايَ وَذُنُوْبِيْ كُلَّهَا اَللّٰهُمَّ انْعَشْنِيْ وَ

اَحْيِنِيْ وَارْزُقْنِيْ وَاهْدِنِيْ لِصَالِحِ الْاَعْمَالِ

وَالْاَخْلَاقِ اِنَّهٗ لَا يَهْدِيْ لِصَالِحِهَا وَ

لَا يَصْرِفُ سَيِّئَهَا اِلَّا اَنْتَ ۞ اَللّٰهُمَّ اِنِّيْ

103. Allahummaghfir li khatayaya wa zunoobi kullaha, Allahumman a-shni wa ahyeyni warzuqni wahdeni lisalehil a-amale wal akhlaqe, innahu la yahdi lesaleheha wa la yasrefo saieaha illa anta.

O Allah! pardon all my mistakes and faults. O Allah! exalt me, enhance my life and and sustenance. And give me guidance for good actions and moral as none gives guidance for good actions and behaviours except You.

اَسْاَلُكَ رِزْقًا طَيِّبًا وَّعِلْمًا نَّافِعًا وَّعَمَلًا

مُتَقَبَّلًا ۞ اَللّٰهُمَّ اِنِّيْ عَبْدُكَ وَابْنُ عَبْدِكَ

104. Allahumma inni asaloka rizqan tyebanw wa ilman nafeanw wa amalanm mutaqabbala.

O Allah! I seek from You clean sustenance, tenable knowledge and acceptable actions.

وَابْنُ اَمَتِكَ نَاصِيَتِيْ بِيَدِكَ مَاضٍ فِيَّ

حُكْمُكَ عَدْلٌ فِيَّ قَضَآؤُكَ اَسْاَلُكَ بِكُلِّ

اِسْمٍ هُوَ لَكَ سَمَّيْتَ بِهٖ نَفْسَكَ اَوْ اَنْزَلْتَهٗ

فِيْ كِتَابِكَ اَوْ عَلَّمْتَهٗ اَحَدًا مِّنْ خَلْقِكَ

اَوِ اسْتَاْثَرْتَ بِهٖ فِيْ عِلْمِ الْغَيْبِ عِنْدَكَ

اَنْ تَجْعَلَ الْقُرْاٰنَ الْعَظِيْمَ رَبِيْعَ قَلْبِيْ وَ

نُوْرَ بَصَرِيْ وَجَلَآءَ حُزْنِيْ وَذَهَابَ هَمِّيْ

105. Allahumma inni abdoka wabno abdeka wabno amateka naseyati beyadika madin fiyya hukmoka adlun fiyya qadaaoka asaloka bekullismin hua laka sammaita behi nafsaka au anzaltahu fi kitabika au allamtahu ahadanm min khalqika awistatharta behi fi ilmilghaibe indaka an taj-alal Ouranal Azeema rabee-a qalbi wa noora basari wa jalaa huzni wa zahaba hammi.

O Allah! I am Your slave and I am son of Your slave, and I am son of Your slave-maid. I am under Your complete control. You have eforced Your Order about me which is justified. I seek Your decision in all of Your Names that is Your own with which You have dedicated to Your sole name or that which You have revealed in Your book or that which You have taught to any of Your creatures or that You have reserved to Your unknowable Knowledge. Make the holy Our an extreme joy of my heartand light of my eye and remedy of my sorrow and dispenser of my worries.

اَللّٰهُمَّ اِلٰهَ جِبْرَئِيْلَ وَمِيْكَائِيْلَ وَاِسْرَافِيْلَ
وَاِلٰهَ اِبْرَاهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ عَافِنِيْ
وَلَا تُسَلِّطَنَّ اَحَدًا مِّنْ خَلْقِكَ عَلَيَّ بِشَيْءٍ

لَا طَاقَةَ لِيْ بِهٖ اَللّٰهُمَّ اكْفِنِيْ بِحَلَالِكَ

106. Allahumma ilaha Jibraeela wa Meekaeela wa Israfeela wa ilaha ibrahima wa Ismaeela wa Ishaqa afeni wala tusalletanna ahadanm min khalqika alyya beshainl la taqata li beh.

O Allah! the object of the worship of Gabriel, Michael, Israfil and of Abraham and Ischmael and Issac (aliahimus Salam) grant me peace. And do not impose anyone upon me from Your creation in such matter as would be intolerable for me.

عَنْ حَرَامِكَ وَاَغْنِنِيْ بِفَضْلِكَ عَمَّنْ

سِوَاكَ اَللّٰهُمَّ اِنَّكَ تَسْمَعُ كَلَامِيْ وَتَرٰى

107. Allahummakfeni behalaleka an harameka wa aghneni befadleka amman siwak.

O Allah! help me by granting me Your legitimate sustenance and save me from illegitimate mean of livelihood. And make me care free by Your Benevolence, free of seeking from anyone else except You.

مَكَانِيْ وَتَعْلَمُ سِرِّيْ وَعَلَانِيَتِيْ لَا تَخْفٰى

عَلَيْكَ شَيْءٌ مِّنْ اَمْرِيْ وَاَنَا الْبَائِسُ الْفَقِيْرُ

الْمُسْتَخِيْثُ الْمُسْتَجِيْرُ الْوَجِلُ الْمُشْفِقُ

الْمُقِرُّ الْمُعْتَرِفُ بِذَنْبِيْ اَسْاَلُكَ مَسْاَلَةَ

الْمِسْكِيْنِ وَاَبْتَهِلُ اِلَيْكَ اِبْتِهَالَ الْمُذْنِبِ

الذَّلِيْلِ وَاَدْعُوْكَ دُعَآءَ الْخَآئِفِ الضَّرِيْرِ

دُعَآءَ مَنْ خَضَعَتْ لَكَ رَقَبَتُهٗ وَفَاضَتْ

لَكَ عَبْرَتُهٗ وَذَلَّ لَكَ جِسْمُهٗ وَرَغِمَ لَكَ

اَنْفُهُ اَللّٰهُمَّ لَا تَجْعَلْنِیْ بِدُعَآئِكَ شَقِیًّا

وَّكُنْ لِّیْ رَءُوْفًا رَّحِیْمًا یَا خَیْرَ الْمَسْئُوْلِیْنَ

وَیَا خَیْرَ الْمُعْطِیْنَ اَللّٰهُمَّ اِلَیْكَ اَشْكُوْ

ضُعْفَ قُوَّتِیْ وَقِلَّةَ حِیْلَتِیْ وَهَوَانِیْ عَلَی

النَّاسِ یَا اَرْحَمَ الرَّاحِمِیْنَ اِلٰی مَنْ تَكِلُنِیْ

اِلٰی عَدُوٍّ یَتَهَجَّمُنِیْ اَمْ اِلٰی قَرِیْبٍ مَّلَّكْتَهٗ

اَمْرِیْ اِنْ لَّمْ تَكُنْ سَاخِطًا عَلَیَّ فَلَآ

اُبَالِیْ غَیْرَ اَنَّ عَافِیَتَكَ اَوْسَعُ لِیْ ؕ اَللّٰهُمَّ

108. Allahumma innaka tasma-o kalami wa tara makani wa ta-lamo sirri wa alaniyati, la yakhfa alaika shai-umm min amri wa anal Baaesul faqirul Mustaghisul Mustajirul wajelul mushfiqul Muqirrul Mo tarifo bezanmbi, asaloka masalatal Miskeene wa abtahelo ilaikab tehalal Muznibiz Zaleele wa adooka du-aal khaaefid dareere wa du-aa man khada-at laka raqabatohu wa fadat laka abratohu wa zalla laka jismohu wa raghima laka anfohu. Allahumma la tajnalni bedua-aeka shaqiyyanw wa kunl li raufar raheeman-ya khairal

masooleena wa ya khairal Mo-teen. Allahumma ilaika ashkoo do-fa quwwati wa qillata heelati wa hawani alan-naasiya Arhamar rahemeena ila man takeloni ila a-duwwin yatahajjamoni am ila qareebinm mallaktahu amri in-lam takun sakhetan alyya fala ubali ghaira anna a-afiyteka awsao li.

O Allah! You hear my words and see it. You know my place and my secrets and open, and nothing of mine can remain hidden from You. And I am distressed -needy- petitioner refuge, seeker embarassed and harassed, pledge maker and realizer of my sins. I beg of You as helpless and beg of You as sinner and disgraced and seek from You as a frightened and troubled person, and beg of You as most repented and hubled sorrowfully shedding tears. O Allah/1 di bit render me helpless in making prayers to You. And become most Benevolent and Merciful for me, best of all those whom anything can be asked, and best of all the givers. And I do complain You about growing weaker in muslceasand weaker in respect of materialand in being deprecated in the eyes of others. O the most Merciful and Benevolent! whom You would assign me, whether too any enemy who would opress me or to any of the near relation of mine. If it does not offend You I am not anxious about it but still there is much scope to while remaining under Your Peace, O Allah! we seek from You such hearts that are impressed, humble and divert yo You.

اِنَّا نَسْاَلُكَ قُلُوْبًا اَوَّاهَةً مُّخْبِتَةً مُّنِیْبَةً

فِیْ سَبِیْلِكَ ؕ اَللّٰهُمَّ اِنِّیْ اَسْاَلُكَ اِیْمَانًا

یُّبَاشِرُ قَلْبِیْ وَیَقِیْنًا صَادِقًا حَتّٰی اَعْلَمَ اَنَّهٗ

لَا يُصِيْبُنِيْ اِلَّا مَا كَتَبْتَ لِيْ وَرِضًى مِّنَ

الْمَعِيْشَةِ بِمَا قَسَمْتَ لِيْ ۚ اَللّٰهُمَّ لَكَ الْحَمْدُ

109. Allahumma inna nasaloka qulooban a w wahatanm mukhbitatanm munibatan fi sabilek.
110. Allahumma inni asaloka imanay ubashiro qalbi wa yaqeenan sadiqan hatta alama annahu la useeboni illama katabta li wa redanm minal maeeshate bema qasamta li.

O Allah! I seek from You faith that is penetrated ijnto my heart and sincere belief that I realize to the effect that nothing more than what You have inscribed for me can ever reach to me. And I seek pleasure on what You have granted to me as my livelihood.

كَالَّذِيْ تَقُوْلُ وَخَيْرًا مِّمَّا نَقُوْلُ ۚ اَللّٰهُمَّ

111. Allahumma lakal hamdo kallazi taqoolo wa khairanm mimma naqool.

O Allah! praise is for You as much as You have said and more than that what we speak of.

اِنِّيْ اَعُوْذُبِكَ مِنْ مُّنْكَرَاتِ الْاَخْلَاقِ

وَالْاَعْمَالِ وَالْاَهْوَآءِ وَالْاَدْوَآءِ نَعُوْذُبِكَ

مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللّٰهُ

عَلَيْهِ وَسَلَّمَ وَمِنْ جَارِ السُّوْءِ فِيْ دَارِ

الْمُقَامَةِ فَاِنَّ جَارَ الْبَادِيَةِ يَتَحَوَّلُ وَغَلَبَةِ

الْعَدُوِّ وَشَمَاتَةِ الْاَعْدَآءِ وَمِنَ الْجُوْعِ فَاِنَّهٗ

بِئْسَ الضَّجِيْعُ وَمِنَ الْخِيَانَةِ فَبِئْسَتِ الْبِطَانَةُ

وَاَنْ نَّرْجِعَ عَلٰى اَعْقَابِنَآ اَوْ نُفْتَنَ عَنْ

دِيْنِنَا وَمِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

وَمِنْ يَّوْمِ السُّوْٓءِ وَمِنْ لَّيْلَةِ السُّوْٓءِ وَمِنْ

سَاعَةِ السُّوْٓءِ وَمِنْ صَاحِبِ السُّوْٓءِ ۚ

112. Allahumma inni aoozo beka minm Munkaratil Akhlaqi wal a-amale wal ahwaae wal adwaae, naoozo beka min sharre mast-aza minho nabeeyyoka Muhammadun Sallallaho alaihe wa sallam, wa min jaris-sooe fi daril muqamate fainna jaral badiyate yatahaowalo wa glabatil a-aduwwewa shamatatil Aa-daa-e wa minal joo-e fainnahu be sad Dajee-o wa minalkhyanate fabe-satil betanato, wa ann narje-a ala a-aqabena au nuftana an Dinena wa minal fitane ma zahar a minha wa ma batana wa many yaumis sooe wa minllailatis Sooe wa min sa-atis Sooe wa min sahibis Sooe.

O Allah! I seek Your refuge from undesirable morality and actions, and from sexual desires and from diseases. We do seek refuge from such of things that are evil and from which Your Apostle Muhammad (Sal-am) had sought refuge. And from the bad neighbour of the resting abodesince the co-travellor

does always dodge. And I do seek refuge from the vehemence of the enemy and taunts of the opponents, and from the hungeras it is a bad bad partner, and from the embezzlement as it is a bad secret sharer or from reverting from or abondoning our religion we are engrossed in mischief, and all the mischiefs that are apparent and real, and from the evil day and the evil night, and from the evil moment and from the bad companion.

اَلْمَنْزِلُ الرَّابِعُ يَوْمَ الثَّلَاثَاءِ

اَللّٰهُمَّ لَكَ صَلٰوتِیْ وَنُسُكِیْ وَمَحْيَایَ وَ

مَمَاتِیْ وَاِلَيْكَ مَاٰبِیْ وَلَكَ رَبِّ تُرَاثِیْ اَللّٰهُمَّ

اِنِّیْ اَسْاَلُكَ مِنْ خَيْرِ مَا تَجِیْءُ بِهِ الرِّيَاحُ

4. Transliteration for Tuesday

113. Allahumma laka salati wa nusoki wa mahyaya wa mamati wa ilaika maabi wa laka Rabbe torathi. Allahumma inni asaloka min khaire ma tajeeo behir riyah.

O Allah! my prayers are meant for You, and my worship and my life and death, and I am inclined to You, and all that I may leave behing would belong to You only.

اَللّٰهُمَّ اجْعَلْنِیْ اُعَظِّمُ شُكْرَكَ وَاُكْثِرُ

ذِكْرَكَ وَاَتَّبِعُ نَصِيْحَتَكَ وَاَحْفَظُ وَصِيَّتَكَ

114. Allahummajal-ni o-azzemo shukraka wa ukthiro zikraka wa attabeo naseehataka wa ahfazo wasyyataka.

O Allah! I seek good from You of the things that cause rain.

اَللّٰهُمَّ اِنَّ قُلُوْبَنَا وَنَوَاصِيَنَا وَجَوَارِحَنَا
بِيَدِكَ لَمْ تُمَلِّكْنَا مِنْهَا شَيْئًا فَاِذَا فَعَلْتَ
ذٰلِكَ فَكُنْ اَنْتَ وَلِيَّنَا وَاهْدِنَا اِلٰى سَوَآءِ

115. Allahumma inna quloobana wa nawaseana wa jawarehana beyadika lam tumallikna minha shayan faiza f-alta zalika fakun anta walyyana wahdina ila sawaa - issabeel.

O Allah! make me most grateful to You and memorize You in abundance, and act upon Your advice, and remember Your will. O Allah! our hearts and ourselves from top to toe, and parts of our bodies are under Your complete control, and You have not given any of them under our full control. And when it is so You shouold remain our Helper and show us the right path.

السَّبِيْلِ اَللّٰهُمَّ اجْعَلْ حُبَّكَ اَحَبَّ الْاَشْيَآءِ
اِلَيَّ وَاجْعَلْ خَشْيَتَكَ اَخْوَفَ الْاَشْيَآءِ
عِنْدِيْ وَاقْطَعْ عَنِّيْ حَاجَاتِ الدُّنْيَا
بِالشَّوْقِ اِلٰى لِقَآئِكَ وَاِذَآ اَقْرَرْتَ اَعْيُنَ
اَهْلِ الدُّنْيَا مِنْ دُنْيَاهُمْ فَاَقْرِرْ عَيْنِيْ

116. Allahummaj-al hubbaka ahabbal ashyaa-e ilayya wajal khashyataka akhwafal ashyaa-e indi waqta-a anni hajatid Duniya bish-

shauqe ila liqaa-ika wa iza aqrarta a-ayona ahlid Dunya min Dunyahum fa aqrir aini min ibadatek.

O Allah! make Your love dearer than all other things, and make the fear most frightening to me than all toher things. O Allah! shun from me the worldly needs and make me fond of meeting You. And when You have cooled the eyes of the men of trhe world from the world of their living, cool my eyes from Your worship.

مِنْ عِبَادَتِكَ ۞ اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ الصِّحَّةَ
وَالْعِفَّةَ وَالْاَمَانَةَ وَحُسْنَ الْخُلُقِ وَ
الرِّضٰى بِالْقَدَرِ ۞ اَللّٰهُمَّ لَكَ الْحَمْدُ شُكْرًا

117. Allahumma inni asalokas seh-hata wal iffata wal amanata wa husnal kholoqe war Reda bil Qadr.

O Allah! I seek from You health and piety, security, good morals and willingness on fate.

وَّلَكَ الْمَنُّ فَضْلًا اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ
التَّوْفِيْقَ لِمَحَآبِّكَ مِنَ الْاَعْمَالِ وَصِدْقَ
التَّوَكُّلِ عَلَيْكَ وَحُسْنَ الظَّنِّ بِكَ ۞

118. Allahumma lakal hamdo shukranw wa lakal manno fadla. Allahumma inni asalokat Taufiqa limahaabeka minal aa-male wa sidqat tawakkule alaika wa husnaz zanne beka.

O Allah! praise is for You with gratefulness, and there is obligation for You with greatness. O Allah! I seek from You the capability of doing actions liked by You, and of the true dependance on You, and of good expectations from you.

اَللّٰهُمَّ افْتَحْ مَسَامِعَ قَلْبِيْ لِذِكْرِكَ وَ

ارْزُقْنِيْ طَاعَتَكَ وَطَاعَةَ رَسُوْلِكَ وَ

عَمَلًا بِكِتَابِكَ اَللّٰهُمَّ اجْعَلْنِيْ اَخْشَاكَ

119. Allahummaftah masame - a qalbi lizikreka warzuqni ta-ataka wa ta-ata Rasoolika wa amalanm bekitabik.

O Allah! open ears of my heart for Your memorization and grant me Your obedience and obedience of Your Prophet (Sal-am) and action as per Your Book.

كَاَنِّيْ اَرَاكَ اَبَدًا حَتّٰى اَلْقَاكَ وَاَسْعِدْنِيْ

بِتَقْوَاكَ وَلَا تُشْقِنِيْ بِمَعْصِيَتِكَ اَللّٰهُمَّ

120. Allahummaj - alni akhshaka ka-anni araka abadan hatta alqaka wa as-idni betaqwaka wa la tushqeni bema-siyyateka.

O Allah! make me to fear You as if I am seeing You every now and then till I join You, and privileged me of Your fear, and do not damn me by your disobedience.

اُلْطُفْ بِيْ فِيْ تَيْسِيْرِ كُلِّ عَسِيْرٍ فَاِنَّ تَيْسِيْرَ

كُلِّ عَسِيْرٍ عَلَيْكَ يَسِيْرٌ وَّاَسْاَلُكَ الْيُسْرَ

وَالْمُعَافَاةَ فِى الدُّنْيَا وَالْاٰخِرَةِ اَللّٰهُمَّ

اعْفُ عَنِّيْ فَاِنَّكَ عَفُوٌّ كَرِيْمٌ اَللّٰهُمَّ طَهِّرْ

121. Allahummal tuf bi fi taiseere kulle aseerin fainna taiseera kulle aseerin alaika yaseerunw wa asalokal yusra wal moafata fid Duny wal Aakhirate. Allahumma-afo anni fainnaka afuwwun Kareem.

121. O Allah ! be obliging to my making every difficult task easier for me as making easy of the difficult one is easier for you. And I do seek from You convenience Your forgiveness in the world and the Hereafter. O Allah ! overlook me as You are great Forgiver.

قَلْبِيْ مِنَ النِّفَاقِ وَعَمَلِيْ مِنَ الرِّيَآءِ وَلِسَانِيْ

مِنَ الْكِذْبِ وَعَيْنِيْ مِنَ الْخِيَانَةِ فَاِنَّكَ

تَعْلَمُ خَآئِنَةَ الْاَعْيُنِ وَمَا تُخْفِي الصُّدُوْرُ

122. Allahumma tah-hir qalbi minan Nifaqe wa amali minar Reyae wa lisani minal Kizbe wa aini minal khyanate fainnaka ta-lamo khaaenatal a-ayone wa ma tukhfis Sudoor.

O Allah! cleanse my heart from hypocricy and my actions from posture and my tongue from falsehood and my eyes from cheating. And You know the theft of the eyes and concealment of hearts.

اَللّٰهُمَّ ارْزُقْنِيْ عَيْنَيْنِ هَطَّالَتَيْنِ تَسْقِيَانِ

اَلْقَلْبَ بِذُرُوْفِ الدَّمْعِ مِنْ خَشْيَتِكَ قَبْلَ

اَنْ تَكُوْنَ الدُّمُوْعُ دَمًا وَّالْاَضْرَاسُ جَمْرًا

123. Allahummar zuqni ainaine hattalatine tasqiiyanil qalba bezroofid Dam-e min khashyateka qabla an takoonad dumoo-o damanw wal adraso jamra.

O Allah! grant me such eyes as would shed tears in Your fearand irrigate the heart by they are turned into blood and the nails are transformed into fire.

اَللّٰهُمَّ عَافِنِيْ فِيْ قُدْرَتِكَ وَاَدْخِلْنِيْ فِيْ

رَحْمَتِكَ وَاقْضِ اَجَلِيْ فِيْ طَاعَتِكَ وَ

اخْتِمْ لِيْ بِخَيْرِ عَمَلِيْ وَاجْعَلْ ثَوَابَهُ الْجَنَّةَ

124. Allahumma a-afeni fi qudrateka wa adkhilni fi rahmateka waqde ajali fi ta ateka wakhtim li bekhaire a-mali waj-al thawabahul Jannah.

O Allah! grant peace to me within You and enter me under Your Mercy, and make to pass my entire span of life in Your obedience and end my life on the best of actions and grant Paradise as its reward.

اَللّٰهُمَّ فَارِجَ الْهَمِّ كَاشِفَ الْغَمِّ مُجِيْبَ

دَعْوَةِ الْمُضْطَرِّيْنَ رَحْمٰنَ الدُّنْيَا وَرَحِيْمَهَا

اَنْتَ تَرْحَمُنِيْ فَارْحَمْنِيْ بِرَحْمَةٍ تُغْنِيْنِيْ بِهَا

عَنْ رَّحْمَةِ مَنْ سِوَاكَ اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ

125. Allahumma fare jal hamme kashefal ghamme Mujeeba da-watil mudtarreena Rahmanad Dunya wa Raheemaha anta tarhamoni farhamni berahmatin tughneeni beha anr Rahmati man sewak.

O Allah! the remover of worry, spoiler of gloom, acceptor of the prayer of the restless, Benevolence for the world and the most Merciful, You alone can show Mercy to me. Show upon me such Mercy as would make me independent of the mercies of others.

مِنْ فُجَاءَةِ الْخَيْرِ وَاَعُوْذُبِكَ مِنْ فُجَاءَةِ

126. Allahumma inni asaloka min fujaatil khaire wa aoozu beka min fujaatish Sharr.

O Allah! I seek from You unrivalled good , and seek refuge from Your unexpected distress.

الشَّرِّ اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ

وَاِلَيْكَ يَعُوْدُ السَّلَامُ اَسْاَلُكَ يَا ذَا الْجَلَالِ

وَالْاِكْرَامِ اَنْ تَسْتَجِيْبَ لَنَا دَعْوَتَنَا وَاَنْ

تُعْطِيَنَا رَغْبَتَنَا وَاَنْ تُغْنِيَنَا عَمَّنْ اَغْنَيْتَهٗ
عَنَّا مِنْ خَلْقِكَ اَللّٰهُمَّ خِرْلِيْ وَاخْتَرْلِيْ اَللّٰهُمَّ

127. Allahumma antas Salamo wa minkas Salamo wa ilaika yaoodus Salamo, asaloka ya zal jalale wal ikrame an tastajeeba lana da-watana wa an to-teyana raghbatana wa an tughniyana amman aghnaitahu anna min khalqik.

O Allah! Your name alone is peace and peace originates from You and the peace returns towards you only. O Allah! the Dominant and Graceful, I seek from You granting of our prayer in our own favour and grant us what we desire and make us care free from those whom You have made rich.

128. Allahumma khirli wakhtarli.

O Allah! choose from amongst Your creatures anyone for me.

اَرْضِنِيْ بِقَضَآئِكَ وَبَارِكْ لِيْ فِيْ مَا قُدِّرَ لِيْ
حَتّٰى لَآ اُحِبَّ تَعْجِيْلَ مَآ اَخَّرْتَ وَلَا تَاْخِيْرَ

129. Allahumma ardeni beqadaaeka wa barik li fima quddira li hatta la ohibba ta-jeela ma akhkharta wa la takhira ma ajjalta.

Please me on Your Order and make it blessed for me as it has been made my fortune. I may not seek it hastily that You have desired later for me and seek later what You have desired for me earlier.

مَا عَجَّلْتَ اَللّٰهُمَّ لَا عَيْشَ اِلَّا عَيْشُ الْاٰخِرَةِ

130. Allahumma la a-isha illa a-ishul Akhirah.

O Allah! the real luxury is that of the Hereafter.

اَللّٰهُمَّ اَحْيِنِيْ مِسْكِيْنًا وَّاَمِتْنِيْ مِسْكِيْنًا
وَّاحْشُرْنِيْ فِيْ زُمْرَةِ الْمَسَاكِيْنِ اَللّٰهُمَّ

131. Allahumma ahyeeni miskeenanw wa amitni miskeenanw wahshurni fi zumratil Masaakeen.

O Allah! keep me alive as humble and make me die as humble, and O Allah! lift me along with the group of humble ones.

اجْعَلْنِيْ مِنَ الَّذِيْنَ اِذَآ اَحْسَنُوا اسْتَبْشَرُوْا
وَاِذَآ اَسَآءُوا اسْتَغْفَرُوْا اَللّٰهُمَّ اِنِّيْٓ اَسْاَلُكَ

132. Allahummaj-alni minallazeena iza ahsanus tabshau wa iza asaaoos taghferu.

O Allah! make me among those who are glad in doing virtuous action and seek Your forgiveness when do any action evil.

رَحْمَةً مِّنْ عِنْدِكَ تَهْدِيْ بِهَا قَلْبِيْ وَتَجْمَعُ بِهَا
اَمْرِيْ وَتَلُمُّ بِهَا شَعْثِيْ وَتُصْلِحُ بِهَا دِيْنِيْ وَ
تَقْضِيْ بِهَا دَيْنِيْ وَتَحْفَظُ بِهَا غَآئِبِيْ وَتَرْفَعُ
بِهَا شَاهِدِيْ وَتُبَيِّضُ بِهَا وَجْهِيْ وَتُزَكِّيْ بِهَا

عَمَلِيْ وَتُلْهِمُنِيْ بِهَا رَشَدِيْ وَتَرُدُّ بِهَا أُلْفَتِيْ

وَتَعْصِمُنِيْ بِهَا مِنْ كُلِّ سُوْءٍ اَللّٰهُمَّ اَعْطِنِيْ

133. Allahumma ınni as-aloka Rahmatanm min indika tahdi beha qalbi wa tajmao beha ammri wa tolimmo beha shathi wa tusliho beha deeni wa taqdi beha daini wa tahfazo beha ghaaebi wa tarfao beha shahedi wa tobayyido beha wajhi wa tuzakki beha a-mali wa tulhemoni beha rashadi wa taruddo beha ulfati wa ta-semoni beha min kulle soo.

O Allah! I seek from You special Mercy of Your so that You give guidance to my heart and make to concentrate my heart and make me improve in my tasks and correct my path and make repayment of my debt, and protect my invisible interests, and highlight my visible belongings. And enlighten my face by it and purify my action, and beset improvement in my heart, and make me recover and keep me safe from all the evils.

اِيْمَانًا لَّا يَرْتَدُّ وَيَقِيْنًا لَّيْسَ بَعْدَهُ كُفْرٌ وَّرَحْمَةً

اَنَالُ بِهَا شَرَفَ كَرَامَتِكَ فِي الدُّنْيَا وَالْاٰخِرَةِ

134. Allahumma aa-teni Imananl la yartaddo wa yaqeenanl laisa ba-dahu kufrunw wa rahmatan analo beha sharafa karamateka fid Dunya wal Aakhirah.

O Allah! give me such faith that is never revert and give me such belief that I do never deviate into disbelief, and such of Your Mercies that I get the privelege of the honour from Your in this world as well as in the Hereafter.

اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ الْفَوْزَ فِي الْقَضَاءِ وَنُزُلَ

الشُّهَدَاءِ وَعَيْشَ السُّعَدَاءِ وَمُرَافَقَةَ الْاَنْبِيَاءِ

وَالنَّصْرَ عَلَى الْاَعْدَاءِ اِنَّكَ سَمِيْعُ الدُّعَاءِ

135. Allahumma inni asalokal fauza fil qadae wa nozolash shohdaae wa aishas soadaae wa murafaqatal anmbiyaae wan nasra alal aadaae innaka Samee-ud Dua.

O Allah! I seek success of luck from You and grace of the martyrs and luxury of the lucky ones and company of the Apostles (alaihummas Salam) and victory over the enemies, as You are Hearer of the prayer.

اَللّٰهُمَّ مَا قَصُرَ عَنْهُ رَاْيِيْ وَضَعُفَ عَنْهُ

عَمَلِيْ وَلَمْ تَبْلُغْهُ مُنْيَتِيْ وَمَسْاَلَتِيْ مِنْ

خَيْرٍ وَّعَدْتَّهُ اَحَدًا مِّنْ خَلْقِكَ اَوْ خَيْرٍ اَنْتَ

مُعْطِيْهِ اَحَدًا مِّنْ عِبَادِكَ فَاِنِّيْ اَرْغَبُ

اِلَيْكَ فِيْهِ وَاَسْاَلُكَ بِرَحْمَتِكَ رَبَّ الْعٰلَمِيْنَ

136. Allahumma ma qasura anho ra-yee wa da-ofa anho amali wa lam tablugh-ho munyati wa mas-alati min khairinw wa-adtahu ahadam min khalqika au khairin anta mu-teehe ahadam min ibadeka fa inni arghabo ilaika fihe wa as-aloka berahmatika Rabbal Aalameen.

O Allah! I seek from You such good that I have not been to seek from You so far or have been lacking to deserve for it, and that You have promised to any of Your creatures. I demand from You on account of Your Mercy, O the Sustainer of the world.

اَللّٰهُمَّ اِنِّیْ اُنْزِلُ بِكَ حَاجَتِیْ وَاِنْ قَصُرَ
رَأْیِیْ وَضَعُفَ عَمَلِیْ اِفْتَقَرْتُ اِلٰی رَحْمَتِكَ
فَاَسْاَلُكَ یَا قَاضِیَ الْاُمُوْرِ وَیَا شَافِیَ الصُّدُوْرِ
كَمَا تُجِیْرُ بَیْنَ الْبُحُوْرِ اَنْ تُجِیْرَنِیْ مِنْ عَذَابِ
السَّعِیْرِ وَمِنْ دَعْوَةِ الثُّبُوْرِ وَمِنْ فِتْنَةِ الْقُبُوْرِ

137. Allahumma inni unzilo beka hajadi wa in qasora ra-yee wa da-ofa a-mali iftaqarto ila rahmateka fa-asaloka ya qadiyal umoore wa ya shafiyas Sudooore kama tujeero bainal bohoore an tujeerani min azabis Saeere wa min dawatith thuboore wa min fitnatil quboor.

O Allah! I assign to You my desire which is humble. My understanding is very poor and my actions are weaker and I am in need of Your Mercy. O Allah! seek from You O the doer of the taksandd the curer of heartsthat just as You have maintained distance between the rivers., keep me at distance from the tribulation of Hell and from the mischiefgs of the graves.

اَللّٰهُمَّ ذَا الْحَبْلِ الشَّدِیْدِ وَالْاَمْرِ الرَّشِیْدِ
اَسْاَلُكَ الْاَمْنَ یَوْمَ الْوَعِیْدِ وَالْجَنَّةَ یَوْمَ
الْخُلُوْدِ مَعَ الْمُقَرَّبِیْنَ الشُّهُوْدِ الرُّكَّعِ
السُّجُوْدِ الْمُوْفِیْنَ بِالْعُهُوْدِ اِنَّكَ رَحِیْمٌ
وَّدُوْدٌ وَّاَنَّكَ تَفْعَلُ مَا تُرِیْدُ اَللّٰهُمَّ اجْعَلْنَا

138. Allahumma zal hablish shadeede wal amrir Rasheede asalokal amna yaumal wa-eede wal Jannata yaumal khuloode ma-al muqarrabeenash Shuhoodir rukka-es Sujoodil mufeena bil uhoode Innaka raheemunw Wadoodunw wa innaka taf-alo ma tureed.

O Allah! the Master of the strong rope and the Dictator of right Order! I seek from You peace on the Promised Day and the Paradise on the Day of Entry into itwith the people who arew winner of them and punctual in kneeling and prostrating (to You), observer of their pledges as You are most Merciful and Loving, and You can do what You would please.

هَادِیْنَ مُهْتَدِیْنَ غَیْرَ ضَالِّیْنَ وَلَا مُضِلِّیْنَ
سِلْمًا لِّاَوْلِیَآئِكَ وَحَرْبًا لِّاَعْدَآئِكَ نُحِبُّ
بِحُبِّكَ مَنْ اَحَبَّكَ وَنُعَادِیْ بِعَدَاوَتِكَ
مَنْ خَالَفَكَ مِنْ خَلْقِكَ اَللّٰهُمَّ هٰذَا

139. Allahummaj alna hadeena muhtadeena ghaira daalleena wa la mudilleena silmanl liauliyaaeka wa harbanl lia-daaika nuhibbo behubbika man ahabbaka wa nu-adi be-adawateka man khalafaka min khalqik.

O Allah! make us pioneer of the path and not pathless and strayed. And make us freindly to Your friends and inimical to Your enemies. Make us to keep dearer to those who love You and make us to threat asenemies to You who run enmity with You, and we discriminate against those who oppose You.

الدُّعَآءُ وَعَلَيْكَ الْإِجَابَةُ وَهٰذَا الْجَهْدُ وَعَلَيْكَ
التُّكْلَانُ اَللّٰهُمَّ لَا تَكِلْنِيْ اِلٰى نَفْسِيْ طَرْفَةَ
عَيْنٍ وَّلَا تَنْزِعْ مِنِّيْ صَالِحَ مَا اَعْطَيْتَنِيْ

140. Allahumma hazad Duaao wa alikal ijabato wa hazal jahdo wa alikat tuklan. Allahumma la takilni ila nafsi tarfata aininw wala tanzeminni saleha ma a-ataitani.

O Allah! it is our prayer and it is Your responsibility to accept. And O Allah! it is my endeavour and I vest full confidence upon You into the matter that You won't assign me to my desire even for a moment, and do not snatch from me that good thing that You have granted to me.

اَللّٰهُمَّ اِنَّكَ لَسْتَ بِاِلٰهٍ اِسْتَحْدَثْنَاهُ وَلَا بِرَبٍّ
يَّبِيْدُ ذِكْرُهُ ابْتَدَعْنَاهُ وَلَا عَلَيْكَ شُرَكَآءُ
يَقْضُوْنَ مَعَكَ وَلَا كَانَ لَنَا قَبْلَكَ

مِنْ اِلٰهٍ تَلْجَأُ اِلَيْهِ وَنَذَرُكَ وَلَآ اَعَانَكَ
عَلٰى خَلْقِنَا اَحَدٌ فَنُشْرِكُهُ فِيْكَ تَبَارَكْتَ وَ
تَعَالَيْتَ فَنَسْاَلُكَ لَآ اِلٰهَ اِلَّآ اَنْتَ اغْفِرْ لِيْ

141. Allahumma innaka lasta beilahinistahdathnaho wa la berabbinyabeedo zikrohubtada-naho wa la alaika shurakaao yaqdoona ma-ka wa la kana lana qablaka min ilahin naljao ilaihe wa nazaroka wa la a-anaka ala khalqina ahadun fanushrekahu fika tabarakta wa ta -alaita fanas-aloka la ilaha illa antagh firli.

O Allah! You are not such a god that we have moulded it up nor such a Fosterer whose memorization is temporary or of our inventiojn, nor You have any other sex partner of Your commitment, and we did not have anyone else as our god whom we would seek refuge besides You, and none has helped You in our creation by virtue of which we would seek refuge besides You, and none has helped You in our creation by virtue of which we treat him likewise and treat him as Your partner. You are Blissful and Supreme. Thus we ask You only. There is none worthy of worship except You. Grant me your forgtiveness.

اَللّٰهُمَّ اَنْتَ خَلَقْتَ نَفْسِيْ وَاَنْتَ تَوَفّٰهَا لَكَ
مَمَاتُهَا وَمَحْيَاهَا اِنْ اَحْيَيْتَهَا فَاحْفَظْهَا بِمَا
تَحْفَظُ بِهٖ عِبَادَكَ الصَّالِحِيْنَ وَاِنْ اَمَتَّهَا
فَاغْفِرْلَهَا وَارْحَمْهَا اَللّٰهُمَّ اَعِنِّيْ بِالْعِلْمِ وَ

142. Allahumma anta khalaqta nafsi wa anta tawaffaha laka mamatoha wa mahyaha in ahyaytaha fahfazha bema tahfazo behi ibadakas saleheena wa in amattaha faghfir laha warhamha.

O Allah! You have created my life and You alone would put it to end. It is to die or to live for You.l If you keep it alive then provide protection to it also as you do of all the virtuoud ones, and if You grant death to it then grant Your forgiveness it too and show Your kindness to it.

زَيِّنِّيْ بِالْحِلْمِ وَاَكْرِمْنِيْ بِالتَّقْوٰى وَجَمِّلْنِيْ

بِالْعَافِيَةِ ۚ اَللّٰهُمَّ لَا يُدْرِكُنِيْ زَمَانٌ وَّلَا

143. Allahumma ainni bil ilme wa zayyinni bil hilme wa akrimni bit taqwa wa jammilni bil a-afyah.

O Allah! help me by the knowledge and decorate me by the honour of dignity, and grant me piety in rostraint and grant me the gracefulness in Peace.

يُدْرِكُوْا زَمَانًا لَّا يُتَّبَعُ فِيْهِ الْعَلِيْمُ وَلَا يُسْتَحْيٰى

فِيْهِ مِنَ الْحَلِيْمِ قُلُوْبُهُمْ قُلُوْبُ الْاَعَاجِمِ وَ

اَلْسِنَتُهُمْ اَلْسِنَةُ الْعَرَبِ ۚ اَللّٰهُمَّ اِنِّيْ اَتَّخِذُ

144. Allahumma la yudrikni zamanunw wa la yudriku zamananl la uttabao fihil Aleemo wa la yustahya fihe minal Haleeme quloobohum qulooobul a-ajeme wa alsintohum alsinatul Arab.

O Allah! do not let me see that era not to other peop;e that they are indifferent to Your decrees and do not preserve the dignity of the hearts,or their hearts and tongues are tongues are turned dim and dumb.

عِنْدَكَ عَهْدًا لَّنْ تُخْلِفَنِيْهِ فَاِنَّمَا اَنَا بَشَرٌ

فَاَيُّمَا مُؤْمِنٍ اٰذَيْتُهٗ اَوْ شَتَمْتُهٗ اَوْ جَلَدْتُّهٗ اَوْ

لَعَنْتُهٗ فَاجْعَلْهَا لَهٗ صَلٰوةً وَّزَكٰوةً وَّقُرْبَةً

تُقَرِّبُهٗ بِهَا اِلَيْكَ ۚ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ

الْبَرَصِ وَمِنَ الشِّقَاقِ وَالنِّفَاقِ وَسُوْٓءِ

الْاَخْلَاقِ وَمِنْ شَرِّ مَا تَعْلَمُ اَعُوْذُ بِاللّٰهِ

مِنْ حَالِ اَهْلِ النَّارِ وَمِنَ النَّارِ وَمَا قَرَّبَ

اِلَيْهَا مِنْ قَوْلٍ اَوْ عَمَلٍ وَّمِنْ شَرِّ مَآ اَنْتَ

اٰخِذٌ بِنَاصِيَتِهٖ وَاَعُوْذُ بِكَ مِنْ شَرِّ مَا فِيْ

هٰذَا الْيَوْمِ وَشَرِّ مَا بَعْدَهٗ وَمِنْ شَرِّ نَفْسِيْ

وَشَرِّ الشَّيْطٰنِ وَشِرْكِهٖ وَاَنْ نَّقْتَرِفَ

عَلٰٓى اَنْفُسِنَا سُوْٓءًا اَوْ نَجُرَّهٗٓ اِلٰى مُسْلِمٍ

اَوْ اَكْتَسِبَ خَطِيْئَةً اَوْ ذَنْبًا لَّا تَغْفِرُهٗ

وَمِنْ ضِيْقِ الْمَقَامِ يَوْمَ الْقِيَامَةِ

145. Allahumma inni attakhezo indaka a-adanl lan tukhlefaneehe fainnama ana basharun fayyama mu-minin aazaitohu au shatamtohu au jaladtohu au la- antohu faj-alha lahu salatanw wa zakatanw wa qurbatan tuqarrebohu beha ilaik. Allahumma inni aoozu beka minal barase wa minash shiqaqe wan nifaqe wa sooil akhlaqe wa min sharre ma ta-lamo aoozo billahe min hale ahlin nare wa minan nare wa ma qarraba ilaiha min qaulin au a-malinw wa min sharre ma anta aakhizunm benasiyatehi wa aoozo beka min sharre ma fi hazal yaume wa sharre ma ba-dahu wa min sharre nafsi wa sharreish Shaitane wa shirkehiwa an naqtarifa ala anfosena sooan au najurrahu ila Muslimin au aktasiba khati-atan au zanmbanl la taghfirohu wa min deeqil maqame yaumal Qiayamah.

O Ailah! I seek from You a promise, and You won't make me do against it that I do not tease any Muslim or trouble him or beat him or course him, in that case You would change it into Mercy for him and make it a cause for closeness to You. O Allah! I seek Your refuge from skin erosin, adam nce and disharmony bad morals, and the evil of the thing You know of. O Allah! I do seek Your refuge from the Hell and from such thing that would

drive closer to it, whether views or actions, and from the evil of such thing that is in your control. And seek Your refuge from the evil of that day and the evil that is after that Day and from the evil of my desires and from the evil of Satan and from his assigning partner to you and from the evil that we cause to our lives or diverting it to any Muslim, or I do any such sin or fault that you wouldn't forgive, and from the narrowness of the splace on the Day of Judgement.

اَلْمَنْزِلُ الْخَامِسُ يَوْمَ الْاَرْبِعَاءِ

اَللّٰهُمَّ حَصِّنْ فَرْجِيْ وَيَسِّرْ لِيْ اَمْرِيْ

5. Transliteration for Wednesday

146. Allahumma hassin Farji wa yassirli amri.

O Allah! protect my private parts and make tasks easy for me.

اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ تَمَامَ الْوُضُوْءِ وَتَمَامَ

الصَّلٰوةِ وَتَمَامَ رِضْوَانِكَ وَتَمَامَ مَغْفِرَتِكَ

147. Allahumma inni asaloka tamamal wudu-e wa tamamas Salate wa tamama ridwanika wa tamama maghfirateka.

O Allah! I seek from You the perfection of ablution and prayers, and of Your pleasure and forgiveness

اَللّٰهُمَّ اَعْطِنِيْ كِتَابِيْ بِيَمِيْنِيْ ۞ اَللّٰهُمَّ

148. Allahumma a-ateni kitabi beyamini.

O Allah! please assign my accounts of deeds in my right hand.

غَشِّنِيْ بِرَحْمَتِكَ وَجَنِّبْنِيْ عَذَابَكَ

149. Allahumma ghash-sheni berahmatika wa jannibni azabak.

O Allah! cover me by Your mercy and save me from Your tribulation.

اَللّٰهُمَّ ثَبِّتْ قَدَمَيَّ يَوْمَ تَزِلُّ فِيْهِ

150. Allahumma thabbit qadamayya yauma tazillo fihil aqdam.

O Allah! keep my feet firm on the Day the feet would shiver.

الْاَقْدَامُ ۞ اَللّٰهُمَّ اجْعَلْنَا مُفْلِحِيْنَ ۞

151. Allahummaj - alna mufleheen.

O Allah! make us among the salvation getters.

اَللّٰهُمَّ افْتَحْ اَقْفَالَ قُلُوْبِنَا بِذِكْرِكَ وَ

اَتْمِمْ عَلَيْنَا نِعْمَتَكَ وَاَسْبِغْ عَلَيْنَا مِنْ

فَضْلِكَ وَاجْعَلْنَا مِنْ عِبَادِكَ

الصَّالِحِيْنَ ۞ اَللّٰهُمَّ اٰتِنِيْ اَفْضَلَ مَا

152. Allahummaftah aqfala quloobena be zikreka wa atmim alaina ne-matika wa asbigh alaina min fadlika waj-alna min ibadikas saleheen.

O Allah! open the locks of our hearts by Your memorization and exhaust Your Boons upon us and amass Your gracefulness, and make us among the virtous servants.

تُؤْتِيْ عِبَادَكَ الصَّالِحِيْنَ ۞ اَللّٰهُمَّ

153Allahumma aateni afdala matu-ti ibadakas Saleheen.

O Allah! give me the most that you would give to Your virtuous servants.

اَحْيِنِيْ مُسْلِمًا وَّاَمِتْنِيْ مُسْلِمًا اَللّٰهُمَّ

154. Allahumma ahyeeni muslimanw wa amitni Muslima.

O Allah!keep me alive as Muslim and let me die as Muslim.

عَذِّبِ الْكَفَرَةَ وَاَلْقِ فِيْ قُلُوْبِهِمُ

الرُّعْبَ وَخَالِفْ بَيْنَ كَلِمَتِهِمْ وَاَنْزِلْ

عَلَيْهِمْ رِجْزَكَ وَعَذَابَكَ اَللّٰهُمَّ عَذِّبِ

الْكَفَرَةَ اَهْلَ الْكِتَابِ وَالْمُشْرِكِيْنَ

الَّذِيْنَ يَجْحَدُوْنَ اٰيَاتِكَ وَيُكَذِّبُوْنَ

رُسُلَكَ وَيَصُدُّوْنَ عَنْ سَبِيْلِكَ وَ

يَتَعَدُّوْنَ حُدُوْدَكَ وَيَدْعُوْنَ مَعَكَ

اِلٰهًا اٰخَرَ لَآ اِلٰهَ اِلَّآ اَنْتَ تَبَارَكْتَ وَتَعَالَيْتَ

عَمَّا يَقُوْلُ الظّٰلِمُوْنَ عُلُوًّا كَبِيْرًا اَللّٰهُمَّ

155. Allahumma azze bil kafarata wa alqe fi quloobehe mur Ro-ba wa khalif baina kalimatehim wa anzil alaihim rijzaka wa azabak. Allahumma

azzebil kafarata ahlal kitabe wal mushrekeenal lazeena yajhadoona ayateka wa yukazzeboona rosolaka wa yasuddoona an sabeeleka wa yata-addoona hudoodaka wa yadoona ma-aka ilahan Akhara. La ilaha illa anta tabarakta wa ta-laita amma yaqooluz Zalemoona uluwwan kabeera.

O Allah! put the disbelivers to tribulations and over awe their hearts, and enrage controversies among theem, and descendd your wrath upon them and Your tribulations: O Allah! put the disbelievers to tribulations and to the people of book and assigners of partners to Allah, who refute Your Verses and Your Apostle, and obstruct Your paath, and cross their limits, and call others as worthy of worship with You. There is none else our Allahexcept You. You are blessed and superior.

اغْفِرْ لَنَا وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ وَ

الْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ وَاَصْلِحْهُمْ وَ

اَصْلِحْ ذَاتَ بَيْنِهِمْ وَاَلِّفْ بَيْنَ قُلُوْبِهِمْ

وَاجْعَلْ فِيْ قُلُوْبِهِمُ الْاِيْمَانَ وَالْحِكْمَةَ وَ

ثَبِّتْهُمْ عَلٰى مِلَّةِ رَسُوْلِكَ وَاَوْزِعْهُمْ اَنْ

يَّشْكُرُوْا نِعْمَتَكَ الَّتِيْٓ اَنْعَمْتَ عَلَيْهِمْ وَاَنْ

يُّوْفُوْا بِعَهْدِكَ الَّذِيْ عَاهَدْتَّهُمْ عَلَيْهِ

وَانْصُرْهُمْ عَلٰى عَدُوِّكَ وَعَدُوِّهِمْ اِلٰهَ

الْحَقِّ سُبْحَانَكَ لَآ اِلٰهَ غَيْرُكَ اغْفِرْلِيْ ذَنْبِيْ

وَاَصْلِحْ لِيْ عَمَلِيْ اِنَّكَ تَغْفِرُ الذُّنُوْبَ

لِمَنْ تَشَآءُ وَاَنْتَ الْغَفُوْرُ الرَّحِيْمُ يَا

غَفَّارُ اغْفِرْلِيْ يَا تَوَّابُ تُبْ عَلَيَّ يَا رَحْمٰنُ

ارْحَمْنِيْ يَا عَفُوُّ اعْفُ عَنِّيْ يَا رَءُوْفُ ارْءُفْ

بِيْ يَا رَبِّ اَوْزِعْنِيْ اَنْ اَشْكُرَ نِعْمَتَكَ

الَّتِيْ اَنْعَمْتَ عَلَيَّ وَطَوِّقْنِيْ حُسْنَ عِبَادَتِكَ

يَا رَبِّ اَسْاَلُكَ مِنَ الْخَيْرِ كُلِّهٖ يَا رَبِّ

اَفْتَحْ لِيْ بِخَيْرٍ وَّاخْتِمْ لِيْ بِخَيْرٍ وَّقِنِيْ

السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ

فَقَدْ رَحِمْتَهٗ ۭ وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ

156. Allahummaghfir lana wa lil Mu-meneena wal Mu-menaate wal Muslemeena wal Muslemate wa asleh-hum wa asleh zata bainehim wa allif baina quloobehim waj al fi qu loobehimul Imana wal Hikmata wa thabbithum

ala millate Rasoolikawa auze-hum anyashkoru ne - matakallati an-amta alaihim wa anyoofu beah - dikallazi aahadtahum alaihe wansurhum ala aduwweka wa aduwwehim ilahal Haqqe Subhanaka La ilaha ghairokaghfirli zanmbi wa asleh li a-mali, Innaka taghfiruz zunooba liman tashao wa antal Ghafoorur Raheemo ya Ghaffarugh fir li ya Tawwabo tub alayya ya Rahmanur hamni ya Afuw-o fo-anni ya Raufur uf bi ya Rabbe auze-ni an ashkura ne-matakallati an-amta alyya wa tawwiqni husna ibadateka ya Rabbe asaloka minai khaire kullehi ya Rabbeftah li bekhairinw wakhtim li bekhairinw wa qenis Sayyeaate wa man taqis say yate yaumaezin faqad rahimtah, wa zalika huwal fauzul Azeem

O Allah! grant Your forgiveness to me and to all believing men and women and to all Muslim, men and womenand set them aright, and grow amity among them and grow love in their hearts, and aglow faith in them and wisdom and keep them firm on path of Your Apostle (Sal-am) and his goal, that they are grateful to Your Boonsthat You have bestowed u pon them, and that they fulfill Your promise that You have made them to make, and make Your and their enemy. O the Truthful Allah! You are Dious, there is none worthy of worship besides, You, Forgive my sins, and set aright my actions, as You forgive the sins of those whom You please, and You are great Forgiver and most Kind. O the Forgiver forgive me, O the Grantor of pardons pardon me, O the most Benevolent show mercy to me, O the Forgiver overlook my faults, O the Kindful be kind to me, O my Sustainermake me to express gratitude to You for Your Boons that You have granted to me, and give me enough energy to carry on my worship satisfactorily. O Allah! I

seek from You all the good. O my Fosterer! make me begin with good and make my end on good, and save me from the evils, and whom You save from evil on that Day then You have definitely did mercy upon him, and this alone is the great success.

اَللّٰهُمَّ لَكَ الْحَمْدُ كُلُّهٗ وَلَكَ الشُّكْرُ كُلُّهٗ وَ
لَكَ الْمُلْكُ كُلُّهٗ وَلَكَ الْخَلْقُ كُلُّهٗ بِيَدِكَ
الْخَيْرُ كُلُّهٗ وَاِلَيْكَ يَرْجِعُ الْاَمْرُ كُلُّهٗ
اَسْاَلُكَ الْخَيْرَ كُلَّهٗ وَاَعُوْذُبِكَ مِنَ الشَّرِّ
كُلِّهٖ بِسْمِ اللّٰهِ الَّذِیْ لَآ اِلٰهَ غَيْرُهٗ
اَللّٰهُمَّ اَذْهِبْ عَنِّی الْهَمَّ وَالْحُزْنَ اَللّٰهُمَّ
بِحَمْدِكَ انْصَرَفْتُ وَبِذَنْبِی اعْتَرَفْتُ

157. Allahumma lakal hamdo kullohu wa lakash shukro kullohu wa lakal mulko kullohu wa lakal khalqo kullohu beyadikal khairo kullohu wa ilaikal yarjeol amro kullohu asalokal khaira kullahu wa aoozu beka minash sharre kulleh. Bishmillahillazee la ilaha ghairoh. Allahumma azhib anneyal hamma wal huzn. Allahumma behamdikan sarafto wa bezanmbi-etarafto

O Allah! entire praise is meant for You, and entire gratefulness is meant for You. And You are Master of all the things, and the entire creaturesbelong to You, and You are

possessor of all the good, and all the things divert to You, and I seek Your protection from all the vices. I memorize Allah besides whom there is no god. O Allah! remove worry and gloom from me. O Allah! I do move with Your praise and I do recognize my sins.

اَللّٰهُمَّ اِلٰهِیْ وَاِلٰهَ اِبْرَاهِيْمَ وَاِسْحٰقَ
وَيَعْقُوْبَ وَاِلٰهَ جِبْرَئِيْلَ وَمِيْكَآئِيْلَ
وَاِسْرَافِيْلَ اَسْاَلُكَ اَنْ تَسْتَجِيْبَ دَعْوَتِیْ
فَاِنَّا مُضْطَرٌّ وَّتَعْصِمَنِیْ فِیْ دِيْنِیْ فَاِنِّیْ
مُبْتَلًی وَّتُنَالَنِیْ بِرَحْمَتِكَ فَاِنِّیْ مُذْنِبٌ
وَّتَنْفِیْ عَنِّی الْفَقْرَ فَاِنِّیْ مُتَمَسْكِنٌ اَللّٰهُمَّ

158. Allahumma ilahi wa ilaha ibrahima wa ishaqa wa ya-qooba wa ilaha jibraeela wa Meekaeela wa Israfeela asaloka an tastajeeba da-wati fa-ana mudtarrunw wa ta-simani fi deeni fa inni mubtalanw wa tanalani berahmatika fa inni muznibunw wa tanfiya annil faqra fa inni mutamaskin.

O Allah! worthy of worship for me and for Abraham, Issac, Jacob and for Gabriel, Michael and for Israfil (Alaihimus Salam), I request You to accept my prayer, and I am restless keep me safe on my pathas I am overtaken by the calamity, and make Your mercy my company as I am a sinner and remove my need as I am helpless.

إِنِّيْ أَسْأَلُكَ بِحَقِّ السَّائِلِيْنَ عَلَيْكَ فَإِنَّ
لِلسَّائِلِ عَلَيْكَ حَقًّا أَيُّمَا عَبْدٍ أَوْ أَمَةٍ
مِّنْ أَهْلِ الْبَرِّ وَالْبَحْرِ تَقَبَّلْتَ دَعْوَتَهُمْ
وَاسْتَجَبْتَ دُعَآءَ لَهُمْ أَنْ تُشْرِكَنَا فِيْ صَالِحِ
مَا يَدْعُوْنَكَ فِيْهِ وَأَنْ سَتْرِكَهُمْ فِيْ صَالِحِ
مَا نَدْعُوْكَ فِيْهِ وَأَنْ تُعَافِيَنَا وَإِيَّاهُمْ وَ
أَنْ تَقْبَلَ مِنَّا وَمِنْهُمْ وَأَنْ تَجَاوَزَ عَنَّا وَ
عَنْهُمْ فَإِنَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا
الرَّسُوْلَ فَاكْتُبْنَا مَعَ الشَّاهِدِيْنَ ۞ اَللّٰهُمَّ

159. Allahumma inni asaloka behaqqis saaeleena alaika fa inna lis saaele alaika haqqan ayyoma abdin au amatinm min ahlil barre wal bahre taqabbalta da-watahum wastajabta duaahum an tushrekana ti salehe ma yadoonaka fihe wa an tushrekahum fi salehe ma nadooka fihe wa an toafiyana wa iyyahum wa an taqbala minna wa minhum wa an tajawaza anna wa an-hum fainnana amanna bema anzalta wattaba-nai Rasoola faktubna ma-ash shahedeen.

O Allah! I demand from You as per my right of seeker from You because beggers have right upon You, because You have granted prayers to any of Your creatures from land or sea - that You have granted their prayers and made it acceptable. O Allah! include them too in our good prayers, so that in demand from You and You pacifies us, and grants our prayers and overlooks our faults and theirs, because we have believed in what You have revealed and we followed Your Prophet (Salam). Thus note us among the testifiers.

أَعْطِ مُحَمَّدًا الْوَسِيْلَةَ وَاجْعَلْ فِي الْمُصْطَفَيْنَ
مَحَبَّتَهُ وَفِي الْأَعْلَيْنَ دَرَجَتَهُ وَفِي الْمُقَرَّبِيْنَ

160. Allahumma a-te Muhammadanil Waseelata waj-al fil mustafaina mahabbatahu wa fil aalaina darajatahu wa fil muqarrabeena zikrah.

O Allah! grant Muhammad (Salam) the resourceful position and grow love for him among Your pious servants and his status among the exalted ones, and his memorization in the assembly of closers to You.

ذِكْرَهُ ۞ اَللّٰهُمَّ اهْدِنِيْ مِنْ عِنْدِكَ وَ
أَفِضْ عَلَيَّ مِنْ فَضْلِكَ وَأَسْبِغْ عَلَيَّ مِنْ
رَحْمَتِكَ وَأَنْزِلْ عَلَيَّ مِنْ بَرَكَاتِكَ ۞ اَللّٰهُمَّ

161. Allahummahdeni min indeka wa afid alyya min fadlika wa asbigh alyya minr rahmatika wa anzil alyya minm barakatika.

O Allah! give me the guidance and show me Your kindness and, mercy, and descend upon us Your blessings.

اغْفِرْلِيْ وَارْحَمْنِيْ وَتُبْ عَلَيَّ اِنَّكَ اَنْتَ

التَّوَّابُ الرَّحِيْمُ ۞ اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ

162. Allahummaghfirli war hamni wa tub alyya innaka antat Tawwabur raheem.

O Allah! grant Your forgiveness to me and be kind to me, and accept my pardon as You are the acceptor of pardons.

تَوْفِيْقَ اَهْلِ الْهُدٰى وَاَعْمَالَ اَهْلِ

الْيَقِيْنِ وَمُنَاصَحَةَ اَهْلِ التَّوْبَةِ وَعَزْمَ

اَهْلِ الصَّبْرِ وَجِدَّ اَهْلِ الْخَشْيَةِ وَطَلَبَ

اَهْلِ الرَّغْبَةِ وَتَعَبُّدَ اَهْلِ الْوَرَعِ وَعِرْفَانَ

اَهْلِ الْعِلْمِ حَتّٰى اَلْقَاكَ ۞ اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ

163. Allahumma inni asaloka taufiqa ahlil huda wa a-amala ahilil yaqeena wa munasahata ahlit taubate wa azma ahlis sabre wa jidda ahlil Khashyate wa talaba ahlir raghbate wata-abbuda ahlil warae wa irfana ahlil ilme hatta alqak.

O Allah! I seek from You ability of the guided ones and actions of thr men of belief, and sincerity of the pardon seekers,and courage of the men of contentments, endeavours of the frightened ones, and demand of the men of tastes, and worship of the God-fearing ones, andd realization of the learned ones, till I meet You.

مَخَافَةً تَحْجُزُنِيْ عَنْ مَعَاصِيْكَ حَتّٰى اَعْمَلَ

بِطَاعَتِكَ عَمَلًا اَسْتَحِقُّ بِهٖ رِضَاكَ وَحَتّٰى

اُنَاصِحَكَ بِالتَّوْبَةِ خَوْفًا مِّنْكَ وَحَتّٰى

اُخْلِصَ لَكَ النَّصِيْحَةَ حَيَآءً مِّنْكَ وَحَتّٰى

اَتَوَكَّلَ عَلَيْكَ فِي الْاُمُوْرِ كُلِّهَا وَحُسْنَ

ظَنِّيْ بِكَ سُبْحَانَ خَالِقِ النُّوْرِ اَللّٰهُمَّ

لَا تُهْلِكْنَا فُجَاءَةً وَّلَا تَاْخُذْنَا بَغْتَةً وَّلَا

تُغْفِلْنَا عَنْ حَقٍّ وَّلَا وَصِيَّةٍ ۞ اَللّٰهُمَّ اِنِّيْ

164. Allahumma inni asaloka makhafatan tahjoroni anm maseeka hatta aa-mala betaataka amalan astahiqqo behi redaka wa hatta unasihaka bittaubate khaufanm minka wa hatta ukhlisa lakan naseehata haya-anm minka wa hatta atawakkala alaika fil umoore kulleha wa husna zanninm beka subhana Khaliqin Noor. Allahumma la tuhlikna fuja-atanw wa la takhuzna baghtatanw wa la tughfilna an haqqinw wa la waseyyah.

O Allah! I seek from You such a fear as would step me from Your disobedience, so that I do actions of obedience to You, such actions as would entitle me to Your pleasure, that I would beg pardon of You in Your fearand be sincere to You, and trust

You in all my tasks and I seek good expectations from You, You are Pious and creator of Effulgence. O Allah! do not kill us suddenly and do not hold us all of a sudden, and do not let us back from any obligation or will.

وَحْشَتِيْ فِيْ قَبْرِيْ اَللّٰهُمَّ ارْحَمْنِيْ بِالْقُرْاٰنِ

الْعَظِيْمِ وَاجْعَلْهُ لِيْ اِمَامًا وَّنُوْرًا وَّهُدًى

وَّرَحْمَةً اَللّٰهُمَّ ذَكِّرْنِيْ مِنْهُ مَا نَسِيْتُ

وَعَلِّمْنِيْ مِنْهُ مَا جَهِلْتُ وَارْزُقْنِيْ تِلَاوَتَهٗ

اٰنَآءَ اللَّيْلِ وَاٰنَآءَ النَّهَارِ وَاجْعَلْهُ لِيْ

حُجَّةً يَا رَبَّ الْعٰلَمِيْنَ ۝١٦٥ اَللّٰهُمَّ اَنَا عَبْدُكَ

165. Allahumma aanis wahshati fi qabri. Allahummar hamnibilQuranil Azeeme waj-alho lee imamanw wa nooranw wa hudanw wa rahmah Allahumma zakkirni minho ma naseeto wa allimni minho ma jahilto warzuqni tilawatahu aanaallaile wa aanaa an nahare waj-alho li hujjatany ya Rabbal aalameen.

O Allah! transform my wilderness of the grave into serenity. O Allah! be kind to me for the sake of Holy Quranand make it for me a pioneer-light and guidance and mercy. O Allah! make me memorize from whatever I have forgotten, and make me learn of what I do not know, and make me to recite it during the hours of night and day, and make it an argument for me.

وَابْنُ عَبْدِكَ وَابْنُ اَمَتِكَ نَاصِيَتِيْ بِيَدِكَ

اَتَقَلَّبُ فِيْ قَبْضَتِكَ وَاُصَدِّقُ بِلِقَآئِكَ وَ

اُوْمِنُ بِوَعْدِكَ اَمَرْتَنِيْ فَعَصَيْتُ وَنَهَيْتَنِيْ

فَاَتَيْتُ هٰذَا مَكَانُ الْعَآئِذِ بِكَ مِنَ النَّارِ

لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحَانَكَ ظَلَمْتُ نَفْسِيْ

فَاغْفِرْ لِيْ اِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّآ اَنْتَ

166. Allahumma ana abdoka wabno abdika wabno anatika naseyeti biyadika ataqallabo fi qabdateka wa usaddiqo beliqaayeka waoominu bewa-dika amartani fa-asaito wa na haitani fa-ataito haza makanul aaeze beka minan nare la ilaha illa anta subhanaka zalamto mafsi faghfirli innahu la yaghfiruzunooba illa anta.

O Allah! I am Your slave and son of Your slave and slave-maid and I am under Your full control and make movement under Your control, and testify of Your meeting, and believe in Your promise, when You ordained me I did disobedience and when You forbade me I committerd it, the abode for it is Hell except for seekers of Your refuge. There is none worthy of worship except You. You are Pious, I am an oppression over my own self. Hence, grant me Your forgiveness as none can forgive sins except You.

اَللّٰهُمَّ لَكَ الْحَمْدُ وَاِلَيْكَ الْمُشْتَكٰى وَ

بِكَ الْمُسْتَغَاثُ وَاَنْتَ الْمُسْتَعَانُ وَ

لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ ۞ اَللّٰهُمَّ اِنِّیْ

اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ

مِنْ عُقُوْبَتِكَ وَاَعُوْذُ بِكَ مِنْكَ لَآ اُحْصِیْ

ثَنَآءً عَلَيْكَ اَنْتَ كَمَآ اَثْنَيْتَ عَلٰى نَفْسِكَ

اَللّٰهُمَّ اِنَّا نَعُوْذُ بِكَ مِنْ اَنْ نَّزِلَّ اَوْ

نُزَلَّ اَوْ نَضِلَّ اَوْ نُظْلِمَ اَوْ نُظْلَمَ عَلَيْنَا اَوْ

نَجْهَلَ اَوْ يُجْهَلَ عَلَيْنَا اَوْ اَضِلَّ اَوْ اُضَلَّ

اَعُوْذُ بِنُوْرِ وَجْهِكَ الْكَرِيْمِ الَّذِیْ اَضَآءَتْ

لَهُ السَّمٰوٰتُ وَاَشْرَقَتْ لَهُ الظُّلُمَاتُ

وَصَلُحَ عَلَيْهِ اَمْرُ الدُّنْيَا وَالْاٰخِرَةِ اَنْ

تُحِلَّ عَلَیَّ غَضَبَكَ وَتُنْزِلَ عَلَیَّ سَخَطَكَ

وَلَكَ الْعُتْبٰى حَتّٰى تَرْضٰى وَلَاحَوْلَ وَ

لَا قُوَّةَ اِلَّا بِكَ اَللّٰهُمَّ وَاقِيَةً كَوَاقِيَةِ

الْوَلِيْدِ اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنْ شَرِّ

الْاَعْمَيَيْنِ السَّيْلِ وَالْبَعِيْرِ الصَّئُوْلِ ۞

167. Allahumma Lakal humdo wa ilaikal mushtaka wa bekal mustaghatho wa antal musta-ano wa la haula wa la quwwata illa billah. Allahumma inni aoozu beredaka min sakhatikawa bemu-afatika min oqoobateka wa aoozu beka minka la uhsee thana-an alaika anta kama athnaita ala nafsik. Allahumma inna naoozu beka min an nazilla au nuzilla au nudilla au nazlima au yuzlama alaina au najhala au yujhala alaina au adilla au udalla aoozu benoore wajhekal kareemillazee ada-at lahus samawato wa ashraqat lahuz zulomato wa saloha alaihe amrud Dunya wal Aakhirate an tuhilla alyya ghadabaka wa tunzila alyya sakhtaka wa lakal utba hatta tarda wa la haula wa la quwwata illa bik. Allahumma waqiyatan kawaqiyatil waleed. Allahumma inni aoozu beka minsharril a-amayainis saile wal baeeris saool.

O Allah! You are worthy of praise, and You are hearer of grievances, and grantor of petitions, and You are capable of helping. O Allah! we are not capable of refraining from sin nor capable of doing worship except by Your help. O Allah! I seek refuge out of Your pleasure and not in displeasure, and seek Your refuge from You. I can not praise You properly, You are worthy of that praise that You have Yourself given to known.

O Allah! we seek Your refuge from being waiverinne else to waiver, or misguide anyone, or oppress any body, or we are ourselves ever oppressed by any one, or we indulge in ignorance or being treated with ignorance. I seek refuge from misleading anyone or being misledd by anyone. I seek refuge of Your Effulgence that has illuminated Heavens and removed the darknesses and has arranged aright the tasks of the world and the Hereafter, has averted Your displeasure and wrathfulness from being descended upon me. It is Your pleasure to reconcile You to me, I can not refrain from sin nor can do worship except by Your help. O Allah! I do seek Your care as the care is taken of a child. O Allah! I seek Your refuge from twin blinds, the waves of the ocean and aggression of a mad camel.

اَلْمَنْزِلُ السَّادِسُ يَوْمَ الْخَمِيْسِ

6. Transliteration for Thursday

اَللّٰهُمَّ اِنِّیْ اَسْاَلُكَ بِمُحَمَّدٍ نَّبِیِّكَ وَاِبْرَاهِیْمَ
خَلِیْلِكَ وَمُوْسٰی نَجِیِّكَ وَعِیْسٰی رُوْحِكَ
وَكَلِمَتِكَ وَبِكَلَامِ مُوْسٰی وَالْاِنْجِیْلِ
عِیْسٰی وَزَبُوْرِ دَاوٗدَ وَفُرْقَانِ مُحَمَّدٍ صَلَّی
اللّٰهُ عَلَیْهِ وَسَلَّمَ وَبِكُلِّ وَحْیٍ اَوْحَیْتَهٗ
اَوْ قَضَآءٍ قَضَیْتَهٗ اَوْ سَآئِلٍ اَعْطَیْتَهٗ
اَوْ فَقِیْرٍ اَغْنَیْتَهٗ اَوْ غَنِیٍّ اَفْقَرْتَهٗ اَوْ
ضَآلٍّ هَدَیْتَهٗ وَاَسْاَلُكَ بِاسْمِكَ الَّذِیْ
وَضَعْتَهٗ عَلَی الْاَرْضِ فَاسْتَقَرَّتْ وَعَلَی
السَّمٰوٰتِ فَاسْتَقَلَّتْ وَعَلَی الْجِبَالِ فَرَسَتْ
وَاَسْاَلُكَ بِاسْمِكَ الَّذِیْ اسْتَقَرَّ بِهٖ
عَرْشُكَ وَاَسْاَلُكَ بِاسْمِكَ الطَّاهِرِ الْمُطَهَّرِ

الْمُنَزَّلِ فِي كِتَابِكَ مِنْ لَدُنْكَ وَبِاسْمِكَ
الَّذِي وَضَعْتَهُ عَلَى النَّهَارِ فَاسْتَنَارَ وَعَلَى
اللَّيْلِ فَاظْلَمَ وَبِعَظَمَتِكَ وَكِبْرِيَائِكَ وَ
بِنُورِ وَجْهِكَ اَنْ تَرْزُقَنِي الْقُرْاٰنَ الْعَظِيمَ
وَتُخَلِّطَهُ بِلَحْمِي وَدَمِي وَسَمْعِي وَ
بَصَرِي وَتَسْتَعْمِلَ بِهِ جَسَدِي بِحَوْلِكَ
وَقُوَّتِكَ فَاِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِكَ
اَللّٰهُمَّ لَا تُؤْمِنَّا مَكْرَكَ وَلَا تُنْسِنَا ذِكْرَكَ
وَلَا تَهْتِكْ عَنَّا سِتْرَكَ وَلَا تَجْعَلْنَا مِنَ

168. Allahumma inni asaloka be Mohammadin nabiyeka wa Ibraheema khaleeleka wa Musa najiyeka wa Isa rooheka wa kalimatika wa be kalame Musa wa Injeele Isa wa Zaboore Dawooda wa Furqane Muhammadin sallallaho alaihe wa sallama wa bekulle wahyin au haitahu au qadaain qataitahu au saaeline aataitahu au faqeerin aghnaitahu au ghanyyin afqartahu au daallin hadaitahu wa asaloka bismikallazee wadaa-tahu alal arde fastaqarrat wa alas samawaate fastaqallat wa alal jibale farasat wa asaloka bismikallazees

taqarra behi arshoka wa asaloka bismikalt Tahiril Mutahharil munazzali fi kitabika minladunka wa bismikallazi wadaa-tahu alan nahare fastanara wa alal laile fa azlama wa be azmateka wa kibreyaaeka wa be noore waj-heka an tarzoqanil Quranal Azeema wa tukhalletahu belahmi wa dami wa sam-ee wa basari wa tasta-mela behi jasadi behauleka wa quwwateka fa innahu la haula wa la quwwata illa bek. Allahumma la tu-minna makraka wa la tunsena zikraka wa la tahtik anna sitraka wa la taj-alna minal ghafeleen.

O Allah! I seek from You in the name of Muhammad (Sal-am) who is Your Apostle and in the name of Abraham who is Your friend and in the name of Moses whom You have spoken and in the name of Jesus who was the Divine soul (Roohullah) and who spoke Your words, and in the name of the book of Moses and in name of the Bible of Jesus and Psalms of David, and in name of Holy Quran of the Holy Prophet Muhammad (Sal-am), and in name of every revelation that You descended, and in name of every Order that You made, and in name of every such begger whom You have obliged and strengthened, and in name of every such misled whom You have given guidance. And I seek from You in Your such name made the earth stop and the mountains freeze, and I seek from You in such of Your name that has made to stay Your Divine Throne and I seek in such of Your name that is pure and clean and is revealed in Your Book, and I seek in such of Your name that lighted the day when it was placed on it and made the night gloomy, and I seek in name of Your honour and greatness and in the name of the light oof Your Being to confer unto me the Holy Quran and

make it penetrate into my flesh and blood and into my ears and eyes, and make my body act upon it by Your might and power. As we can not refrain from sinning and do not command to worship You except by Your support. O Allah! make us fearless by Your secret tact, and do not make us forgetful of Your memorization,and do not uncover us. Do not make us from amongst the blackeners.

الْغَافِلِيْنَ ۝ اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ تَعْجِيْلَ
عَافِيَتِكَ وَدَفْعَ بَلَآئِكَ وَخُرُوْجًا مِّنَ
الدُّنْيَا اِلٰى رَحْمَتِكَ يَا مَنْ يَّكْفِيْ عَنْ كُلِّ
اَحَدٍ وَّلَا يَكْفِيْ مِنْهُ اَحَدٌ يَا اَحَدَ مَنْ لَّا
اَحَدَ لَهٗ يَا سَنَدَ مَنْ لَّا سَنَدَ لَهٗ اِنْقَطَعَ
الرَّجَآءُ اِلَّا مِنْكَ فَجُدْ لِيْ مِمَّا اَنَا فِيْهِ وَاَعِنِّيْ
عَلٰى مَا اَنَا عَلَيْهِ بِمَا نَزَلَ بِيْ بِجَاهِ وَجْهِكَ
الْكَرِيْمِ وَبِحَقِّ مُحَمَّدٍ عَلَيْكَ اٰمِيْنَ ۝ اَللّٰهُمَّ

169. Allahumma inni asaloka ta-jeela Aa-feyatika wa daf-a balaaeka wa khroojanm minad Dunya ila Rahmateka ya many yakfee an kulle Ahadinw wa la yakfee minho Ahaduny ya Ahada manlla Ahada lahu ya sanada manlla sanada lahun qata-ar rajaao illa minka najjeni mimma

ana fihe wa ainni ala ma ana alaihe mimma nazala be bejahe wajhekal Kareeme wa behaqqe Muhammadin alaika Ameen.

O Allah! I do seek Your peace very urgently and dispelling of the calamities on Your part, and existing from this world towards Your mercy. O You! that is sufficient for every thing, and there is nothing that could satisfy in Your place O the strength of the helpless ones, O the support of the supportless, we have given all the hopes except from You. Grant us salvation from the state I am presently in, and help me by dispelling the befallen calamity as a mercy of Your Being and as a right of Muhhammad (Sal-am) which he enjoys upon You. Amen!

اِحْرُسْنِيْ بِعَيْنِكَ الَّتِيْ لَا تَنَامُ وَاكْنُفْنِيْ
بِرُكْنِكَ الَّذِيْ لَا يُرَامُ وَارْحَمْنِيْ بِقُدْرَتِكَ
عَلَيَّ فَلَا اَهْلِكُ وَاَنْتَ رَجَآئِيْ فَكَمْ مِّنْ
نِعْمَةٍ اَنْعَمْتَ بِهَا عَلَيَّ قَلَّ لَكَ بِهَا شُكْرِيْ
وَكَمْ مِّنْ بَلِيَّةٍ اِبْتَلَيْتَنِيْ بِهَا قَلَّ لَكَ بِهَا
صَبْرِيْ فَيَا مَنْ قَلَّ عِنْدَ نِعْمَتِهٖ شُكْرِيْ
فَلَمْ يَحْرِمْنِيْ وَيَا مَنْ قَلَّ عِنْدَ بَلِيَّتِهٖ
صَبْرِيْ فَلَمْ يَخْذُلْنِيْ وَيَا مَنْ رَاٰنِيْ عَلَى
الْخَطَايَا فَلَمْ يَفْضَحْنِيْ ۝ يَا ذَا الْمَعْرُوْفِ

170. Allahummah rusni beainikallati la tanamo wak nufni beruknikallazee la yuramo warhamni bequdrateka alyya fala ahlika wa anta rajaae fakam min ne-matin an-amta beha alyya qalla laka beha shukri wa kam minm balyyatinib talaitani beha qalla laka beha sabri fayaman qalla inda ne-matehi shukri falam yahrimni wa ya man qalla inda balyyatehi sabri falam yakhzulni wa ya manr ra-aani alal khataya falam yafdahni.

O Allah! watch me by Your eye which do not slumber, and cover me by Your power near which none can dare to approach, and be kind to me on account of that might which is superior to me, so that I am not ever doomed, and You are my hope. There are many such boons that You have conferred upon me and I have ben wanting in gratefulness to You on that account. And those many such distresses that You have put me to but I have been wanting in contentment on those occasions. Thus, O the Being that did not deprive me of your boons inspite of the want of gratefulness on my part, and O the Being that did not desert although I remained wanting in contentment on the distresses sent by You and O the Being who did not admonish me on seeing sinning.

اَلَّذِیْ لَا یَنْقَضِیْ اَبَدًا وَّیَا ذَا النَّعْمَآءِ الَّتِیْ
لَا تُحْصٰی اَبَدًا اَسْاَلُكَ اَنْ تُصَلِّیَ عَلٰی مُحَمَّدٍ
وَّعَلٰٓی اٰلِ مُحَمَّدٍ وَّبِكَ اَدْرَاُ فِیْ نُحُوْرِ الْاَعْدَآءِ

171. Yazal ma-roofillazee la yanqadee abadanw wa yazan-na maaillati la tuhsaa adadan asaloka an tusalliya ala Muhammadinw wa alaa Ale Muhammadinw wa beka adraofi nohooril aa-daae wal jababerah.

O the Obliger of never ending obligations and conferrer of such boons which are innumerable. I do beg of You to show Your perfect mercy to Holy Prophet Muhammad (Sal-am) and his progeny and upon Your strength I clash with the enemies and powerful ones.

وَالْجَبَابِرَةِ اَللّٰهُمَّ اَعِنِّیْ عَلٰی دِیْنِیْ بِالدُّنْیَا
وَعَلٰٓی اٰخِرَتِیْ بِالتَّقْوٰی وَاحْفَظْنِیْ فِیْمَا
غِبْتُ عَنْهُ وَلَا تَكِلْنِیْ اِلٰی نَفْسِیْ فِیْمَا
حَضَرْتُهٗ یَا مَنْ لَّا تَضُرُّهُ الذُّنُوْبُ وَلَا
تَنْقُصُهُ الْمَغْفِرَةُ هَبْ لِیْ مَا لَا یَنْقُصُكَ
وَاغْفِرْ لِیْ مَا لَا یَضُرُّكَ اِنَّكَ اَنْتَ الْوَهَّابُ
اَسْاَلُكَ فَرَجًا قَرِیْبًا وَّصَبْرًا جَمِیْلًا وَّرِزْقًا
وَّاسِعًا وَّالْعَافِیَةَ مِنْ جَمِیْعِ الْبَلَآءِ وَ
اَسْاَلُكَ تَمَامَ الْعَافِیَةِ وَاَسْاَلُكَ دَوَامَ الْعَافِیَةِ
وَاَسْاَلُكَ الشُّكْرَ عَلَی الْعَافِیَةِ وَاَسْاَلُكَ
الْغِنٰی عَنِ النَّاسِ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا
بِاللّٰهِ الْعَلِیِّ الْعَظِیْمِ اَللّٰهُمَّ اجْعَلْ سَرِیْرَتِیْ

172. **Allahumma a-inni ala deeni bid-Dunya wa ala aakhirati bit taqwa wah-fazni feema ghibto anho wa la takilni ila nafsi feema hadartohu ya manl la tadurrohuz zunoobu wa la tanqusuhul maghfirato hab li ma la yanqosoka waghfirli mala yadurroka innaka antal Wahhabu asaloka farajan qareebanw wa sabran jameelanw wa rizqanw waseanw wal aafiyata min jameeil balaae wa asaloka tamamal aafiyate wa asaloka dawamal aafiyate wa asalokash shukra alal aafiyate wa asalokal ghina anin nase wa la haula wa la quwwata illa billahil alyyil Azeem.**

O Allah! help me in my religion along with the wordly matters, and in the Hereafter with restrainment, and You remain on Guard of such of my things that are away from my sight, and do the things that are before my eyes to my desires. O the Being! that is not harmed by the sins and whose forgiveness is never shortened, give me such thing that won't reduce, and pardon me of the thing that does not harm You, as You are the Grantor of all things. I do seek from You affluence urgently and worthwhile contentment and ample sustenance, and peace from all the distresses, and I do seek from You "Perfecr Peace" and seek from You preservance of peace, and seek from You satisfaction from people, and I do not command refrainment from sins, nor I possess capacity to worship except by the help of Allah, the Almighty.

خَيْرًا مِّنْ عَلَانِيَتِيْ وَاجْعَلْ عَلَانِيَتِيْ

صَالِحَةً اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ مِنْ صَالِحِ

مَا تُؤْتِي النَّاسَ مِنَ الْمَالِ وَالْاَهْلِ

غَيْرَ ضَآلٍّ وَّلَا مُضِلٍّ اَللّٰهُمَّ اجْعَلْنَا

173. Allahummaj-al sareerati khairanm min alaniyati waj-al alaniyati salehah. Allahumma inni asaloka min salehe ma tu-tinnasa minal male wal ahle ghaira daallinw wa la mudill..

O Allah! make my inner cleaner than my apparent, and make my apparent cleaner too. O Allah! I do seek from You such good thing as You would grant to all others, such wealth and wives and children that neither are misled nor are misleading for others.

مِنْ عِبَادِكَ الْمُنْتَخَبِيْنَ الْغُرِّ

الْمُحَجَّلِيْنَ الْوَفْدِ الْمُتَقَبَّلِيْنَ اَللّٰهُمَّ

اِنِّيْ اَسْاَلُكَ نَفْسًا بِكَ مُطْمَئِنَّةً

تُؤْمِنُ بِلِقَآئِكَ وَتَرْضٰى بِقَضَآئِكَ وَ

174. Allahummaj-alna min ibadikal muntakhabeenal ghurril muhajjaleenal wafdil mutaqabbaleen. Allahumma inni asaloka nafsanm beka mutmainnatan tu-mino beliqaa eka wa tarda beqadaa eka wa taqnao be-ataa eka.

O Allah! make us among Your choice seevants, whose faces and parts of body woulod be illuminated and they will be the popular guests. O Allah! I demand from You such being unto me as would vest complete faith upon You, and with meeting with You and is pleased in Your pleasure, and is contended with Your grants.

تَقْنَعُ بِعَطَائِكَ اَللّٰهُمَّ لَكَ الْحَمْدُ حَمْدًا

دَائِمًا مَعَ دَوَامِكَ وَلَكَ الْحَمْدُ حَمْدًا

خَالِدًا مَعَ خُلُوْدِكَ وَلَكَ الْحَمْدُ حَمْدًا

لَا مُنْتَهٰى لَهٗ دُوْنَ مَشِيَّتِكَ وَلَكَ الْحَمْدُ

حَمْدًا لَا يُرِيْدُ قَائِلُهٗ اِلَّا رِضَاكَ

وَلَكَ الْحَمْدُ حَمْدًا عِنْدَ كُلِّ طَرْفَةِ

عَيْنٍ وَتَنَفُّسِ كُلِّ نَفَسٍ اَللّٰهُمَّ اَقْبِلْ

بِقَلْبِيْ اِلٰى دِيْنِكَ وَاحْفَظْ مِنْ وَّرَآئِنَا

بِرَحْمَتِكَ اَللّٰهُمَّ ثَبِّتْنِيْ اَنْ اَزِلَّ وَ

175. Allahumma lakal hamdo hamdan daaemanmm-a dawamika wa lakal hamdo namdan khaledanm m-a khuloodeka wa lakal hamdo hamdanl la muntaha lahu doona masheyyatika wa lakal hamdo hamdanl la yureedo qaaelohu illa redaka wa lakal hamdo hamdan inda kulle tarfate aininw wa tanaffuse kulle nafas. Allahumma aqbil beqalbi ila deeneka wah-faz minw waraaena berahmatik. Allahumma thabbitni an azillawahdeni an adill.

O Allah! praise is meant for You alone, such praise as would last for ever as You would, and praise is meant for You, such praise as would be inexhaustible except when You would please. Praise is meant for You, such praise which is intended out of your pleasure, and praise is for You praise in abundance at every winking of the eye and on every breath. O Allah! divert my heart towards my religion and protect us from all around by Your mercy.

اِهْدِنِيْ اَنْ اَضِلَّ اَللّٰهُمَّ كَمَا

حُلْتَ بَيْنِيْ وَبَيْنَ قَلْبِيْ فَحُلْ بَيْنِيْ

وَبَيْنَ الشَّيْطَانِ وَعَمَلِهٖ اَللّٰهُمَّ

اَرْزُقْنَا مِنْ فَضْلِكَ وَلَا تَحْرِمْنَا رِفْدَكَ

وَبَارِكْ لَنَا فِيْمَا رَزَقْتَنَا وَاجْعَلْ غِنَآءَنَا

فِيْ اَنْفُسِنَا وَاجْعَلْ رَغْبَتَنَا فِيْمَا

176. Allahumma kama hulta baini wa baina qalbi fahul baini wa bainash Shaitani wa a-malehi.Allahumar zuqna min fadlika wa la tah-rimna rizqaka wa barik lana feema razaqtana waj-al ghina-ana fi anfusena waj-al raghbatana feema indak.

O Allah! just as You are in between myself and my heart, be as such in between myself and the satan, and his actions. O Allah! oblige us by Your Benevolence, and do not deprive us from Your

Sustenance, and make our sustenance "Blessed", and make us affluent and large-hearted, and attract us towards the thing that is with You.

عِنْدَكَ ۞ اَللّٰهُمَّ اجْعَلْنِيْ مِمَّنْ تَوَكَّلَ
عَلَيْكَ فَكَفَيْتَهٗ وَاسْتَهْدٰكَ فَهَدَيْتَهٗ
وَاسْتَنْصَرَكَ فَنَصَرْتَهٗ ۞ اَللّٰهُمَّ اجْعَلْ

177. Allahummaj - alni mimman tawakkala alaika fakafaitahu wastahdaka fahadaitahu was tansaraka fanasartah.

O Allah! make me among those whoi surrendered to You completely, thus You became sufficient for them. They sought guidance from You and You and You gave it to them. And they sought Your help and You helped them.

وَسَاوِسَ قَلْبِيْ خَشْيَتَكَ وَ ذِكْرَكَ
وَاجْعَلْ هِمَّتِيْ وَهَوَايَ فِيْمَا تُحِبُّ
وَتَرْضٰى اَللّٰهُمَّ وَمَا ابْتَلَيْتَنِيْ بِهٖ مِنْ
رَخَآءٍ وَّشِدَّةٍ فَمَسِّكْنِيْ بِسُنَّةِ الْحَقِّ

178. Allahummaj-al wasawesa qalbi khashyataka wa zikraka waj-al himmati wa hawaya feema tuhibbo wa tarda. Allahumma wa mabtalaitani behi minr rakhaainw wa shiddatin famas sikni besunnatil haqqe wa shariatil Islam.

O Allah! put my fear into thoughts and views of mine and change them into Your memorization. And make courage and desire within me inclined towards the thing You take as good and like it. O Allah! keep me firm on path of Allah in the test You put me to, whether the test is hard or easy.

وَشَرِيْعَةِ الْاِسْلَامِ اَللّٰهُمَّ ۞ اِنِّيْٓ اَسْاَلُكَ
تَمَامَ النِّعْمَةِ فِي الْاَشْيَآءِ كُلِّهَا وَالشُّكْرَ
لَكَ عَلَيْهَا حَتّٰى تَرْضٰى وَبَعْدَ الرِّضٰى
الْخِيَرَةَ فِيْ جَمِيْعِ مَا يَكُوْنُ فِيْهِ الْخِيَرَةُ
وَلِجَمِيْعِ مَيْسُوْرِ الْاُمُوْرِ كُلِّهَا لَا
بِمَعْسُوْرِهَا يَا كَرِيْمُ ۞ اَللّٰهُمَّ فَالِقَ

179. Allahumma inni asaloka tamamanne-mati fil ashyae kulleha wash-shukra laka alaiha hatta tarda wa ba-dar redal kheyaratafi jameei ma yakoono feehil kheyarato wa lejamee-maisooril umoore kulleha la bema-sooreha ya Kareem.

O Allah! I do seek from You of integration of boon in all the things, and gratefulness to You till You are pleased. And after that chooser for me from all such thingsthat are chosen. And choose all goodd actions and no bad action.

الْاِصْبَاحِ وَجَاعِلَ اللَّيْلِ سَكَنًا وَّ
الشَّمْسِ وَالْقَمَرِ حُسْبَانًا قَوِّنِيْ عَلٰى

لِجِهَادِفِي سَبِيلِكَ ۚ اَللّٰهُمَّ لَكَ الْحَمْدُ

180. Allahumma faleqal isbahe wa ja-elal laile sakananw wash-shamse wal qamare husbanan qawweni alal jihade fi sabeelik.

O Allah! the riser of the day and creator of the night, the time for rest, and determiner of the movement of the sun and the moon, grant me the power to fight in Your path.

فِيْ بَلَآئِكَ وَصَنِيْعِكَ اِلٰى خَلْقِكَ وَ

لَكَ الْحَمْدُ فِيْ بَلَآئِكَ وَصَنِيْعِكَ اِلٰى

اَهْلِ بُيُوْتِنَا وَلَكَ الْحَمْدُ فِيْ بَلَآئِكَ

وَصَنِيْعِكَ اِلٰى اَنْفُسِنَا خَآصَّةً وَّلَكَ

الْحَمْدُ بِمَا هَدَيْتَنَا وَلَكَ الْحَمْدُ بِمَا

اَكْرَمْتَنَا وَلَكَ الْحَمْدُ بِمَا سَتَرْتَنَا

وَلَكَ الْحَمْدُ بِالْقُرْاٰنِ وَلَكَ الْحَمْدُ

بِالْاَهْلِ وَالْمَالِ وَلَكَ الْحَمْدُ بِالْمُعَافَاةِ

وَلَكَ الْحَمْدُ حَتّٰى تَرْضٰى وَلَكَ الْحَمْدُ

اِذَا رَضِيْتَ يَآ اَهْلَ التَّقْوٰى وَاَهْلَ

181. Allahumma lakal hamdo fi balaaeka wa sanee-eka ila khalqika wa lakal hamdo fi balaaeka wa sanee-eka ila ahle boyoutena wa lakal hamdo fi balaaeka wa sanee-eka ila anfusena khaassatanw wa lakal hamdo bema hadaitana wa lakal hamdo bema akramtana wa lakal hamdo bema satartana wa lakal hamdo bil Qur'aani wa lakal hamdo bil ahli wal male wa lakal hamdo bil mua-fate wa lakal hamdo hatta tarda wa lakal hamdo iza radeeta ya ahlattaqwa wa ahlal maghfirah.

O Allah! praise is for You during the distresseson my behest and Your conduct of behavious with Your creature, and praise is for You during Your distress and Your treatment of affairs of our households, and praise is for You during distresses and good conduct with our lives. And praise is for You on giving us guidance and praise is for You for granting us honour. And praisr is for You on concealing our blacknesses, and praise is for You on Holy Quran, and praise is for You wealth and wives, and praise is for You on ignoring faults, and praise is for You till You are pleased, and praise if for You after You are pleased. O Allah! whom we should fearand oh the Being who is worthy of granting forgiveness!

اَلْمَغْفِرَةِ ۚ اَللّٰهُمَّ وَفِّقْنِيْ لِمَا تُحِبُّ وَ

تَرْضٰى مِنَ الْقَوْلِ وَالْعَمَلِ وَالْفِعْلِ وَ

النِّيَّةِ وَالْهُدٰى اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ خَلِيْلٍ مَّاكِرٍ

عَيْنَاهُ تَرَيَانِيْ وَقَلْبُهٗ يَرْعَانِيْ ۖ اِنْ رَاٰى

حَسَنَةً دَفَنَهَا وَاِنْ رَّاٰى سَيِّئَةً اَذَاعَهَا

اَللّٰهُمَّ اِنِّیْٓ اَعُوْذُبِكَ مِنَ الْبُؤْسِ وَ

التَّبَاؤُسِ اَللّٰهُمَّ اِنِّیْٓ اَعُوْذُبِكَ مِنْ

اِبْلِيْسَ وَجُنُوْدِهٖ اَللّٰهُمَّ اِنِّیْٓ اَعُوْذُبِكَ

مِنْ فِتْنَةِ النِّسَآءِ اَللّٰهُمَّ اِنِّیْٓ اَعُوْذُبِكَ

مِنْ اَنْ تَصُدَّ عَنِّیْ وَجْهَكَ يَوْمَ الْقِيٰمَةِ

اَللّٰهُمَّ اِنِّیْٓ اَعُوْذُبِكَ مِنْ كُلِّ عَمَلٍ يُّخْزِيْنِیْ

وَاَعُوْذُبِكَ مِنْ كُلِّ صَاحِبٍ يُّؤْذِيْنِیْ

وَاَعُوْذُبِكَ مِنْ كُلِّ اَمَلٍ يُّلْهِيْنِیْ وَ

اَعُوْذُبِكَ مِنْ كُلِّ فَقْرٍ يُّنْسِيْنِیْ وَ

اَعُوْذُبِكَ مِنْ كُلِّ غِنًى يُّطْغِيْنِیْ

اَللّٰهُمَّ اِنِّیْٓ اَعُوْذُبِكَ مِنْ مَّوْتِ الْهَمِّ

وَ اَعُوْذُبِكَ مِنْ مَّوْتِ الْغَمِّ

182. Allahumma waffiqni lema tuhibbo wa tarda minal qaule wal a-male wal fe-le wanniyyate

wal hadye innaka ala kulle shai-in Qadeer. Allahumma inni aoozu beka min khalilim makirin ainaho tarayani wa qalbohu yar-aani, inr ra-a hasanatan dafanaha wa inr raa-a sayyeatan aza-aha, Allahumma inni aoozu baka minal boose wat taba-oose. Allahumma inni aoozu beka min Ibleesa wa junoodehi, Allahumma inni aoozu beka min fitnatin nisaa. Allahumma inni aoozu beka min an tasudda anni wajhaka yaumal Qiamate, Allahumma inni aoozu beka min kulle amaliny yukhzeeni wa aoozu beka min kulle sahibiny youzeeni wa aoozu beka min kulle a-maliny yulheeni wa aoozu beka min kulle faqriny yunseeni wa aoozu beka min kulli ghinany yutgheeni. Allahumma inni aoozu beka minm mautil hamme wa aoozu beka minm mautil gham.

O Allah! make me capable of doing that which You regard good and like whether it is thought or action or any performance, intentions and manners, undoubtedly You are controller of every thing. O Allah I seek Your refuge from a fraudelent friend, whose eyes look at me and whose heart is elsewhere, and who minimizes the good that he sees and enlarges the evil that he sees. O Allah! I seek Your refuge from extreme penury and being excessively needy. O Allah! I do seek Your refuge from Satan, and -is gosts, O Allah! I seek Your refuge from the mischief of women. O Allah! I seek

Your refuge from turning against me on the day ot judgment.O Allah! I do seek Your refuge from every action which scandalizes me,and seek Your efuge from such a companion which teases me,and seek Your refuge from such planning as would blacken me,and seek your refuge from such pennury as would make me starve,and seek your refuge from such penury as would make me starve, and seek Your refuge such richness that would make my mind infirm. O Allah! I seek Your refuge froom worried death and seek your refuge from the death with sorrow.

اَلْمَنْزِلُ السَّابِعُ يَوْمَ الْجُمُعَةِ

7. Transliteration for Friday

يَارَبِّ يَارَبِّ يَارَبِّ اَللّٰهُمَّ يَا كَبِيْرُ يَا
سَمِيْعُ يَا بَصِيْرُ يَا مَنْ لَّا شَرِيْكَ لَهٗ وَلَا
وَزِيْرَ لَهٗ وَيَا خَالِقَ الشَّمْسِ وَالْقَمَرِ
الْمُنِيْرِ وَيَا عِصْمَةَ الْبَآئِسِ الْخَآئِفِ
الْمُسْتَجِيْرِ وَيَا رَازِقَ الطِّفْلِ الصَّغِيْرِ
وَيَا جَابِرَ الْعَظْمِ الْكَسِيْرِ اَدْعُوْكَ دُعَآءَ
الْبَآئِسِ الْفَقِيْرِ كَدُعَآءِ الْمُضْطَرِّ
الضَّرِيْرِ اَسْاَلُكَ بِمَعَاقِدِ الْعِزِّ مِنْ
عَرْشِكَ وَبِمَفَاتِيْحِ الرَّحْمَةِ مِنْ كِتَابِكَ
وَبِالْاَسْمَآءِ الثَّمَانِيَةِ الْمَكْتُوْبَةِ عَلٰى
قَرْنِ الشَّمْسِ اَنْ تَجْعَلَ الْقُرْاٰنَ رَبِيْعَ

183.Ya Rabbe ya Rabbe ya Rabb. Allahumma ya Kabeero ya Samee-o ya Baseero ya manl la

sharika lahu wa la wazeera lahu wa ya Khaliqash shamse wal Qamaril muneere wa ya ismatal baaesil khaaefil mustajeere wa ya raziqat tiflis sagheere wa ya jaberal azmil kaseere adooka dwaa-al baaesil faqeere kaduaail mudtarrid dareere asaloka bema-aqidil izze min arshika wa bema fateehir rahmati min kitabika wa bilasmaaith thamaniyatel maktoobate ala qarnish shamse an taj-alal Qurana rabee-a qalbi wa jalaa-a huzni.

O my Fosterer! O my Fosterer! O Allah! O the Great! O the Hearer! O the Seer! O having no Partner nor Advisor! O the Creator of Sun and illuminating moon! and afforder of shelter to the distressed and frightened! and O the Sustainer of the infants! and O the jointer of the fractured bone! O Allah! I ask You like a distressed needy and like a restless begger, I do beg of You by means of the Honour of Your Divine Throne, and by means of the keys of mercy that are in Your Book, and by eight names that are inscribed on the face of sun, that make Holy Quran a source of blissand happiness for my heart and remover of the gloom and sorrow of mine.

قَلْبِيْ وَجَلَاءَ حُزْنِيْ ۚ رَبَّنَآ اٰتِنَا فِي الدُّنْيَا

كَذَا وَكَذَا يَا مُؤْنِسَ كُلِّ وَحِيْدٍ وَّيَا

صَاحِبَ كُلِّ فَرِيْدٍ وَّيَا قَرِيْبًا غَيْرَ

بَعِيْدٍ وَّيَا شَاهِدًا غَيْرَ غَائِبٍ وَّيَا غَالِبًا

غَيْرَ مَغْلُوْبٍ يَا حَيُّ يَا قَيُّوْمُ يَا ذَا

الْجَلَالِ وَالْإِكْرَامِ يَا نُوْرَ السَّمٰوٰتِ وَ

الْاَرْضِ وَيَا زَيْنَ السَّمٰوٰتِ وَالْاَرْضِ

يَا عِمَادَ السَّمٰوٰتِ وَالْاَرْضِ يَا بَدِيْعَ

السَّمٰوٰتِ وَالْاَرْضِ وَيَا قَيَّامَ السَّمٰوٰتِ

وَالْاَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا

صَرِيْخَ الْمُسْتَصْرِخِيْنَ وَمُنْتَهَى

الْعَآئِذِيْنَ وَالْمُفَرِّجَ عَنِ الْمَكْرُوْبِيْنَ

وَالْمُرَوِّحَ عَنِ الْمَغْمُوْمِيْنَ وَمُجِيْبَ

دَعْوَةِ الْمُضْطَرِّيْنَ وَيَا كَاشِفَ الْمَكْرُوْبِ

يَا اِلٰهَ الْعٰلَمِيْنَ وَيَا اَرْحَمَ الرَّاحِمِيْنَ

مَنْزُوْلٌ بِكَ كُلُّ حَاجَةٍ ۚ اَللّٰهُمَّ

184. Rabbana aatina fid dunya kaza wa kaza ya munisa kulle waheedinw wa ya sahiba kulle fare dinw wa ya qareeban ghaira baeedinw wa ya shahidan ghaira ghaebinw wa ya ghaliban ghaira maghloobin-ya Hayyo ya Qayyumo ya

zal Jalale wal Ikrame ya nooras Samawate wal arde wa ya zainas Samawate wal arde ya imadas samawate wal arde ya badias samawate wal arde wa ya Qayyamas samawate wal arde ya zal jalale wal ikrame ya sareekhal mustasrekheena wa muntahal aa-ezeena wal mufarreja anil makroobna wal murawwiha anil maghmoomeena wa mujeeba duaail mudtarreena wa ya kashifal makroobe ya ilahal aalameena wa ya Arhamar Rahemeena manzoolum beka kullu hajjah.

O our Fosterergive us such thing (say the name of the object here). O the sharer of the sorrows of every alone person, and O the Campanion of every alone person, and O the nearer one that is not far away, and O the ever-present that is never found ;missing, and O the overwhelmingthat is never subdued. O the Revivor, O the Inventor of Heavens and Earths and Preserver of Heavens and Earths, O the Pious and Vulnerable, O the apporach of the Petitioners and the last resort of the refuge-seekers and soother of the distresses And comforter of the gloomy, and Grantor of the Prayers of distressed ones, and O the Soother of the agonies, O worthy of Worship for all the worlds!, and O the most Merciful of all the mercifuls! every need is presented before You.

إِنَّكَ خَلَّاقٌ عَظِيمٌ إِنَّكَ سَمِيعٌ
عَلِيمٌ إِنَّكَ غَفُورٌ رَحِيمٌ إِنَّكَ رَبُّ
الْعَرْشِ الْعَظِيمِ اللّٰهُمَّ إِنَّكَ الْبَرُّ الْجَوَادُ
الْكَرِيمُ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَ

ارْزُقْنِي وَاسْتُرْنِي وَاجْبُرْنِي وَارْفَعْنِي
وَاهْدِنِي وَلَا تُضِلَّنِي وَأَدْخِلْنِي الْجَنَّةَ
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ إِلَيْكَ رَبِّ
فَحَبِّبْنِي وَفِي نَفْسِي لَكَ فَذَلِّلْنِي وَفِي
أَعْيُنِ النَّاسِ فَعَظِّمْنِي وَمِنْ سَيِّئِ
الْأَخْلَاقِ فَجَنِّبْنِي اللّٰهُمَّ إِنَّكَ سَأَلْتَنَا مِنْ
أَنْفُسِنَا مَا لَا نَمْلِكُهُ إِلَّا بِكَ فَأَعْطِنَا
مِنْهَا مَا يُرْضِيكَ عَنَّا اللّٰهُمَّ إِنِّي أَسْأَلُكَ

185. Allahumma innaka khallaqun Azeemun innaka Sameeun Aleem, innaka ghafoorur Raheem, innaka Rabbul Arshil Azeem Allahumma innakal Barrul javadul Kareemugh firli warhamni wa a-afeni war zuqni wasturni wajburni warfa-ni wahdeni wa la tudillani wa adkhilnil Jannata berahmatika ya Arhamar rahemeena ilaika rabbe fa-hab-bibni wa fi nafsi laka fazal lilni wa fi aa-yunin nase fa-az-zimni wa min saiyi-il akhlaqe fajannibni. Allahumma innaka saltana min anfusina ma la namlikohu illabeka fa-atina minha ma yurdeeka anna.

O Allah! You are great Creator, You are Hearer, You are Knower, You are Forgiver and Kindful, You are Master of the great Divine Throne, O Allah! You are Obliger, most Generous, most Benevolent. Forgive me and show Your kindness to me and grant Peace to me and conceal my sins and dsiturb the arrow that is towards me, and exalt me, and give me guidance, and do not mislead me, and make me enter into Paradise by Your special Mercy. O the Merciful of all the mercifuls! O Allah! win me over to Your side , and make my heart obedient to You, and exalt my position before the people. Save me from bad morals. O Allah! You have ordained me todo such actions that are beyond our capacity except when You make us to perform it.Hence, O Allah! make us perform such actions that would bring Your pleasure.

إِيْمَانًا دَآئِمًا وَّاَسْاَلُكَ قَلْبًا خَاشِعًا وَّ

اَسْاَلُكَ يَقِيْنًا صَادِقًا وَّاَسْاَلُكَ دِيْنًا

قَيِّمًا وَّاَسْاَلُكَ الْعَافِيَةَ مِنْ كُلِّ بَلِيَّةٍ

وَّاَسْاَلُكَ دَوَامَ الْعَافِيَةِ وَاَسْاَلُكَ

الشُّكْرَ عَلَى الْعَافِيَةِ وَاَسْاَلُكَ الْغِنٰى

عَنِ النَّاسِ اَللّٰهُمَّ اِنِّيْٓ اَسْتَغْفِرُكَ لِمَا

تُبْتُ اِلَيْكَ مِنْهُ ثُمَّ عُدْتُّ فِيْهِ وَ

اَسْتَغْفِرُكَ لِمَآ اَعْطَيْتُكَ مِنْ نَّفْسِىْ

ثُمَّ لَمْ اَفِ لَكَ بِهٖ وَاَسْتَغْفِرُكَ لِلنِّعَمِ

الَّتِىْ تَقَوَّيْتُ بِهَا عَلٰى مَعْصِيَتِكَ وَ

اَسْتَغْفِرُكَ لِكُلِّ خَيْرٍ اَرَدْتُّ بِهٖ وَجْهَكَ

فَخَالَطَنِىْ فِيْهِ مَا لَيْسَ لَكَ اَللّٰهُمَّ لَا تُخْزِنِىْ

فَاِنَّكَ بِىْ عَالِمٌ وَّلَا تُعَذِّبْنِىْ فَاِنَّكَ

186. Allahumma inni asaloka Imanan daaemanw wa asaloka qalban khashe-anw wa asaloka yaqeenan sadiqanw wa asaloka deenan qayyemanw wa asalokal aafiyata min kulle balyyatinw wa asaloka dawamal a-fiyate wa asalo kash shukra alal a-fiyate wa asalokal ghina anin nas. Allahumma inni astaghfiruka lema tubto ilaika minho thumma udtto feehi wa astaghfiruka lemaa a-taituka min nafsi thumma lam oofe laka behi wa astaghfiruka linne-amillati am taqawwaito beha ala ma-siyateka wa astaghfiruka likulle khairin aradto behi wajhaka fakhalatani feehi ma laisa lak. Allahumma la tukhzeni fa-innaka bi a-alimunw wa la tuazzibni fa-innaka alyya Qadir.

O Allah! I seek from You the everlasting faith, and seek from You the largeness of heart, and seek from You true faith, and seek from You righteous religion, and seek from You peace against any distress, and seek from You everlasting peace, and

seek from You thankfulness on peace, and seek from You the discare of the people. O Allah! I seek Your pardon for the sin I have sought Your forgiveness for the have repeated it, and seek pardon for the pledge that I have made too You and have not fulfilled it, and seek my pardon for the virtue which I had intended to do for Your sake initially but had mixed later withsuch thing which was not purely meant for You. O Allah! do not let me scandalized as You know me, and do not put me to tribulation as You are in full control over me.

عَلَىَّ قَادِرٌ ۚ اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ

وَرَبَّ الْعَرْشِ الْعَظِيْمِ اَللّٰهُمَّ اكْفِنِىْ

كُلَّ مُهِمٍّ مِّنْ حَيْثُ شِئْتَ وَمِنْ اَيْنَ

شِئْتَ حَسْبِىَ اللّٰهُ لِدِيْنِىْ حَسْبِىَ اللّٰهُ

لِدُنْيَاىَ حَسْبِىَ اللّٰهُ لِمَآ اَهَمَّنِىْ حَسْبِىَ

اللّٰهُ لِمَنْ بَغٰى عَلَىَّ حَسْبِىَ اللّٰهُ لِمَنْ حَسَدَنِىْ

حَسْبِىَ اللّٰهُ لِمَنْ كَادَنِىْ بِسُوْٓءٍ حَسْبِىَ اللّٰهُ

عِنْدَ الْمَوْتِ حَسْبِىَ اللّٰهُ عِنْدَ الْمَسْاَلَةِ فِى

الْقَبْرِ حَسْبِىَ اللّٰهُ عِنْدَ الْمِيْزَانِ حَسْبِىَ

اللّٰهُ عِنْدَ الصِّرَاطِ حَسْبِىَ اللّٰهُ لَآ اِلٰهَ

اِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ

187. Allahumma rabbas Samawatis sab-e wa Rabbal arshil azeem. Allahummak feni kulla muhimminm min haitho she-ta wa min aina she-ta hasbeyallaho ledeeni hasbeyallaho ledunyaya hasbeyallaho lema ahammani hasbeyallaho lemanm bagha alyya hasbeyallaho leman hasadani hasbeyallaho leman kadani besoo-in hasbeyallaho indal maute hasbeyallaho indal mas-alate fil qabre hasbeyallaho indal meezane hasbeyallaho indas serate hasbeyallaho la ilaha illa huwa alaihe tawakkaito wa huwa Rabbul Arshil Azeem.

O Allah! the Fosterer of all the seven Heavens and Fosterer of the Divine Therone, O Allah! suffice to me in every drive, in the manner You prefer and form the place You like, Allah is sufficiant for me in matter of religion, Allah is suffficient me in matter of prayers, Allah is sufficient for me in all my worries, Allah is suffficient for me against that person who oppresses me, Allah is suffficient for me against the person who deceives me for any vice, Allah is sufficient for me at the time of death and in the grave at the time of interrogation. Allah is sufficient ror me "near the balance", Allah is sufficient for me ;near the Bridge of Righteousness. Allah is sufficient for me. There is none worthy of worship except He, I vested trust in Him, and He is the Sustainert of the Divine Throne.

الْعَظِيْمِ ۚ اَللّٰهُمَّ اِنِّىْٓ اَسْاَلُكَ ثَوَابَ

الشَّاكِرِيْنَ وَنُزُلَ الْمُقَرَّبِيْنَ وَمُرَافَقَةَ

النَّبِيِّيْنَ وَيَقِيْنَ الصِّدِّيْقِيْنَ وَزُلْفَةَ
الْمُتَّقِيْنَ وَاِخْبَاتَ الْمُوْقِنِيْنَ حَتّٰى
تَوَفَّانِيْ عَلٰى ذٰلِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

188. Allahumma inni asaloka thawabash shakereena wa nuzolal muqarrabeena wa murafaqatan nabeeyyeena wa yaqeenas siddeeqeena wa zillatal muttaqeena wa ikhbatal mu-quineena hatta tawaffani ala zalika ya Arhamar Rahemeen.

O Allah! I do seek from You reward of the gratefuls, and entertainments oof the near ones, and company of the Apostles (Alaihimus Salam) and faith fo the truthfuls, O catering of the restraint ones till You make me die in that state, O the most Merciful of the all the Merciful.

اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ بِنِعْمَتِكَ السَّابِقَةِ
عَلَيَّ وَبَلَآئِكَ الْحَسَنِ الَّذِيْ ابْتَلَيْتَنِيْ
بِهٖ وَفَضْلِكَ الَّذِيْ فَضَّلْتَ عَلَيَّ اَنْ
تُدْخِلَنِيَ الْجَنَّةَ بِمَنِّكَ وَفَضْلِكَ وَرَحْمَتِكَ

189. Allahumma inni asaloka bene-matikas sabeqati alayya wa balaaekal hasanillazib talaitani behi wa fadlikal lazi faddalta alayya an tudkhilanyal jannata bemannika wa fadlika wa rahmatika

O Allah! I demand from You on basis of the Your previous rewards to me, and on basis of that good test to which You might have put me ever before, and basis of Your Benevolence that You might have shown to me. Admit me into Paradise by Your kindness, Benevolence and mercy.

اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ اِيْمَانًا دَآئِمًا وَّهُدًى
قَيِّمًا وَّعِلْمًا نَّافِعًا ۚ اَللّٰهُمَّ لَا تَجْعَلْ

190 Allahumma inni asaloka Imanan daaemanw wa hudan qayyemanw wa ilman nafea.

O Allah! I seek faith from you that is everlasting, and firm guidance and beneficial knowledge.

لِّفَاجِرٍ عِنْدِيْ نِعْمَةً اُكَافِيْهِ بِهَا فِي
الدُّنْيَا وَالْاٰخِرَةِ ۚ اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ

191. Allahumma la taj al lefajirin indi ne-matan ukafeehi beha fid dunya wal akhirah.

O Allah! do not send me under obligation of any bad chracter that I an forced to sufferin the world and in the Hereafter.

وَوَسِّعْ لِيْ خُلُقِيْ وَطَيِّبْ لِيْ كَسْبِيْ وَ
قَنِّعْنِيْ بِمَا رَزَقْتَنِيْ وَلَا تُذْهِبْ طَلَبِيْ
اِلٰى شَيْءٍ صَرَفْتَهٗ عَنِّيْ ۚ اَللّٰهُمَّ اِنِّيْ

192. Allhummaghfirli zanmbi wa wasse li kholoqi wa tayyeb li kasbi wa qanne-ni bema razaqtani wa la tuzhib talabi ila shai-in saraftahu anni.

O Allah! forgive my sins and enlarge my moral, and make my livelihood legitimate, and make me contended with what You have given to me, and do not make me yearn for the thing You have shunned for me.

اَسْتَجِيْرُكَ مِنْ جَمِيْعِ كُلِّ شَيْءٍ خَلَقْتَ
وَاَحْتَرِسُ بِكَ مِنْهُنَّ وَاجْعَلْ لِّيْ
عِنْدَكَ وَلِيْجَةً وَّاجْعَلْ لِّيْ عِنْدَكَ
زُلْفٰى وَحُسْنَ مَاٰبٍ وَّاجْعَلْنِيْ مِمَّنْ
يَّخَافُ مَقَامَكَ وَوَعِيْدَكَ وَيَرْجُوْ
لِقَآءَكَ وَاجْعَلْنِيْ مِمَّنْ يَّتُوْبُ اِلَيْكَ
تَوْبَةً نَّصُوْحًا وَّ اَسْاَلُكَ عَمَلًا
مُتَقَبَّلًا وَّعِلْمًا نَّجِيْحًا وَّ سَعْيًا
مَّشْكُوْرًا وَّتِجَارَةً لَّنْ تَبُوْرَ يٰۤاَللّٰهُمَّ

193. Allahumma inni astajiroka min jamee-e kulle sha-in khalaqta wa ahtariso beka minhunna waj-al li indaka waleejatanw waj al

li indaka zulfa wa husna ma-abinw waj-alni mimmanyyakhafo maqamaka wa wa-eedaka wa yarjoo liqa-aka waj-alni mimmanyyatoobu ilaika taubatan nasoohanw wa asaloka amalan mtaqabbalanw wa ilman najeehanw wa sa-yanm mashkooranw wa tijaratanl lan taboor.

O Allah! I do seek Your refuge from all such things that You have created, and I do come under Your protection from all of them, and make me from such person who tremble to stand before You and who look upon Your promises and nurse a desire to meet You, and make me from those who seek pardon of You (sincere pardon), and I seek from You popular action, useful knowledge and that is thankful, and trade which is not incurring bliss.

اِنِّيْۤ اَسْاَلُكَ فِكَاكَ رَقَبَتِيْ مِنَ النَّارِ
اَللّٰهُمَّ اَعِنِّيْ عَلٰى غَمَرَاتِ الْمَوْتِ وَسَكَرَاتِ

194. Allahumma inni alaloka fikaka raqabati minan nar. Allahumma a-inni ala ghamaratil maute wa sakaratil maut.

O Allah! I do seek from You emancipation from the fire of the Hell. O Allah! help me during the agonies and unconciousness of death

الْمَوْتِ يٰۤاَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَ
اَلْحِقْنِيْ بِالرَّفِيْقِ الْاَعْلٰى يٰۤاَللّٰهُمَّ اِنِّيْۤ
اَعُوْذُ بِكَ مِنْ اَنْ اُشْرِكَ بِكَ شَيْئًا وَّ

اَنَا اَعْلَمُ وَ اَسْتَغْفِرُكَ لِمَا لَآ اَعْلَمُ
بِهٖ وَ اَعُوْذُبِكَ اَنْ يَّدْعُوَ عَلَيَّ رَحِمٌ
قَطَعْتُهَا اَللّٰهُمَّ اِنِّيْٓ اَعُوْذُبِكَ مِنْ
شَرِّ مَنْ يَّمْشِيْ عَلٰى بَطْنِهٖ وَمِنْ شَرِّ
مَنْ يَّمْشِيْ عَلٰى رِجْلَيْنِ وَمِنْ شَرِّ
مَنْ يَّمْشِيْ عَلٰى اَرْبَعٍ اَللّٰهُمَّ اِنِّيْٓ
اَعُوْذُبِكَ مِنْ اِمْرَاَةٍ تُشَيِّبُنِيْ قَبْلَ
الْمَشِيْبِ وَ اَعُوْذُبِكَ مِنْ وَّلَدٍ
يَّكُوْنُ عَلَيَّ وَبَالًا وَّ اَعُوْذُبِكَ مِنْ
مَّالٍ يَّكُوْنُ عَلَيَّ عَذَابًا اَللّٰهُمَّ
اِنِّيْٓ اَعُوْذُبِكَ مِنَ الشَّكِّ فِي
الْحَقِّ بَعْدَ الْيَقِيْنِ وَ اَعُوْذُبِكَ مِنَ
الشَّيْطَانِ الرَّجِيْمِ وَ اَعُوْذُبِكَ مِنْ
شَرِّ يَوْمِ الدِّيْنِ اَللّٰهُمَّ اِنِّيْٓ اَعُوْذُ
بِكَ مِنْ مَّوْتِ الْفُجَاءَةِ وَمِنْ لَدْغِ

الْحَيَّةِ وَمِنَ السَّبُعِ وَمِنَ الْغَرَقِ وَمِنَ
الْحَرَقِ وَمِنْ اَنْ اَخِرَّ عَلٰى شَيْءٍ وَّ
مِنَ الْقَتْلِ عِنْدَ فِرَارِ الزَّحْفِ ؕ

وَتَقَبَّلْ هٰذِهِ الدَّعْوَاتِ فِيْ حَقِّ
مُحَمَّدٍ اَشْرَفِ عَلِيٍّ وَعَبْدِ الْوَاسِعِ
وَمُحَمَّدٍ مُصْطَفٰى وَمُحَمَّدٍ عَلِيٍّ وَ
مُحَمَّدٍ شَفِيْعٍ وَفِيْ حَقِّ اٰبَآئِهِمْ وَاُمَّهَاتِهِمْ
وَجَمِيْعِ الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ ؕ وَصَلَّى
اللّٰهُ تَعَالٰى عَلٰى سَيِّدِ الْكَآئِنَاتِ ؕ وَاَكْرَمِ
الْمَخْلُوْقَاتِ ؕ صَلٰوةً تَسْبِقُ الْغَايَاتِ ؕ

195. Allalummaghfirli war hamni wa alhiqni bir rafiqil a-ala. Allahumma inni aoozubeka min an ushrika beka shai-anw wa ana aa-lamo wa astaghfiruka lema la a-alamo behi wa aoozu beka any yad-owa alyya rahimun qata-tuha. Allahumma inni aoozu beka min sharre manyyam shee ala batnehi wa min sharre manyam shee ala rijlain wa min sharre many .yam shee ala

arba. Allahumma inni aoozu beka minim ratin tushayyeboni qabla! masheebe wa aoozu beka minw waladiny yakoono alyya wa balanw wa aoozu beka minmmalin yakoono alyya azaba. Allahumma inni aoozu beka minash shakke fii haqqe ba-dal yaqqeene wa aoozu beka minash shaitanir rajeeme wa aoozu beka min sharreyaumid deeni Allahumma inni aoozu beka minm mautil fujaate wa min ladghil hayyate wa minas saboe wa minal gharaqe wa minal haraqe wa min an akhirra ala shainw wa minal qatle inda firariz-zahf.

Wa taqabbal hazehid da-wate fi Haqqe Mohammad Ashraf Ali thanwi wa Syed Imam al-Mahdi wa Jameeil Moomineena wal Muminata wal Muslemeena wal Muslimate. Wa Sallallaho Ta-ala syedil kaenate wa akramil makhlooqate, salatan tasbiqul ghayat.

O Allah! grant Your forgiveness to me and show Your kindness to me, and include me among high companions. O Allah! I do seek Your refuge from assigning partner to You knowingly, and sek Your refuge from anything that I do not know, and seek Your from curse of any relative whom I had discarded. O Allah! I do seek Your refuge from the mischief of the animal that creeps, and from the mischief of the animal that moves on two legs, and from the mischief of the animal that moves on four legs. O Allah! I do seek Your refuge from such woman that would make me old ahead of age, and seek Your refuge from such children which become a burden for me, and seek Your refuge from such wealth that would cause me tribulation. O Allah!

I do seek Your refuge from suspecting the truth after believing in it,and seek Your refuge from Satan the condemned, and seek Your refuge the hardship the day of Judgement. OAllah! I do seek Your refuge from sudden death, and form the bite of snake, and of beast, and from drowning, and from burning in juries, and form falling upon any thing, and form being killed at the time of fleeing of host.

And accept these prayers in favour of Mujaddid Ashraf Ali Thanwi, Syed Imam Al-Mehdi and all believer; men and women and all Mslims of all nations, present, future and past, And descend Your perfect mercy O Allah! upon the Holy Prophet (Sal-am), such mercy that be surpassing all bounds.

8. The Shajarah

A Complete List of the Saintly Line upto the Holy Prophet.

It is a good thing to read and to have the family-tree ("Shajarah") of your preceptor of Shaikh. This helps to develop a Special relationship, affection and love for the preceptors of the Tariqah and the holy Prohept. This has, therefore, been in the practices of saints and

their disciples of Islam. Reading after Fajr (morning prayer) or even once a week is good enough, after which recite Surah CXII (Al-Ikhlas or Purity) three times and pray Allah to bless their souls. This will strengthen your own soul and faith, and so will a similar recitation of Surah CXII and following prayer for your relatives and Muslim ancestors. This is an oligatory right of love which they appreciate and like, and which will be helpful to you as well in your salavation and in seeking Allah's plsasure.

THE SHAJARAH

1. The Prophet Muhammad (Sallal lahu 'alaihe wa sallam),
2. Hazrat Ali (son-in law of the Prophet, his companion and 4th caliph of Islam),
3. Shaikh Hasan Basari,
4. Khajah Abdul Wahid bin Zaid,
5. Fudhail ibne Ayadh,
6. Ibrahim Adham,
7. Huzaifah Mar-ashi,
8. Bu-Hubairah,
9. Mamshad Alavi,

10. Abu Ishaq Shami,
11. Abu Ahamad Chishti,
12. Bu-Mohammed,
13. Abu Yusuf,
14. Maudood Chishti,
15. Sharif Zandani,
16. Usman (or Uthman),
17. Muinuddin,
18. Qutbuddin,
19. Fariduddin Shakar-Ganj,
20. Alauddin Sabir,
21. Shamshuddin Turk,
22. Jalaluddin,
23. Ahmad Abdul Haq,
24. Ahmad Arif,
25. Shaikh Muhammad,
26. Abdul Quddus,
27. Jalaluddin, **Farooqui**
28. Niazmuddin,
29. Bu Saeed,
30. Muhibullah,
31. Shah Muhammed,
32. Muhammadi,
33. Azuddin,
34. Abdul Hadi,

35. Abdul Bari,
36. Haji Abdur Raheem,
37. Noor Mohammed,
38. Haji Imdadullah,
39. Mujaddid Ashraf Ali Thanwi,
40. Dr. M. A. Hai Arefi,
41. Mohammad Abdullah, Ph.D.,

وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ

And We reveal of the Qur'aan that which is a source of healing and mercy for the Believers

REMEDIES From The HOLY QUR'AAN

An Abridged Translation of
A'MAALE QUR'AANI

by:
HADHRAT MOULANA ASHRAF ALI THANVI (RA)

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

FOR GETTING RID OF CALAMITIES:

A— الٓمّٓ ۝١ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ۝٢

Alif Laam Meem. Allah! There is no god but He, the living, the Self-Subsisting, the supporter of all. (3: 1, 2)

Significance: According to the Hadith, the Isme Azam is concealed in this verse. It is very effective and beneficial if recited in times of problems and calamities.

B— لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ ۖ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ ۝٨٧

There is no god but You, Glory to you, I was indeed wrong. (21: 87)

Significance: The Isme Azam is concealed in the above mentioned verse. If a person recites it in times of problems and calamities, he will find it very effective and tremendously beneficial.

C— هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ الرَّحِيْمُ ۝٢٢

Allah is He, than Whom, there is no other god—Who knows (all things) both secret and open; He, The Most Gracious. The Most Merciful. (59: 22)

According to the Hadith) The Isme Azam is contained in this verse. Whosoever recites it seven times in the morning, the angels pray for him till the evening. If he happens to die on that particular day, he dies as a martyr. And whosoever recites it (7 times) in the evening, the angels pray for him till the morning. If he happens to die during that particular night, he dies as a martyr.

DEATH IN THE STATE OF IMAAN:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ
لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ الْوَهَّابُ ۝

"Our Lord!" (they say) "Let not our hearts deviate now after You have guided us; but grant us mercy from You: for You are the Grantor of bounties with out measure. (3: 8)

Significance: Whosoever recites this suplication (Dua) following every obligatory prayer (Salaah), he shall Insha Allah die in the state of Imaan.

FOR SEEKING PARDON FROM ALLAH:

رَبَّنَا ظَلَمْنَا أَنفُسَنَا ۖ وَإِن لَّمْ تَغْفِرْ لَنَا
وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ۝

Our Lord! we have wronged our own souls: If You forgive us not and bestowed not upon us Your Mercy, we shall certainly be lost. (7: 23)

Significance: A person who recites this verses at least once after every obligatory prayer (Salaah), Allah will Insha Allah forgive his sins, for this is the suplication (Dua) of Hazrat Adam A.S. after he descended on the earth.

FOR INTERCESSION OF THE MESSENGER OF ALLAH (PBUH)

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ۝ فَإِن
تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ ۖ لَا إِلَٰهَ إِلَّا هُوَ ۖ عَلَيْهِ
تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ۝

"Now has come unto you a Messenger from amongst yourselves: It grieves him that you should perish, ardently anxious is he over you: to the believers is he most kind and merciful. But if they turn away, say: Allah suffices me: There is no god but He: On him is my trust—He, the Lord of the Throne (of Glory), Supreme. (9: 128, 129)

Significance: A person who recites these verses once following every prayer (Salaah), The messenger of Allah (PBUH) will—Insha Allah intercede for him on the day of resurrection. And if he recites it for getting rid of problems, he will Insha Allah find it very effective and fruitful.

FOR STEADFASTNESS OF THE HEART:

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَن تَابَ مَعَكَ

Therefore, stand firm (in the straight path) as you are commanded—you and those who with you turn (unto Allah). (11: 112)

Significance: One should recite the above mentioned verse eleven times after every obligatory prayer (Salaah) for steadfastness and stability of the heart.

FOR ENLIGHTMENT OF THE HEART:

A— النُّوْرُ (The Light)

A person who wants his heart to be illuminated, should say the above mentioned attribute of Allah repeatedly. (Surah 24)

B—(The Cave) الكهف (Surah No. 18)

One who recites the whole Surah Al-Kahf once every friday, his heart will remain illuminated till the following friday. And if a person recites the first ten verses of this Surah everyday, he will

be safeguarded and protected from the temptations and trials (فتنه) of Dajjal.

FOR REMOVING DOUBTS AND SUSPICIONS:

رَّبِّ اَعُوْذُبِكَ مِنْ هَمَزٰتِ الشَّيٰطِيْنِ ۝
وَاَعُوْذُبِكَ رَبِّ اَنْ يَّحْضُرُوْنِ ۝

O my Lord! I seek refuge with you from the suggestions of the Evil Ones. And I seek refuge with you O my Lord! lest they should come near me. (23: 97-98)

Significance: The doubts and suspicions will not find a way into the heart of a person if he recites the above mentioned verses repeatedly.

FOR PIETY:

رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَذُرِّيّٰتِنَا قُرَّةَ
اَعْيُنٍ وَّاجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا ۝

Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous. (25: 74)

Significance: Whoever wants his wife and children to be the righteous ones, متقی he should recite this verse once after every obligatory prayer.

FOR ACCEPTANCE OF DEEDS:

اِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهٗ

To Him mount up (all) words of Purity: it is He Who exalts

each Deeds of Righteousness. (35: 10)

Significance: The Islamic scholars (علماء) infer from the said verse that if a person reads the fourth Kalimah of Islam thrice following each obligatory prayer, Allah will accept all his good deeds.

FOR SEEKING PROTECTION FROM THE FIRE OF HELL:

Whosoever recites the following 7 Ha Meems (الرَّشِيْدُ) constantly, the doors of Hell will remain closed for him (He will not be subjected to the Hell-fire).

حٰمٓ ۝ تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْعَلِيْمِ ۝
حٰمٓ ۝ تَنْزِيْلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ ۝
حٰمٓ ۝ عٓسٓقٓ ۝
حٰمٓ ۝ وَالْكِتٰبِ الْمُبِيْنِ ۝
حٰمٓ ۝ وَالْكِتٰبِ الْمُبِيْنِ ۝ اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةٍ
مُّبٰرَكَةٍ اِنَّا كُنَّا مُنْذِرِيْنَ ۝
حٰمٓ ۝ تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ۝
حٰمٓ ۝ تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ۝

Hã-Mîm. The revelation of this Book is from Allah, Exalted in Power, Full of Knowledge, (40: 1-2)

Hã-Mîm. A revelation from The Most Gracious, Most Merciful;— (41: 1-2)

Hã-Mîm; Ain. Sin. Qãf. (42: 1-2)

Hã Mîm. By the Book that makes things clear; (44: 1-2)

Hã Mîm. We sent it down during a blessed night: for We (ever) wish to warn (against Evil). (44: 1-3)

Hã-Mîm. The revelation of the Book is from Allah the Exalted in Power, full of Wisdom. (45: 1-2)

Hã-Mîm. The revelation of the Book is from Allah the Exalted in Power, full of Wisdom. (45: 1-2)

FOR SAINTLINESS SHINE (نور) ON THE FACE:

إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ۝

Truly It is He, The Beneficient, The Merciful. (52: 28)

Significance: Whosoever recites the above verse 11 times, then blows on his fingers and ribs it on his forehead, his face will—Insha Allah—illuminate and shine brightly on the day of resurrection.

FOR SAFETY FROM THE GRAVE'S PUNISHMENT:

If anyone recites Surah Mulk (Surah No. 67) daily, he will be Insha Allah safeguarded against the punishment of the grave.

FOR AWAKENING IN THE NIGHT:

A—

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا ۖ
وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن
طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ۝

Remember We made the House a place of assembly for men and a place of safety; and take you the Station of Abraham as a

place of prayer; and We covenanted with Abraham and Ismã'il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer). (2: 125)

Significance: According to a certain sage's diary if anyone recites the above mentioned verse before retiring to his bed, he will—Insha Allah—be able to get up at the time he desires to.

B—

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ
لِّأُولِي الْأَلْبَابِ ۝ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ
وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ ۖ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًا ۚ
سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ۝ رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ ۖ
وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ ۝ رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا
يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۚ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا
سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ۝ رَبَّنَا وَآتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا
تُخْزِنَا يَوْمَ الْقِيَامَةِ ۗ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ۝

Behold! In the creation of the heavens and the earth, and the alternation of Night and Day; there are indeed Signs for men of understanding, (3: 190)

Men who remember Allah standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the saying): "Our Lord not for nothing have You created (all) this! Glory to You! Give us salvation from the Chastisement of the Fire. (3: 191)

"Our Lord! any whom You does admit to the Fire, truly You cover with shame, and never will wrong-doers find any helpers! (3: 192)

"Our Lord! we have heard the call of one calling (us) to Faith, 'Believe you in the Lord,' and we have believed. Our Lord! forgive

us our sins, blot out from us our iniquities, and take to Yourself our souls in the company of the righteous. (3: 193)

"Our Lord! Grant us what You did promise unto us through Your Messengers, and save us from shame on the Day of Judgment: for You never break Your promise." (3: 194)

Significance: A person who recites the first 5 verses of the last Ruku of Surah Ale-Imraan (Surah No. 3) before going to his bed, his Imaan will remain safe and he will be able to get up at any time he wills, without any external assistence.

FOR PROGRESS IN KNOWLEDGE AND WISDOM:

Anyone who desires his bosom to be filled with knowledge (علم) and wisdom (حكمة), he should place his hand on his chest before sleeping and repeat the Holy Name of Allah اَلْبَاعِثُ (The sender of messengers) 100 times.

TO SIMPLIFY THE MEMORIZING OF THE HOLY QUR'AN:

Anyone who recites Surah Al-Muddath (Surah No. 74) regularly, and after that makes suplication (Dua), Memorizing of The Holy Qur'an will—Insha Allah—became easy for him.

TO SEE THE MESSENGER OF ALLAH (PBUH) IN DREAM:

Whosoever desires to see the messenger of Allah (PBUH) in his dream, he should recite Surah Kauthar (Surah No. 108) and Darood Shareef 1000 times each on the eve of friday. The messenger of Allah (PBUH) will be seen in his dream, Insha Allah.

FOR MAINTAINING CORRECT BELIEFS:

Excessive recitation of Surah Ikhlas enables a person to

maintain correct beliefs and safeguards him against polytheism (شرک) and infidelity.

Moreover, reciting Surah Ikhlas in the morning and evening regularly is very effective in safeguarding one's beliefs.

FOR SINCERE REPENTANCE:

A—It is reported from an Egyptian that a polytheist (مُشرک) came to a faithful person (مسلم) and asked him if there was any such thing in The Holy Qur'an which could make him abandon polytheism, so that he could become a muslim. He replied positively. Thereafter he wrote Surah Alam Nashrah on a bit of paper and soaked it into water. Then made the person drink it. As a result, he accepted Islam immediately.

B—If anyone recites the word اَلْمُؤَخِّرُ (The one who causes Retardation), he will be able to abandon the evil deeds.

C—If a person recites اَلتَّوَّابُ (The acceptor of Repentance) 300 times following chasht prayer (Salaatul-Doha) he will get inspiration to repent sincerely.

FOR PUNCTUALITY TO PERFORM SALAAH:

One who wakes up for Tahajjud Salaah on thursday night (i.e. the night between thursday and friday) and performs two Rak'at Salaah, then writes the following verses on a glass dish with Saffron diluted in rose water. After that washes out the writing with a little water and collects the water in a glass or cup. After performing the Fajr Salah, he recites Surah Alam Nash-rah seven times and blows in the water. Thereafter makes suplication that it is Allah who removes the laziness and lethargy and He is the only one who gaines *Taufeeq* and *Hidaayat* to perform Salaah with sincerety. Thereafter, he drinks the water, he will—Insha Allah—be inspired to perform Salaah with Love and sincerety at its appointed times.

The verses are given below:

قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَ ؕ اَيًّا مَّا تَدْعُوْا فَلَهُ الْاَسْمَآءُ الْحُسْنٰى ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا ۝ وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِيْ لَمْ يَتَّخِذْ وَلَدًا وَّلَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَّهٗ وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيْرًا ۝

Say: "Call upon Allah, or call upon Rahman: by whatever name you call upon Him, (it is well): for to Him belong the Most Beautiful Names. Neither speak your Prayer aloud, nor speak it in a low tone, but seek a middle course between." (17: 110)

Say: "Praise be to Allah, Who begets no son, and has no partner in (His) dominion: nor (needs) He any to protect Him from humiliation: yes, magnify Him for His greatness and glory!" (17: 111)

FOR INSPIRATION OF GOOD DEEDS:

A—اَلْبَصِيْرُ (The All-Seeing)

Significance: Whosoever reads the above mentioned attribute of Allah 100 times after every Jum'ah Salaah, his heart will—Insha Allah—become clean and he will be able to perform good deeds.

B—اَلْقَيُّوْمُ (The Self-Subsisting)

Significance: A person who recites the above mentioned attribute of Allah excessively, laziness and the desire to oversleep will not overtake him. And if he continues to recite the above mentioned attribute of Allah after the Fajr Salaah till the sunrise, he will get inspiration to obey Allah and worship him ordently.

TO ABSTAIN FROM EVIL DOINGS:

اَلْمَتِيْنُ (The Firm One)

If anyone recites the on going attribute of Allah a number of times, then blows on a man or woman known to commit an evil

deed, he or she will—Insha Allah—cease committing the same in future.

FOR PLEASURE OF ALLAH:

اَلْعَفُوُّ (The Forgiver of Sins)

If a person desires to atone his sins and gain the pleasure of Allah—The Almighty—he should recite the above mentioned attribute of Allah excessively.

FOR GETTING RID OF A CALAMITY:

حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ ۝

Significance: The above mentioned verse is very effective and beneficial in removing all difficulties and calamities. So one should recite this verse continuously for this purpose.

ASSURED ACCEPTANCE OF SUPLICATIONS (DUA):

A—

اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّاُولِي الْاَلْبَابِ ۝ الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيٰمًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ۝ رَبَّنَآ اِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ اَخْزَيْتَهٗ ۚ وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ۝ رَبَّنَآ اِنَّنَا سَمِعْنَا مُنَادِيًا يُّنَادِيْ لِلْاِيْمَانِ اَنْ اٰمِنُوْا بِرَبِّكُمْ فَاٰمَنَّا ۗ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَكَفِّرْ عَنَّا سَيِّاٰتِنَا وَتَوَفَّنَا مَعَ الْاَبْرَارِ ۝ رَبَّنَا وَاٰتِنَا مَا وَعَدْتَّنَا عَلٰى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ ۗ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ۝

Behold! In the creation of the heavens and the earth, and the alternation of Night and Day; there are indeed Signs for men of understanding, (3: 190)

Men who remember Allah standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the saying): "Our Lord not for nothing have You created (all) this! Glory to You! Give us salvation from the Chastisement of the Fire. (3: 191)

"Our Lord! any whom You does admit to the Fire, truly You cover with shame, and never will wrong-doers find any helpers! (3: 192)

"Our Lord! we have heard the call of one calling (us) to Faith, 'Believe you in the Lord,' and we have believed. Our Lord! forgive us our sins, blot out from us our iniquities, and take to Yourself our souls in the company of the righteous. (3: 193)

"Our Lord! Grant us what You did promise unto us through Your Messengers, and save us from shame on the Day of Judgment: for You never break Your promise." (3: 194)

Significance: The messenger of Allah (PBUH) used to recite the above mentioned verses following every Tahajjud Prayer. The recital of these verses by the messenger of Allah (PBUH) continuously, is a sufficient proof to prone that these verses assure the acceptance of any suplication made after their recital as well as the suplications concealed in these verses. (For translation, refer to Qur'an) (Surah No. 3: 190-194)

B— وَإِذَا جَآءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتّٰى نُؤْتٰى مِثْلَ مَا أُوْتِيَ رُسُلُ اللّٰهِ ۘ اَللّٰهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهٗ ۘ

Those whom Allah wills to guide,—He opens their breast to Islam; those whom He wills to leave straying; He make their breast close and constricted, as if they had to climb up to the skies: thus do Allah lay abomination on those who refuse to believe. (6: 125)

Significance: Whosoever makes Dua between the two Holy

Names of Allah, appearing in this verse, his Dua be assuredly accepted by Allah.

C— فَقُلْتُ اسْتَغْفِرُوْا رَبَّكُمْ ۚ إِنَّهٗ كَانَ غَفَّارًا ۝ يُرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا ۝ وَّيُمْدِدْكُمْ بِأَمْوَالٍ وَّبَنِيْنَ وَيَجْعَلْ لَّكُمْ جَنّٰتٍ وَّيَجْعَلْ لَّكُمْ أَنْهٰرًا ۝

"Saying, 'Ask forgiveness from your Lord, for He is Oft-Forgiving"; (71: 10)

"'He will send rain to you in abundance; (71: 11)

"'Give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water). (71: 12)

It is understood from the above mentioned verses that anyone who makes Dua after seeking pardon (استغفار) from Allah, Allah will certainly accept his Duas. Insha Allah

E—اَلْمُجِيْبُ (The one who responds)

For the assured acceptance of Duas one should call upon Allah by his above mentioned attribute numerous times while making Duas.

FOR FULFILMENT OF ANY NEED:

A—Anyone who recites Surah Yaseen 41 times, he will find it very effective and beneficial for the fulfilment of any need. If a prisoner recites it, he will be released soon. If a fearful person recites it, he will get rid of his fear. If a sick person recites it, he will be cured and if a hungary person recites it, he will—Insha Allah—find resources to remove his hunger.

B— فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللّٰهُ ۖ لَآ إِلٰهَ إِلَّا هُوَ ۘ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ۝

But if they turn away, say: "Allah suffices me: There is no god but He: On Him is my trust—He the Lord of the Throne (of Glory) Supreme!" (9: 129)

Significance: Hazrat Abu Darda (RA) has related that anyone who recites the above mentioned verse 100 times, his all worldly needs and the needs relating to the day of resurrection, will be fulfilled.

C—Laith bin Sa'ad (RA) has reported that a person's leg bad broken in an accident. He heard someone suggesting him, saying, "Plase your finger on the affected part and recite this verse (He recited the above mentioned verse). After getting up of his bed, he did as he was instructed. His leg healed in a short span of time.

D—It is also reported that anyone who recites the previous verse 100 times, he will not die by drowning, falling or by striking with iron rod by someone else. (He will die a natural death).

FOR IMPROVING THE MEMORY:

رَبِّ اشْرَحْ لِيْ صَدْرِيْ ۝ وَيَسِّرْ لِيْٓ اَمْرِيْ ۝
وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِيْ ۝ يَفْقَهُوْا قَوْلِيْ ۝

(Moses) said: "O my Lord: expand me my breast; Ease my task for me; And remove the impediment from my speech. So they may understand what I say." (20: 25-28)

Significance: One should recite this verse 20 times after Fajr Salaah everyday for strengthening his memory and progress in his knowledge.

FOR SUSTENANCE:

قُلْ اِنَّ الْفَضْلَ بِيَدِ اللّٰهِ ۚ يُؤْتِيْهِ مَنْ يَّشَآءُ ۭ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ۝
يَّخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَآءُ ۭ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ۝

Say: "All bounties are in the hand of Allah. He grants them to whom he pleases. And Allah cares for all, and he knows all things. For His mercy He specially chooses whom He pleases, For Allah is the Lord of bounties unbounded." (3: 73-74)

Significance: For progress in business, one should write the above mentioned verse on a piece of cloth taken from a Kurta of a pious person (متقی), then the cloth should be fixed on the wall of the house or shop. All this must be done on a thursday after making ablution. His business will—Insha Allah—flourish and progress.

Anyone who writes the same verses on a piece of paper and ties it as a Taaweez on the arm of a jobless person, he will—Insha Allah—find a lucrative job. And if the same act is done before a marriage proposal, it will be accepted by the Grace of Almighty—Allah.

FOR PERPETUAL HAPPINESS:

وَمَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى وَلِتَطْمَئِنَّ بِهٖ قُلُوْبُكُمْ ۚ وَمَا
النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ ۭ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ۝

Allah made it but a message of hope, and an assurance to your hearts: (in any case) There is no help except from Allah: And Allah is exalted in power, wise. (8: 10)

Significance: Anyone who writes the above mentioned verse on a piece of paper and places the paper under the stone of his ring, he will be safeguarded from all kinds of problems and calamities as well as he will be—Insha Allah—perpetually happy and victorious.

FOR REMOVING FEAR AND GRIEF:

Whoever recites Surah Nooh (Surah No. 24), will find it very effective in removing grief and fear. Similarly, one who recites Surah Yaseen (Surah No. 36) he will find it very effective and

beneficial in removing all types of fear and grief, specially the one who fears on his life.

Ibnul-Kalbi reports that the life of a certain person had been threatened. He stated the whole story to a learned man (عالم) who advised him to recite Surah Yaseen every time he leaves his home. He did as he was instructed. As a result, every time when he went infront of his enemy, the latter could not see him.

FOR SIMPLIFYING ADIFFICULT TASK:

Anyone who takes bath on friday before Jum'ah Salaah and puts on clean clothes, then says يَاَللّٰهُ 200 times, all his uphill tasks will be simplified by the Grace of Allah.

TO REALISE AN OBJECT:

A—Anyone who repeats the attribute of Allah—اَلْمُعْطِيُ (The Giver) excessively, it will cause his aim and object to be realised.

B—Anyone who finds a certain task two difficult to be accomplished due to hurdles and obslackles, he should recite the attribute of Allah—اَلْمَانِعُ (The Preventer). It will—Insha Allah—ensure the removal of those obstacles provided that this act must be done in the morning and evening.

FOR ACCOMPLISHMENT OF MARRIAGE:

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيَاةِ
الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ
وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا ۖ نَّحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ﴿١٣٢﴾

Nor strain your eyes in longing for the things We have given for enjoyment to parties of them, the splendour of the life of this world, through which We test them: but the provision of your Lord

is better and more enduring. Enjoin prayer on your people, and be constant therein. We ask you not to provide sustenance: We provide it for you. But the (fruit of) the Hereafter is for Righteousness. (20: 131-132)

Significance: Anyone who desires to be married should write the above mentioned verses on a piece of paper and wear it as a Taaweez, he will soon get married—Insha Allah; if a sick person wears it, he will—Insha Allah—soon be cured and if a poor person wears it, he will soon recieve livelihood by the grace of Allah.

Anyone who desires inviting proposals for his daughter, should write Surah Al-Ahzaab on the skin of a buck or a piece of paper. Then it should be sealed in a can which must be kept in a safe place in the house. Many proposals will—Insha Allah—begin to come.

FOR PLEASING THE HUSBAND:

A woman whose husband is angery and displeased with her, for any reason, should recite the following verse once and blow on a sweet dish, then it should be given to him to eat. His attitude and behaviour will—Insha Allah—soon change. The verse is given below:

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَ
الَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِّلَّهِ ۗ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ
الْقُوَّةَ لِلَّهِ جَمِيعًا ۙ وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

Yet there are men who take (For worship) others besides Allah, as equal (with Allah), they love them as they should love Allah, But those of faith are overflowing in their love for Allah. If only the unrighteous could see, Behold, they would see the Punishment: that to Allah belongs all power, and Allah will strongly enforce the Punishment. (2: 165)

FOR ACQUIRING LOVE FROM THE WIFE:

A—Whosoever writes Surah yousuf on a piece of paper then wears it as a Taaweez, his wife will show a lot of love and affection towards him.

B—If a husband keeps the attribute of Allah—اَلْمُغْنِيُ (The Enricher) in his mind during copulation, his wife will respond with much love and affection.

FOR ACQUIRING A SON:

A—رَبِّ هَبْ لِيْ مِنْ لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً ۚ اِنَّكَ سَمِيْعُ الدُّعَآءِ ۝

"O my Lord! Grant unto me from you a progeny that is pure. You are He that hears prayer!" (3: 38)

Significance: A person who desires to have a virtuous and righteous son, should recite the above mentioned verse excessively.

B—Whosoever recites the previous verse 3 times after every prayer, Allah will grant him good and righteous children.

FOR REMOVING STERILITY:

A—Anyone who writes the following verse on a paper with saffron on the skin of a buck, then makes the barren woman wear it as a Taaweez around her neck. The sterility will be removed by Allah—Insha Allah.

وَلَوْ اَنَّ قُرْاٰنًا سُيِّرَتْ بِهِ الْجِبَالُ اَوْ قُطِّعَتْ بِهِ
الْاَرْضُ اَوْ كُلِّمَ بِهِ الْمَوْتٰى ۭ بَلْ لِّلّٰهِ الْاَمْرُ جَمِيْعًا ۭ

If there were a Qur'an with which mountains moved, or the earth were cloven asunder, or the dead were made to speak,

(this would be the one!) but, truly, the command is with Allah in all things! (13: 31)

B—اَلْبَارِئُ الْمُصَوِّرُ (The Shaper out of nought, The Fashioner).

If a barren woman fasts for 7 days and breaks her fasts with water, then reads the above mentioned attributes of Allah 21 times. She will—Insha Allah—soon conceive. (She may eat food thereafter as she likes).

MISCARRIAGE:

اَللّٰهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ اُنْثٰى وَمَا تَغِيْضُ
الْاَرْحَامُ وَمَا تَزْدَادُ ۭ وَكُلُّ شَيْءٍ عِنْدَهٗ بِمِقْدَارٍ ۝

Allah does know what every female (womb) does bear, by how much the wombs fall short (of their time or number) or do exceed. Every single thing is before His sight, in (due) proportion. (13: 8)

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ ۚ اِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيْمٌ ۝

O mankind! Fear your Lord! for the convulsion of the Hour (of Judgment) will be a thing terrible! (22: 1)

Significance: If a woman fears of miscarriage, the two verses mentioned above should be written on a piece of paper and worn as Taaweez around the waist in such a manner that it should be made to lie on the stomach.

(Note: The Taaweez must be wrapped in a cloth to avoid disrespect of the verses of the Holy Qur'an)

LABOUR PAIN:

اَوَلَمْ يَرَ الَّذِيْنَ كَفَرُوْٓا اَنَّ السَّمٰوٰتِ وَالْاَرْضَ كَانَتَا رَتْقًا
فَفَتَقْنٰهُمَا ۭ وَجَعَلْنَا مِنَ الْمَاۗءِ كُلَّ شَيْءٍ حَيٍّ ۭ اَفَلَا يُؤْمِنُوْنَ ۝

Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe? (21: 30)

Significance: If a woman is in the throes of labour, the above mentioned verse should be recited by someone else and blown on the stomach or back of the woman. Similarily, it can be written and worn by the woman as a Taaweez. This will—Insha Allah—cause the delivery to become swift and less painful.

FOR SWIFT DELIVERY OF A CHILD:

If anyone ties the following verses around the left thigh of a woman in labour after writing them one a piece of paper and wrapping in material (as a Taaweez), She will, Insha Allah—deliver the child immediately and without much difficulty.

وَاَلْقَتْ مَافِيْهَا وَتَخَلَّتْ وَاَذِنَتْ لِرَبِّهَا وَحُقَّتْ اَهْيًا اَشْهَاهَيًا

FOR INCREASING A MOTHER'S MILK:

Write Surah Yaseen with saffron on a plate. Wash the plate with a cup of water or two. Then let the mother of the child drink this water. Her milk will increase—Insha Allah.

TO WEAN A CHILD:

If the parents of a child desires that their child should leave mother's milk, then Surah Burooj (Surah No. 85) should be written on a piece of paper and the child should be made to wear it as a Taaweez. He will—Insha Allah—be weaned without much difficulty.

FOR MALE CHILDREN:

A woman who gives birth to female children only and desires of having male issues then the following verses and the attributes

of Allah should be written on the skin of a buck and the woman should be made to wear it as a Taaweez. This act mut be done before the lapsing of 3 months after conception. A male child will be born to her—Insha Allah.

As an alternative, one should make an imaginary ring 70 times around the tummy of the woman and each time say اَلْمَتِيْنُ (The unbreakable one). The ring should be made with the finger.

FOR PROTECTING CHILDREN AGAINST INFAUTILE DISEASE:

اِنِّيْ تَوَكَّلْتُ عَلَى اللّٰهِ رَبِّيْ وَرَبِّكُمْ ؕ مَامِنْ دَآبَّةٍ اِلَّا هُوَ
اٰخِذٌ بِنَاصِيَتِهَا ؕ اِنَّ رَبِّيْ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝

"I put my trust in Allah, my Lord and your Lord! There is not a moving creature, but He has Grasp of its forelock, Verily, it is my Lord that is on a straight Path. (11: 56)

The above verse should be written on a piece of paper then the child should be made to wear it as a Taaweez to protect him from the disease which normally afflict children.

FOR PROTECTING CHILDREN FROM NAZAR, FRIGHT AND EXCESSIVE CRYING:

Surah Ibrahim should be written on a piece of paper then the child should be made to wear it as a Taaweez.

FOR PROTECTING CHILDREN AGAINST HARMFUL INSECTS:

Surah Balad should be written on a paper then given the children to wear it as a Taaweez.

FOR HEALTHY UP GROWING OF CHILDREN:

For the healthy up-growing of a child, after he has turned 70 days old, the following verses should be written on a glass plate with saffron. Then it should be washed with rain water. After that it should be divided into two portions: One portion should be mixed with the food of the child and the other should be given him over a period of 7 successive days. Some of it should also be rubed on his face.

الَّذِيْٓ اَحْسَنَ كُلَّ شَيْءٍ خَلَقَهٗ وَبَدَاَ خَلْقَ الْاِنْسَانِ مِنْ طِيْنٍ ۝ ثُمَّ جَعَلَ نَسْلَهٗ مِنْ سُلٰلَةٍ مِّنْ مَّآءٍ مَّهِيْنٍ ۝ ثُمَّ سَوّٰىهُ وَنَفَخَ فِيْهِ مِنْ رُّوْحِهٖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ۭ قَلِيْلًا مَّا تَشْكُرُوْنَ ۝

He Who created all things in the Best way and He began the creation of man from clay, (32: 7)

And made his progeny from a quintessence of despised fluid. (32: 8)

But He fashioned him in due proportion, and breathed into him of His spirit. And He gave you (the faculties of) hearing and sight and understanding little thanks do you give! (32: 9)

FOR SEXUAL ABILITY:

It is reported that Hazrat Hasan Basri (RA) was once informed of a person who had married but he had not sexual ability. He asked for two boiled eggs, removed the shells and recited the following verse and blow on one of the two eggs, then gave it to the husband to eat:

وَالسَّمَآءَ بَنَيْنٰهَا بِاَيْىدٍ وَّاِنَّا لَمُوْسِعُوْنَ ۝

With the power and skill did we construct the Firmament; For it is we who create the vastness of space. (51: 47)

After that he recited the coming verse and blow on the other egg, then gave it to his wife to eat:

وَالْاَرْضَ فَرَشْنٰهَا فَنِعْمَ الْمٰهِدُوْنَ ۝

And We have spread out the (spacious) earth: How excellently We do spread out! (51: 48)

This act proved to be highly successful.

FOR ABUNDANCE IN SUSTENANCE:

A— اَللّٰهُ لَطِيْفٌۢ بِعِبَادِهٖ يَرْزُقُ مَنْ يَّشَآءُ ۚ وَهُوَ الْقَوِيُّ الْعَزِيْزُ ۝

Gracious is Allah to His servants: He gives sustenance to whom He pleases: and He has power and can carry out his will. (42: 19)

For progress in sustenance/Rizq, one should recite the above verse excessively after each Salaah.

B— وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ۭ اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ ۭ قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَيْءٍ قَدْرًا ۝

And if anyone puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish His purpose: Verily for all things has Allah appointed a due Proportion. (65: 3)

Significance: The recitation of the above mentioned verse excessively is very effective in removing poverty. If it is recited for any purpose, it will be realised—Insha Allah.

C—The recitation of Surah Noon in prayers are very beneficial in removing poverty.

D—The recitation of Surah Al-Qari'ah is very effective in increasing one's Rizq.

E—The reading of اَلْمُغْنِيُ (The Enricher)—The attribute of Allah

1,100 times and the recitation of Surah Al-Muzzammil 40 times (or at least 11 times) is very effective and beneficial in aquiring sufficiency of the heart.

FOR THE RIZQ WITHOUT DIFFICULTY:

The recitation of Surah Al-Fatiha 111 times during the late portion of the night, will—Insha Allah—be very effective in acquiring Rizq with much difficulty.

FOR AMPLITUDE OF LUXURIES:

Anyone who recites مَالِكِ الْمُلْكِ (The Master of Sovereignty) excessively, the luxuries of life will become abundantly available for him by the Grace of Almighty.

FOR BARAKAH:

Whosoever keeps a written copy of Surah Hijr in his pocket, he will find it very effective in acquiring barakah in his income. Moreover, he will not be disappointed by anyone when he will enter into a business transaction and dealing with him.

FOR REPAYMENT OF DEBTS:

قُلِ اللّٰهُمَّ مٰلِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَآءُ وَتَنْزِعُ
الْمُلْكَ مِمَّنْ تَشَآءُ ۚ وَتُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ ؕ
بِيَدِكَ الْخَيْرُ ؕ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

Say: "O Allah! Lord of Power (and Rule), You give power to whom You please, and You strip off Power from whom you please: You endue with whom you pleases, and you bring low whom you please. In your hand is all good. Verily over all things You have power. (3: 26)

Significance: Recite the above verse 7 times after Fajr and Maghrib Salaah each, Allah will make means for debts to be settled and fulfilled.

FOR PLEASING SOMEONE ENDOWED WITH POWER:

A—A person who recites the coming verse thrice and then blows on himself. After doing this, he goes before the person endowed with power (Such as a chief and Judge etc.), he will display much sympathy and leniency by the Grace of Allah.

كَمْ اٰتَيْنٰهُمْ مِّنْ اٰيَةٍۭ بَيِّنَةٍ ؕ وَمَنْ يُّبَدِّلْ نِعْمَةَ اللّٰهِ مِنْۢ
بَعْدِ مَا جَآءَتْهُ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝

How many clear (Signs) We have sent them. But if anyone, after Allah's favour has come to him, substitutes (something else), Allah is strict in punishment. (2: 211)

B—

سُبْحٰنَ اللّٰهِ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ۝ وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُوْرُهُمْ
وَمَا يُعْلِنُوْنَ ۝ وَهُوَ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ؕ لَهُ الْحَمْدُ فِى الْاُوْلٰى وَالْاٰخِرَةِ ۫
وَلَهُ الْحُكْمُ وَاِلَيْهِ تُرْجَعُوْنَ ۝

Glory to Allah! and far is He above the partners they ascribe (to Him)! And your Lord knows all that their hearts conseal and all that they reveal. And He is Allah: there is no god but He. To Him be praise at the first and at the last For him is the command and to Him shall you (all) be brought back. (28: 68-70)

Significance: The above mentioned verses should be recited 7 times when anyone fears that his opponent will give false evidence before a judge provoking him to carry out judgement wrongfully. After reciting them seven times, the coming verse

should be recited thrice before going infront of the Judge. The reciter will—Insha Allah—be safeguarded from all forms of sins and evils.

وَاللّٰهُ غَالِبٌ عَلٰٓى اَمْرِهٖ

And Allah has full power and control over his affairs. (12: 21)

TO HALT AN OPPRESSOR FROM OPPRESSING:

A—, فَسَتَذْكُرُوْنَ مَآ اَقُوْلُ لَكُمْ ۚ وَاُفَوِّضُ اَمْرِيْٓ اِلَى اللّٰهِ ۚ اِنَّ اللّٰهَ بَصِيْرٌۢ بِالْعِبَادِ ۝

Soon will you remember what I say to you (now). My (own) affair I commit to Allah: for Allah (ever) watches over his servants (40: 44)

Significance: Anyone who recites the above mentioned verse in the presence of the oppressor, he will be safeguarded from his oppression.

B—Say اَلْجَبَّارُ (The Majestic) 216 times in the morning as well as in the evening. Refuge from the oppression of the oppressor is certain.

C—The recitation of اَلْخَبِيْرُ (The Aware) excessively for 7 days entails the following benefits:

(a) Any matter of secrecy will be divulged;

(b) A person will get rid of the oppressive clutches of a tyrant.

D—The recitation of اَلْقَوِيُّ (The Most Powerful) excessively will be very beneficial. If a low-spirited person recites it, he will become a high-spirited. If a weak person will recite it, he will become courageous and if an oppressed person will recite it, he will gain victory over the oppressor.

TO DRIVE OUT A TYRANT FROM THE TOWN:

وَلَقَدْ فَتَنَّا سُلَيْمٰنَ وَاَلْقَيْنَا عَلٰى كُرْسِيِّهٖ جَسَدًا ثُمَّ اَنَابَ ۝

And we did try Solomon: We placed on his throne a body (without life): But he did turn (To us in true devotion). (38: 34)

Significance: The above mentioned verse should be recited once and blown on 7 barley-corns to prevent a tyrant or despot him from his mischief making and cause him to leave the town. Then the barley-corns should be thrown into a water-well. This act must be done for 7 days continuously. The tyrant will—Insha Allah—soon abandon the town for good. There are two conditions for this act to make it most effective:

1) Abstinence from sexual copulation.

2) The Amal should not be performed against a person who does not deserve it, otherwise, there is a possibility of a disaster and destruction for the person who performs this act without justification.

FOR ENHANCING THE HONOUR:

A—

الٓمّٓ ۝ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۙ الْحَيُّ الْقَيُّوْمُ ۝ نَزَّلَ عَلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَاَنْزَلَ التَّوْرٰىةَ وَالْاِنْجِيْلَ ۝

A.L.M. Allah! There is no god but He, the Living, the Self-Subsisting, the Supporter of all. (3: 1-2)

It is He Who sent down to you (step by step), in truth, the Book, confirming what went before it; and He sent down the Torah (of Moses) and the Gospel (of Jesus). (3: 3)

Significance: If the above mentioned verses are written on the pellicle (called Jhilli in Urdu) of a buck and placed under the stone of a ring and then worn in the state of ablution, people will begin holding in high esteem and he will be safeguarded against his enemies.

B— ذوالجلال والاكرام

(The Lord of Majesty and bounty).

Anyone who recites the above excessively, he will—Insha Allah—obtain honour, dignity and credibility.

TO MAKE SOMEONE LOVE ANOTHER:

A— يُحِبُّهُمْ وَيُحِبُّوْنَهٗٓ ۙ اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ
اَعِزَّةٍ عَلَى الْكٰفِرِيْنَ ۫

He will love as they will love Him,—lowly with the Believers, mighty against the Rejecters, (5: 54)

Significance: Anyone who recites the above verse and blows on any sweetmeat or dish, then feeds it to the one whom he desires to love. He will—Insha Allah find himself loving the person.

B— يُوْسُفُ اَعْرِضْ عَنْ هٰذَا ۚ وَاسْتَغْفِرِيْ لِذَنْۢبِكِ ۖ اِنَّكِ كُنْتِ مِنَ
الْخٰطِـِٕيْنَ ۝ وَقَالَ نِسْوَةٌ فِي الْمَدِيْنَةِ امْرَاَتُ الْعَزِيْزِ تُرَاوِدُ فَتٰىهَا
عَنْ نَّفْسِهٖ ۚ قَدْ شَغَفَهَا حُبًّا ۭ اِنَّا لَنَرٰىهَا فِيْ ضَلٰلٍ مُّبِيْنٍ ۝

"O Joseph, pass this over! (O wife), ask forgiveness for your sin, for truly you have been at fault!" Ladies said in the City: "The wife of the (great) 'Aziz is seeking to seduce her slave truly has he inspired her with violent love: we see she is evidently going astray." (12: 29-30)

Note: Do the same as mentioned above.

LOVE BETWEEN WIFE AND HUSBAND:

A—
وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ تَجْرِيْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ ۚ وَقَالُوا
الْحَمْدُ لِلّٰهِ الَّذِيْ هَدٰىنَا لِهٰذَا ۫ وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَآ اَنْ هَدٰىنَا اللّٰهُ ۚ
لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۭ وَنُوْدُوْٓا اَنْ تِلْكُمُ الْجَنَّةُ اُوْرِثْتُمُوْهَا
بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝

And We shall remove from their hearts any rancour; beneath them will be rivers flowing; and they shall say: "Praise be to Allah, Who has guided us to this (felicity): never could we have found guidance, had it not been for the guidance of Allah: indeed it was the truth that the Messengers of our Lord brought unto us." And they shall hear the cry: "Behold! the Garden before you! You have been made its inheritors, for your deeds (of righteousness)." (7: 43)

Significance: If anyone writes the above verse on a piece of paper imaginarily on a sweetmeats with a newly-sharpened bamboo pen and gives it to both the husband and wife to eat. They will—Insha Allah—begin to love one another.

B—الْوَلِيُّ (The prolieting Friend)

Significance: The recitation of the above excessively by the husband will cause the wife and him both to love one another—Insha Allah.

TO RECOVER ONE'S CLAIM:

اَلْمُذِلُّ (The dishonourer)

Significance: Anyone who is unable to recover his due (Such as money, property etc.) from anyone else because of his evasion or putting off or excuses, he should recite the above Holy Name of Allah excessively (400 to 500 times or more) his due will—Insha Allah—be recovered in due course.

FOR BECOMING FAVOURABLY ACCEPTED:

A—

وَإِنْ يُّرِيْدُوْٓا اَنْ يَّخْدَعُوْكَ فَاِنَّ حَسْبَكَ اللّٰهُ ۭ هُوَ الَّذِيْٓ اَيَّدَكَ بِنَصْرِهٖ
وَبِالْمُؤْمِنِيْنَ ۝ وَاَلَّفَ بَيْنَ قُلُوْبِهِمْ ۭ لَوْ اَنْفَقْتَ مَا فِي الْاَرْضِ جَمِيْعًا
مَّآ اَلَّفْتَ بَيْنَ قُلُوْبِهِمْ وَلٰكِنَّ اللّٰهَ اَلَّفَ بَيْنَهُمْ ۭ اِنَّهٗ عَزِيْزٌ حَكِيْمٌ ۝

Should they intend to deceive you—verily Allah suffices you: He it is that has strengthened you. With His aid and with (the company of) the Believers; And (moreover) He has put affection between their hearts: Not if you had spent all that is in the earth, could you have produced that affection, but Allah has done it: For He is Exalted in might, wise. (8: 62-63)

Significance: A person who desires to be favourably accepted or held in high esteem by the people, should write the above mentioned verses once on each-three pieces of woolen clothes of three different colours: green, yellow and red. This act must be done in a state of ablution on the first friday of the month of Ramadhan between Jum'ah and Asr prayers. Then these clothes should be sewn in the hem of a topi and worn whenever proceeding to any gathering or meeting, he will—Insha Allah—be recieved by the people with love, affection, honour and steem in their hearts.

B—A person who writes the whole Surah Mohammad on a plate with saffron water and washes it with a cup of Zam Zam water, then drinks it. People will—Insha Allah—begin to hold him in high esteem and they will show him love and affection.

C—A person who writes the above name of Allah on 30 pieces of bread and eats them. People will begin to hold him in high esteem. This act must be done on the eve of friday (i.e. anytime after Maghrib on thursday. It should be written imaginarily with finger and in the state of ablution.)

D—اَلْكَرِيْمُ (The Generous one)

In order for people to honour a person and hold him in high esteem, he should recite the above excessively at bed time.

FOR DISOBEDIENT CHILDREN:

وَاَصْلِحْ لِيْ فِيْ ذُرِّيَّتِيْ ۚ اِنِّيْ تُبْتُ
اِلَيْكَ وَاِنِّيْ مِنَ الْمُسْلِمِيْنَ ۝

And be gracious to me in my issue. Truly have I turned to You and truly do I bow (to You) in Islam. (46: 15)

Significance: A person whose children are disobedient, he should recite the above verse after each prayer. They will—Insha Allah—soon become obedient. He should have his children while saying the word ذُرِّيَّتِيْ (My offspring).

FOR DISOBEDIENT WIFE AND CHILDREN:

اَلشَّهِيْدُ (The Omnipresent)

If anyone recites اَلشَّهِيْدُ a number of times or recites it 1000 times holding his disobedient wife's or children's forehead, then blows on her or children, they will—Insha Allah—become obedient.

FOR CAPTIVATING AND WINNING THE HEARTS OF PEOPLE:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
الٓرٰ ۣ تِلْكَ اٰيٰتُ الْكِتٰبِ الْحَكِيْمِ ۝ اَكَانَ لِلنَّاسِ عَجَبًا اَنْ اَوْحَيْنَآ اِلٰى رَجُلٍ
مِّنْهُمْ اَنْ اَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِيْنَ اٰمَنُوْٓا اَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ۭ
قَالَ الْكٰفِرُوْنَ اِنَّ هٰذَا لَسٰحِرٌ مُّبِيْنٌ ۝ اِنَّ رَبَّكُمُ اللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ
وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يُدَبِّرُ الْاَمْرَ ۭ مَا مِنْ شَفِيْعٍ
اِلَّا مِنْۢ بَعْدِ اِذْنِهٖ ۭ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ فَاعْبُدُوْهُ ۭ اَفَلَا تَذَكَّرُوْنَ ۝

A. L. R. These are the Ayats of the Book of Wisdom. (10: 1)

Is it a matter of wonderment to men that We have sent our inspiration to a man from among themselves?—that he should warn mankind (of their danger), and give the good news to the Believers that they have before their Lord the good actions they have advanced (but) say the Unbelievers: "This is indeed an evident sorcerer!" (10: 2)

Verily your Lord is Allah, who created the heavens and the earth in six Days, then He established Himself on the Throne, regulating and governing all things. No intercessor (can plead with Him) except after His leave (has been obtained). This is Allah your Lord; Him therefore serve you; will you not receive admonition? (10: 3)

Significance: A person who desires to captivate and win the hearts of people, he should do the following: Fast on the 13th, 14th and 15th day of Shaabaan. The last fast should be broken by eating greens, vinegar, salt and bread made of barley. The period between Maghrib and Isha prayers should be spent in Tasbeeh and Tagdees for as long as he desires. Then the above mentioned verses should be written on a piece of paper with saffron water and placed under the pillow which the person uses while sleeping. After performing Fajr Salaah, if he goes to anyone with the same paper in the pocket, he will be welcomed, honoured and matters will turn to be favourable—Insha Allah.

TO HAVE ASECRET DIVULGED:

A—In the case of a woman:

يٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَوۡفُواْ بِعَهۡدِيٓ أُوفِ
بِعَهۡدِكُمۡ وَإِيَّٰيَ فَٱرۡهَبُونِ ۝ وَءَامِنُواْ بِمَآ أَنزَلۡتُ مُصَدِّقٗا لِّمَا مَعَكُمۡ وَلَا تَكُونُوٓاْ أَوَّلَ
كَافِرِۭ بِهِۦۖ وَلَا تَشۡتَرُواْ بِـَٔايَٰتِي ثَمَنٗا قَلِيلٗا وَإِيَّٰيَ فَٱتَّقُونِ ۝

وَلَا تَلۡبِسُواْ ٱلۡحَقَّ بِٱلۡبَٰطِلِ وَتَكۡتُمُواْ
ٱلۡحَقَّ وَأَنتُمۡ تَعۡلَمُونَ ۝

O Children of Israel! call to mind the (special) favour which I bestowed upon you, and fulfil your Covenant with Me and I shall fulfil My Covenant with you, and fear none but Me. (2: 40)

And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject Faith therein, nor sell My Signs for a small price; and fear Me, and Me alone. (2: 41)

And cover not Truth with falsehood, nor conceal the Truth when you know (what it is). (2: 42)

Significance: A woman who has secretly committed an act which is uncalled for in Islam and a person wishes it to be revealed, then the following act should be performed: He should take clothes worn by a girl who has not reached puberty and on the night between Saturday and Sunday, after the lapsing of 5 hours after sunset, he should write the above verses on the clothes and place them on the breast of the woman while she is fast asleep. She will divulge everything she had done.

Note: This is only permissible if an investigation is justified according to Shariah, Otherwise such an investigation will prove detrimental.

B—In case of a man and woman:

وَإِذۡ قَتَلۡتُمۡ نَفۡسٗا فَٱدَّٰرَٰٔتُمۡ فِيهَاۖ وَٱللَّهُ مُخۡرِجٞ مَّا كُنتُمۡ
تَكۡتُمُونَ ۝ فَقُلۡنَا ٱضۡرِبُوهُ بِبَعۡضِهَاۚ كَذَٰلِكَ يُحۡيِ ٱللَّهُ
ٱلۡمَوۡتَىٰ وَيُرِيكُمۡ ءَايَٰتِهِۦ لَعَلَّكُمۡ تَعۡقِلُونَ ۝

Remember, you slew a man and fell into a dispute among yourselves as to the crime, but Allah was to bring forth what you did hide. So We said "Strike the (body) with a piece of the (heifer)." Thus Allah brings the dead to life and shows you His signs:

perchance you may understand. (2: 72-73).

Note: The same should be done as mentioned above.

FOR INSUBORDINATION AND DISOBEDIENCE:

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ۚ مَا مِن دَابَّةٍ إِلَّا
هُوَ آخِذٌ بِنَاصِيَتِهَا ۚ إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ۝

I put my trust in Allah, my Lord and your Lord! There is not a moving creature; but He has grasp of its forelock. Verily, it is my Lord that is on a straight path. (11: 56)

Significance: Anyone who is a guilty of insubordination, his or her forelock should be grasped and the mentioned verse should be recited 3 times. They should be blown on thereafter. They will—Insha Allah—become obedient by this act.

FOR PROTECTION AGAINST EVIL MEN AND JINN:

A—

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۚ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُ مَا
فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ مَن ذَا الَّذِي يَشْفَعُ عِندَهُ إِلَّا بِإِذْنِهِ ۚ
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا
بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَ
هُوَ الْعَلِيُّ الْعَظِيمُ ۝

Allah! There is no god but He—the living, the Self-subsisting, Eternal, no slumber can seize Him nor sleep. His are all things in the Heavens and on earth. Who is there can intercede in His presence except as He permits. He knows what (appears to His creatures as) before or after or behind them. Nor shall they

compass aught of His knowledge except as He wills. His throne does extend over the heavens and the earth, and He feels no fatigue in guarding and preserving them, For He is the most High, The Supreme (in Glory). (2: 255)

Significance: If anyone recites Aayatul Kursi once after every prayer, Allah will protect him against the mischief of evil men and Jinn. In fact, according to a Hadith, Satan acknowledged his inability to harm a person who recites Aayatul Kursi continuously.

B—If the last two Surah of the Holy Quraan, viz Suratul-Falaq and Suratul-Naas are recited for protection against sickness, sorcery (Jaadoo), Nazar etc. one should find it very beneficial. A Taweez of these two Surahs in just as beneficial. Reciting them and blowing on someone is also very effective. If anyone recites them before going to his bed, he will afford security and protection against all calamities.

C—Suratul Ikhlaas—the third last Surah of The Holy Qur'an is also very beneficial against all evil men, Jinn, harmful animals, insects and creatures if written on the pellicle (which is called) Jhilli in Urdu language) of a rabbit and worn as Taaweez.

D—A certain saint reports that once upon a time he saw a wolf who was playing with a goat in the wild. He was bewildered by what he saw. Out of curiosity he wanted to find out the fact and when he drew closer the wolf disappeared. On close scrutiny he saw that there was a Taaweez hanging from the goat's neck. He opened the Taaweez and found the following verses written in it.

وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ۝
فَاللَّهُ خَيْرٌ حَافِظًا ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ۝
وَحِفْظًا مِّن كُلِّ شَيْطَانٍ مَّارِدٍ ۝
وَحَفِظْنَاهَا مِن كُلِّ شَيْطَانٍ رَّجِيمٍ ۝
وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۝
إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ۝

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ۝ إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ۝ وَهُوَ الْغَفُورُ الْوَدُودُ ۝
ذُو الْعَرْشِ الْمَجِيدُ ۝ فَعَّالٌ لِّمَا يُرِيدُ ۝ هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ۝
فِرْعَوْنَ وَثَمُودَ ۝ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۝ وَاللَّهُ مِن وَرَائِهِم
مُّحِيطٌ ۝ بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ۝ فِي لَوْحٍ مَّحْفُوظٍ ۝

And He feels no fatigue in guarding and preserving them: for He is the Most High, the Supreme (in glory). (2: 255)

But Allah is the best to take care (of him), and He is the Most Merciful of those who show mercy!" (12: 64)

(For beauty) and for guard against all obstinate rebellious Satans. (37: 7)

And (moreover) We have guarded them from every accursed Satan. (15: 17)

With guard. Such is the Decree of (Him) the Exalted in Might, Full of knowledge. (41: 12)

There is no soul but has a protector over it. (86: 4)

Truly strong is the Grip of your Lord. It is He Who creates from the very beginning, and He can restore (life). And He is the Oft-Forgiving, full of loving-kindness, Lord of the Throne, full of all glory, Doer (without let) of all that He intends. Has the story reached you, of the Forces.—Of Pharaoh and the Thamûd? And yet the Unbelievers (persist) in rejecting (the Truth)! But Allah does encompass them from behind! No, this is a Glorious Qur'ãn, (Inscribed) in a Tablet Preserved! (85: 12-22)

No injury or misfortune will come to a person who keeps a written copy of the above mentioned verses on him. (For translation refer to the Holy Qur'an).

CURE FROM SORCERY (JAADOO):

فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُم بِهِ السِّحْرُ إِنَّ اللَّهَ
سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ۝ وَيُحِقُّ اللَّهُ
الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ۝

When they had had their throw, Moses said: "What you have brought is sorcery: Allah will surely make it of no effect: for Allah Prospers not the work of those who make mischief. (10: 81)

"And Allah by His Words does prove and establish the Truth, however much the Sinners may hate it!" (10: 82)

Significance: The above verse is most effective and beneficial in curing sorcery. If written and the affected person made to wear it around his neck as a Taaweez, he will soon be cured of the sorcery. Alternatively if it is written on a plate with saffron water and made the affected person to drink it, he will—Insha Allah—soon be cured.

CURE AND PREVENTION FROM JAADOO, NAZAR AND POISONING:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ
إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۝ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ
الطَّيِّبَاتِ مِنَ الرِّزْقِ ۚ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً
يَوْمَ الْقِيَامَةِ ۚ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۝ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ
الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَن
تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ۝

O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink but waste not by excess, for Allah loves not the wasters. (7: 31)

Say: Who has forbidden the beautiful (gifts) of Allah, which He has produced for His servants, and the things, clean and pure, (which He has provided) for sustenance? say: They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment. Thus do We explain the Signs in detail for those who know. (7: 32)

Say: The things that my Lord has indeed forbidden are: indecent deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah, for which He has given no authority; and saying things about Allah of which you have no knowledge. (7: 33)

Write the above verses on a plate using either saffron or juice aquired from green grapes. After washing the plate with some melted hail stones let the patient take a bath with such water. He will—Insha Allah—soon be cured. The water could be added to some food and the patient made to eat if for prevention and protection against Jaadoo, nazar and poisoning.

SUBJUGATION OF MEN AND JINN:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوٓا أَتَجْعَلُ فِيهَا مَن
يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ ۖ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّيٓ أَعْلَمُ مَا
لَا تَعْلَمُونَ ۝ وَعَلَّمَ آدَمَ الْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِي
بِأَسْمَآءِ هٰٓؤُلَآءِ إِن كُنتُمْ صَٰدِقِينَ ۝ قَالُوا سُبْحَٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَا ۖ إِنَّكَ
أَنتَ الْعَلِيمُ الْحَكِيمُ ۝

Behold, your Lord said to the angels: "I will create a vicegerent on earth." They said: "Will you place therein one who will make mischief therein and shed blood-whilst we do celebrate your praises and glorify your holy (name)?" He said: "I know what you know not". (2: 30)

And He taught Adam the names of all things; then He placed them before the angels, and said: "Tell Me the names of these if you are right." (2: 31)

They said: "Glory to you: of knowledge we have none, save what you have taught us: in truth it is you who are perfect in knowledge and wisdom." (2: 32)

Significance: The above mentioned verses are very effective and beneficial for subduing men and jinn.

Requirements: A broad-nibbed pen; a glass plate; a little saffron water or rose water; about 7 cups of water acquired from hail or frost; and or agar sticks for junigation; a house with no occupants.

What to do: When the first of any Islamic month falls on a Thursday, one should fast on that day and Iftari time break the fast with bread or Roti (made of barley), sugar and any greens. After Isha prayer, he should go to bed as one normally does. When half of the night has lapsed, he should wake up, perform Wudhu, perform 2 Rakaat Salaah and remain seated on the Musallah facing the Qiblah. Recite the above verses 33 times, then write them once on the glass plate using either rose water or saffron diluted in a little water. Wash the plate with one cup of water acquired from hail stones or frost. This water should then be consumed. Then he should go to his bed again. This act should be repeated for 7 consecutive days. On the final day, the above verses should be recited 70 times and the act must be performed which has no occupants at all. Also the house should be fermigated without sticks. After this, he should go to his bed without changing the clothes. His object will—Insha Allah—be realised.

Note: This act (عمل) should not be done for the sake of curiosity or fun. Otherwise, it may prove very deterimental. Only people with sound health—physically and mentally—should perform this act if they are genuine in their pursuit.

TO REMOVE DOUBT AND SUPERSTITIONS:

وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَٰنِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۖ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ۝ إِنَّ
الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَٰٓئِفٌ مِّنَ الشَّيْطَٰنِ تَذَكَّرُوا
فَإِذَا هُم مُّبْصِرُونَ ۝

If a suggestion from Satan assail your (mind), seek refuge with Allah, for He hears and knows (all things). Those who fear Allah, when a thought of evil from Satan assaults them, bring Allah to remembrance, when lo! they see (aright)! (7: 200-201)

A person who is a victim of the promptings of Satan, should—write the above verses once on each of 7 small pieces of paper on any friday at sunrise. It should be written with ink made of saffron and rose water. Each day, one paper should be swallowed followed by a sip of water. He will—Insha Allah—soon find relief. The same act (عمل) is very effective in removing evil thoughts, superstitions, suspicions and trumbling of the heart.

FOR REMOVING FEAR:

فَاللّٰهُ خَيْرٌ حٰفِظًا ۖ وَّهُوَ اَرْحَمُ الرّٰحِمِيْنَ ۝

But Allah is the best to take care (of him), and He is the Most Merciful of those who show mercy!" (12: 64)

Significance: Anyone who is terrified of his enemy or fears the approach of a calamity, should recite the above verse excessively. His fears will disappear and any possible calamity will be averted—Insha Allah.

TO REMOVE FEAR, FRIGHT AND ALL FORMS OF PEACE-SHATTERING THOUGHTS:

وَاِذَا قَرَاْتَ الْقُرْاٰنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ حِجَابًا
مَّسْتُوْرًا ۙ۝ وَّ جَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَفِيْٓ اٰذَانِهِمْ وَقْرًا ۭ
وَاِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْاٰنِ وَحْدَهٗ وَلَّوْا عَلٰٓى اَدْبَارِهِمْ نُفُوْرًا ۝

When you do recite the Qur'an, We put between you and those who believe not in the Hereafter, a veil invisible: and We

put coverings over their hearts (and minds) Lest they should understand the Qur'an, and deafness into their ears; when you do commemorate your Lord—and Him alone—in the Qur'an, they turn on their backs, fleeing (from the truth). (17: 45-46)

Significance: The above verse should be recited and blown on any person who is frightened, shocked or terrified. These verses are very effective in removing horrifying thoughts as well.

FOR SECURITY AGAINST ALL HARMS:

A— اَللّٰهُ رَبُّنَا وَرَبُّكُمْ ۭ لَنَآ اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ ۭ
لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ ۭ اَللّٰهُ يَجْمَعُ بَيْنَنَا ۚ

Allah is our Lord and your Lord! For us (is the responsibility for) our deeds, and for you for your deeds. There is no contention between us and you. Allah will bring us together. (42: 15)

Significance: When one fears any injury from any person or animal, the above mentioned verse should be recited and blown in the direction of such a person or animal. The person doing this will be protected against any harm or injury—-Insha Allah.

B—Hazrat Ka'ab bin Ahbaar is reported to have said that a person who recites the following 7 verses everyday will have no reason to fear any type of harm, whatsoever.

قُلْ لَّنْ يُّصِيْبَنَآ اِلَّا مَا كَتَبَ اللّٰهُ لَنَا ۚ هُوَ مَوْلٰىنَا ۚ وَعَلَى اللّٰهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ۝
وَاِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗٓ اِلَّا هُوَ ۚ وَاِنْ يُّرِدْكَ بِخَيْرٍ فَلَا رَاۗدَّ
لِفَضْلِهٖ ۭ يُصِيْبُ بِهٖ مَنْ يَّشَاۗءُ مِنْ عِبَادِهٖ ۭ وَهُوَ الْغَفُوْرُ الرَّحِيْمُ ۝
وَمَا مِنْ دَاۗبَّةٍ فِي الْاَرْضِ اِلَّا عَلَى اللّٰهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۭ
كُلٌّ فِيْ كِتٰبٍ مُّبِيْنٍ ۝

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ۚ مَا مِن دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ۚ
إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٦﴾
وَكَأَيِّن مِّن دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا ۖ اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۖ
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾

مَّا يَفْتَحِ اللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكْ ۙ فَلَا مُرْسِلَ
لَهُ مِن بَعْدِهِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢﴾
وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۚ قُلْ أَفَرَأَيْتُم مَّا تَدْعُونَ
مِن دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ
هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ ۚ قُلْ حَسْبِيَ اللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

Say: "Nothing will happen to us except what Allah has decreed for us: He is our Protector": and on Allah let the Believers put their trust. (9: 51)

If Allah do touch you with hurt, there is none can remove it but He: if He do design some benefit for you, there is none can keep back His favour: He causes it to reach whomsoever of His servants He pleases. And He is the Oft-Forgiving, Most Merciful. (10: 107)

There is no moving creature on earth but its sustenance depends on Allah: He knows its resting place and its temporary deposit: all is in a clear Record. (11: 6)

"I put my trust in Allah, my Lord and your Lord! There is not a moving creature, but He has grasp of its forelock. Verily, it is my Lord that is on a straight Path." (11: 56)

How many are the creatures that carry not their own sustenance? It is Allah Who feeds (both) them and you: for He hears and knows (all things). (29: 60)

What Allah out of His Mercy does bestow on mankind none can withhold: what He does withhold, none can grant, apart from Him: and He is the Exalted in Power, Full of Wisdom. (35: 2)

If indeed you ask them who it is that created the heavens and the earth, they would be sure to say, "Allah". Say: "See you then? The things that you invoke besides Allah,—can they, if Allah wills some affliction for me, remove His affliction or if He wills some Mercy for me, can they keep back His Mercy" Say: "Sufficient is Allah for me! In Him trust those who put their trust." (39: 38)

C—It is reported from Ibnul-Kalbi that a man, whose life had been threatened, consulted an Alim, who advised him to recite Surah Yaseen prior to leaving his room. He did as he was directed. As a result his enemy failed to even notice him.

FOR CURING SOMEONE WHO IS UNDER THE INFLUENCE OF AN EVIL SPIRIT:

A. أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَالَى اللَّهُ الْمَلِكُ
الْحَقُّ ۖ لَا إِلَٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾ وَمَن يَدْعُ مَعَ اللَّهِ
إِلَٰهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ ۙ فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِ ۚ
إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾ وَقُل رَّبِّ اغْفِرْ وَارْحَمْ
وَأَنتَ خَيْرُ الرَّاحِمِينَ ﴿١١٨﴾

"Did you then think that We had created you in jest, and that you Would not be brought back to Us (for account)?" (23: 115)

Therefore exalted be Allah, the King, the Reality: there is no god but He, the Lord of the Throne of Honour! (23: 116)

If anyone invokes, besides Allah, any other god; he has no authority thereof; and his reckoning will be only with his Lord! and verily the Unbelievers shall not prosper. (23: 117)

So say; "O my lord! grant you forgiveness and mercy! for you are the Best of those who show mercy!" (23: 118)

Significance: To cure someone who is under the influence of an evil spirit (Aaseb), one should recite the above verses thrice and blow in a glass of water and sprinkle such water on the patients face. Alternatively, they should be recited thrice next to his ears. Insha Allah, relief will be noticed instantaneously.

B—The entire Surah Jinn should be written and the afflicted person be made to wear it as Taaweez on his arm. Or the same Surah could be recited once and blown on him. Immediate relief will be found—Insha Allah.

C—The 33 popular verses:

The following 33 verses have proven very effective in all times by many a sage as an antidote for all types of sicknesses, especially leprosy. Their recitation affords the reciter protection against all harmful animals, insects thieves and evil spirits. Their recitation also affords the reciter security with regards his life, property and honour. It is for this reason that they are also known as Aayaatul Hirs which means. The verses of security and protection. It should be recited, at any time, at least once daily. The verses are given below:


بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
الٓمّٓ ۝١ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ
هُدًى لِّلْمُتَّقِيْنَ ۝٢ الَّذِيْنَ يُؤْمِنُوْنَ
بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا
رَزَقْنٰهُمْ يُنْفِقُوْنَ ۝٣ وَالَّذِيْنَ
يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ
مِنْ قَبْلِكَ ۚ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۝٤

اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ ۗ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝
اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَيُّ الْقَيُّوْمُ ۚ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ۚ لَهٗ مَا
فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ مَنْ ذَا الَّذِيْ يَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ ۚ
يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖٓ اِلَّا
بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَ الْاَرْضَ ۚ وَلَا يَئُوْدُهٗ حِفْظُهُمَا ۚ وَ
هُوَ الْعَلِيُّ الْعَظِيْمُ ۝ لَآ اِكْرَاهَ فِي الدِّيْنِ ۙ قَدْ تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ
يَّكْفُرْ بِالطَّاغُوْتِ وَ يُؤْمِنْ بِاللّٰهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى ۗ لَا انْفِصَامَ
لَهَا ۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ۝ اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا ۙ يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ
اِلَى النُّوْرِ ۭ وَالَّذِيْنَ كَفَرُوْٓا اَوْلِيٰٓئُهُمُ الطَّاغُوْتُ ۙ يُخْرِجُوْنَهُمْ مِّنَ النُّوْرِ
اِلَى الظُّلُمٰتِ ۭ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝
لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَاِنْ تُبْدُوْا مَا فِيْٓ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ
يُحَاسِبْكُمْ بِهِ اللّٰهُ ۭ فَيَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ۭ وَاللّٰهُ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ ۝ اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ ۭ كُلٌّ
اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۣ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۣ وَ
قَالُوْا سَمِعْنَا وَاَطَعْنَا ۡ غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ۝ لَا يُكَلِّفُ اللّٰهُ
نَفْسًا اِلَّا وُسْعَهَا ۭ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۭ رَبَّنَا لَا تُؤَاخِذْنَآ
اِنْ نَّسِيْنَآ اَوْ اَخْطَاْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ اِصْرًا كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ
مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ وَاعْفُ عَنَّا ۡ وَاغْفِرْ لَنَا ۡ
وَارْحَمْنَا ۡ اَنْتَ مَوْلٰىنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۝
اِنَّ رَبَّكُمُ اللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى
عَلَى الْعَرْشِ ۡ يُغْشِي الَّيْلَ النَّهَارَ يَطْلُبُهٗ حَثِيْثًا ۙ وَّالشَّمْسَ وَ الْقَمَرَ وَ

النُّجُوْمَ مُسَخَّرٰتٍۭ بِاَمْرِهٖ ؕ اَلَا لَهُ الْخَلْقُ وَالْاَمْرُ ؕ تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ۝
اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً ۚ اِنَّهٗ لَا يُحِبُّ الْمُعْتَدِيْنَ ۝ وَلَا تُفْسِدُوْا
فِي الْاَرْضِ بَعْدَ اِصْلَاحِهَا وَادْعُوْهُ خَوْفًا وَّطَمَعًا ؕ اِنَّ رَحْمَتَ اللّٰهِ قَرِيْبٌ
مِّنَ الْمُحْسِنِيْنَ ۝
قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَ ؕ اَيًّا مَّا تَدْعُوْا فَلَهُ الْاَسْمَآءُ الْحُسْنٰى ۚ وَلَا
تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا ۝ وَقُلِ الْحَمْدُ لِلّٰهِ
الَّذِيْ لَمْ يَتَّخِذْ وَلَدًا وَّلَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ
لَّهٗ وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيْرًا ۝
وَالصّٰٓفّٰتِ صَفًّا ۝ فَالزّٰجِرٰتِ زَجْرًا ۝ فَالتّٰلِيٰتِ ذِكْرًا ۝ اِنَّ اِلٰهَكُمْ لَوَاحِدٌ ۝
رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ۝ اِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا
بِزِيْنَةِ ِۨ الْكَوَاكِبِ ۝ وَحِفْظًا مِّنْ كُلِّ شَيْطٰنٍ مَّارِدٍ ۝ لَا يَسَّمَّعُوْنَ اِلَى الْمَلَاِ
الْاَعْلٰى وَيُقْذَفُوْنَ مِنْ كُلِّ جَانِبٍ ۝ دُحُوْرًا وَّلَهُمْ عَذَابٌ وَّاصِبٌ ۝ اِلَّا مَنْ
خَطِفَ الْخَطْفَةَ فَاَتْبَعَهٗ شِهَابٌ ثَاقِبٌ ۝ فَاسْتَفْتِهِمْ اَهُمْ اَشَدُّ خَلْقًا
اَمْ مَّنْ خَلَقْنَا ؕ اِنَّا خَلَقْنٰهُمْ مِّنْ طِيْنٍ لَّازِبٍ ۝
يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ وَ
الْاَرْضِ فَانْفُذُوْا ؕ لَا تَنْفُذُوْنَ اِلَّا بِسُلْطٰنٍ ۝ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝
يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ ۙ وَّنُحَاسٌ فَلَا تَنْتَصِرٰنِ ۝
فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝
لَوْ اَنْزَلْنَا هٰذَا الْقُرْاٰنَ عَلٰى جَبَلٍ لَّرَاَيْتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللّٰهِ ؕ وَتِلْكَ الْاَمْثَالُ
نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ۝ هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ
هُوَ الرَّحْمٰنُ الرَّحِيْمُ ۝ هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ
الْجَبَّارُ الْمُتَكَبِّرُ ؕ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ۝ هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰى ؕ يُسَبِّحُ
لَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝

قُلْ اُوْحِيَ اِلَيَّ اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوْٓا اِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا ۝ يَّهْدِيْٓ اِلَى الرُّشْدِ
فَاٰمَنَّا بِهٖ ؕ وَلَنْ نُّشْرِكَ بِرَبِّنَآ اَحَدًا ۝ وَّاَنَّهٗ تَعٰلٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّلَا وَلَدًا ۝

Allah! There is no god but He, the Living, the Self-subsisting, Supporter of all, no slumber can seize Him nor sleep. His are all things in there the heavens and on earth. Who is there you can intercede in His presence except as He permits? He knows what (appears to His creatures as) Before or After or Behind them. Nor shall they compass aught of His knowledge except as He will. His Throne does extend over the heavens and the earth, and He feels no fatigue in guarding and preserving them: for He is the Most High, the Supreme (in glory). (2: 255)

Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects Tagut and believes in Allah has grasped the most trustworthy hand-hold, that never breaks. And Allah hears and knows all things. (2: 256)

Allah is the Protector of those who have faith: from the depths of darkness He leads them forth into light. Of those who reject faith the patrons are the Evil ones from light they will lead them forth into the depths of darkness. They will be Companions of the Fire, to dwell therein (for ever). (2: 257)

To Allah belongs all that is in the heavens and on earth. Whether you show what is in your minds or conceal it, Allah calls you to account for it. He forgives whom He pleases, and punishes whom He pleases. For Allah has power over all things. (2: 284)

The Messenger believes in what has been revealed to him from his Lord, as do the men of faith, each one (of them) believes in Allah, His angels, His books, and His Messengers. "We make no distinction (they say) between one and another of his Messengers." And they say: "We hear, and we obey: (we seek) Your forgiveness, our Lord, and to you is the end of all journeys." (2: 285)

On no soul does Allah place a burden greater than it can bear.

It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! condemn us not if we forget or fall into error; our Lord! lay not on us a burden like that which you did lay on those before us; our Lord! lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness, Have mercy on us. You are protector; grant us victory over the unbelievers." (2: 286)

Your Guardian Lord is Allah, Who created the heavens and the earth in six Days, then He settled Himself on the Throne: He draws the night as a veil, over the day, each seeking the other in rapid succession: and the sun, the moon, and the stars, (all) are subserviant by His Command. Verily, His are the creation and the Command blessed be Allah, the Cherisher and Sustainer of the Worlds! (7: 54)

Call on your Lord with humility and in private: for Allah loves not those who trespass beyond bounds. (7: 55)

Do not mischief on the earth, after it has been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good. (7: 56)

It is He Who sends the Winds like heralds of glad tidings, going before His Mercy: when they have carried the heavy-laden clouds. We drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith: thus shall We raise up the dead: perchance you may remember. (7: 57)

Say: "Call upon Allah, or call upon Rahman: by whatever name you call upon Him, (it is well): for to Him belong the Most Beautiful Names. Neither speak your Prayer aloud, nor speak it in a low tone, but seek a middle course between." (17: 110)

Say: "Praise be to Allah, Who begets no son, and has no partner in (His) dominion: nor (needs) He any to protect Him from humiliation: yes, magnify Him for His greatness and glory!" (17: 111)

By those who range themselves in ranks, (37: 1)

Those who so are strong in repelling (evil), (37: 2)

Those who thus proclaim the Message (of Allah)! (37: 3)

Verily, verily, your God is One! (37: 4)

Lord of the heavens and of the earth, and all between them, and Lord of every point at the rising of the sun! (37: 5)

We have indeed decked the lower heaven with beauty (in) the stars; (37: 6)

(For beauty) and for guard against all obstinate rebellious Satans. (37: 7)

(So) they should not listen their ears in the direction of the Exalted Assembly and they are cast away from every side, (37: 8)

Repulsed. And for them is a perpetual chastisement, (37: 9)

Except such as snatch away something by stealth, and they are pursued by a flaming Fire, of piercing brightness. (37: 10)

Just ask their opinion: are they the more difficult to create, or the (other) beings We have created? Them have We created out of a sticky clay! (37: 11)

O you assembly of Jinns and men! If it be you can pass beyond the zones of the heavens and the earth, pass you! Not without authority shall you be able to pass! (55: 33)

Then which of the favours of your Lord will you deny? (55: 34)

On you will be sent (O you evil ones twain!) a flame of fire (to burn) and a (flash of) molten brass no defence will you have: (55: 35)

Then which of the favours of your Lord will you deny? (55: 36)

Had We sent down this Qur'ãn on a mountain, verily, you would have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect. (59: 21)

Allah is He, than Whom there is no other god;—Who knows

(all things) both secret and open; He, Most Gracious, Most Merciful. (59: 22)

Allah is He, than Whom there is no other god;-the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the justly Proud glory to Allah! (High is He) above the partners they attribute to Him. (59: 23)

He is Allah, the Creator the Originator, the Fashioner. To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, does declare His Praises and Glory: and He is the Exalted in Might, the Wise. (59: 24)

Say: It has been revealed to me that a company of Jinns listened (to the Qur'ãn). They said, "We have really heard a wonderful Recital! (72: 1)

"It gives guidance to the Right, and we have believed therein: we shall not join (in worship) any (gods) with our Lord, (72: 2)

"And exalted is the Majesty of our Lord: He has taken neither a wife nor a son. (72: 3)

IMAAM IBNE SEEREEN R.A. AND THE ROBBERS:

Ibne Seereen RA reports the following account: Once upon a time we were on a journey. We approached a river and decided to camp there. Some local people made efforts to dissuade us from camping at that place, as the highway robbery was a common thing of the day. All my companions decided to move on from that place to another and stressed at me to do the same. But I did not agree with them as I was not afraid on account of reciting the Aayaatul Hirs every day. When the night fell, I became aware of some armedmen becoming near and near to me, but they fail to reach me. In the morning, I saw a man on a horesback. He told me that they tried their best to approach me more than hundred times but in vain, because an obstacle in the form of an iron curtain stood in their way. I told them: "It was due to the blessing of the 33

verses." Hearing this, they repented and pledged not to repeat that crime again in future.

C—For someone who is under the influence of Aaseb or Jinn, recite Surah Fateha, Aayatul Kursi and the first 5 verses of Surah Jinn, then below on clean water and sprinkle it on the afflicted person's face. If the house is also suspected of any influence of Aaseb and Jinn, the same water could be sprinkled on the every nook and corner of the house.

TO DRIVE OUT A JINN FROM A HOUSE:

It has been reported from Ibne Qutaiba RA that a certain trader went to do some buying and selling of dates. When he reached Basarah, he begain to look for a decent accomodation but could not. After much seeking, he came across a vacant house where there were spider's webs all around. He inquired the people that why the house was empty. He was informed that the house was haunted by a Jinn. When he went to the owner of the house, he warned him saying, "Why do you want to jeopardize your life. A powerful Jinn has been living there for a longtime and whosoever stayed in that house did not return alive." The trader insisted saying "Allah is my helper. Let me have the house, please." However, the owner had not choice but to accede to his plea. Hence, the story is being related by the trader, he says:

"I stayed in the house. Late in the night, I found my eyes suddenly open and saw a dark human form approaching me. Its eyes bloodshot as if bright flames were leaping from them. At once, I began to recite Aayatul-Kursi. The Jinn also began to recite the same verses which I recited (in an attempt to counter attack) until I recited O وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ He could not utter this last sentence and I continued uttering the same repeatedly untill I saw the form disappearing. It seemed that if no trace of it ever existed. I spent the rest of the night in total comfort and ease. In the morning, I minutely secrutinised the place where the Jinn was seen but I did not find anything except a small heap

of ashes of its remains. Then from nowhere a voice was heard as saying, "you have burnt a powerful Jinn to ashes." I asked, "what made him to burn?" The voice replied: "The verse

وَلَا يَئُوْدُهٗ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيْمُ ۝

And He feels no fatigue in guarding and preserving them; for He is the Most High, the Supreme (in Glory) (2: 255)

IMAAM AUZA'I R.A. AND THE EVIL JINN:

Imaan Auza'i R.A. is reported to have said that once an evil Jinn confronted him suddenly, frightening him tremendously. He immediately recited:

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

"I seek Allah's refuge from the devil accursed." Hearing this, the Jinn escaped, crying, "You have sought refuge from the great one! You have sought refuge from the great one!

FOR KEEPING ENEMIES OUT BAY OR DESTROY THEM:

وَاَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ اِلٰى يَوْمِ الْقِيٰمَةِ ۭ

And blasphemy, Amongst them We have placed enmity and hatred till the Day of Judgment. (5: 64)

Significance: Anyone who desires to separate two persons by creating enmity between them, then he should write the above verse on Bhoj Pattar and sketch the following naqshah under the Aayah. (Bhoj Pattar is the leaf and bark of the birch tree, used for writing on.)



Under the Naqshah, write the following: Let separation come about between so-and-so. (In place of so-and-so, write the names of the two persons.)

Thereafter, make a Taaweez of this and burn it between two old graves. This is certain to creat enmity between the two, thus separating them.

Warning: A person may resort to the above only if he is justified according to Islamic and social laws. For example, in the case of two persons working hand in hand, creating and spreading mischief like drug-peddling etc. In all these cases justification is found. On the contrary if a person resorts to the said act (عمل) without justification, he will become liable for severe punishment according to Shariat.

TO OVERCOME ONE'S OPPONENTS IN A DEBATE:

يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَكُمْ بُرْهَانٌ مِّنْ رَّبِّكُمْ وَاَنْزَلْنَآ اِلَيْكُمْ نُوْرًا مُّبِيْنًا ۝ فَاَمَّا الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَاعْتَصَمُوْا بِهٖ فَسَيُدْخِلُهُمْ فِيْ رَحْمَةٍ مِّنْهُ وَفَضْلٍ ۙ وَّيَهْدِيْهِمْ اِلَيْهِ صِرَاطًا مُّسْتَقِيْمًا ۝

O mankind: Verily there has come to you a convincing proof from your Lord: For we have sent unto you a light (that is) manifest. Then those who believe in Allah and hold fast to Him—Soon will He admit them to mercy and Grace from Himself and Guide them to Himself by a straight way. (4: 174-175)

To overcome an enemy in an argument, one should fast on any Sunday and then write the above verse on a piece of leather and tie it on the arm as a Taaweez.

FOR SAFETY FOR ONE'S LIFE:

اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهٗ لَحٰفِظُوْنَ ۝

We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption). (15: 9)

To ensure safety for a person's life, property and well-being, one should write the above verse on a tiny piece of silver-plated sheet and recite it 40 times on the eve of Jumu'ah (i.e. the night falling between Thursday and Friday) and blow on the said sheet. Then one should fold the sheet so that it fits beneath the gem of a silver ring and wear it. It will ensure safety—through the Qudrat and power of Allah—The Almighty.

TO OVERCOME AFOE IN ANY CONTEST OR BATTLE:

A—

الَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّآءِ وَ الضَّرَّآءِ وَالْكٰظِمِيْنَ الْغَيْظَ
وَالْعَافِيْنَ عَنِ النَّاسِ ؕ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۚ وَ الَّذِيْنَ اِذَا فَعَلُوْا
فَاحِشَةً اَوْ ظَلَمُوْٓا اَنْفُسَهُمْ ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ ۫
وَمَنْ يَّغْفِرُ الذُّنُوْبَ اِلَّا اللّٰهُ ۫ وَلَمْ يُصِرُّوْا عَلٰى مَا فَعَلُوْا وَهُمْ
يَعْلَمُوْنَ ۝ اُولٰٓئِكَ جَزَآؤُهُمْ مَّغْفِرَةٌ مِّنْ رَّبِّهِمْ وَجَنّٰتٌ تَجْرِيْ مِنْ
تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ وَنِعْمَ اَجْرُ الْعٰمِلِيْنَ ۚ

Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for Allah loves those who do good: (3: 134)

And those who, having done an act of indecency or wronged their own souls. Remember Allah and ask for forgiveness for their sins; and who can forgive sins except Allah? and are never obstinate in persisting knowingly in (the wrong) they have done. (3: 135)

For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath, an eternal dwelling: how

excellent a recompense for those who work (and strive)! (3: 136)

Significance: The above mentioned verses are very effective and beneficial in attaining peace of mind and heart; for swiftness in retaliating against one's foe; for safety against the mischief of an agressor—be he despotic ruler or an arrogant and ignorant enemy. These verses should be written on a piece of paper on the ave of Jumu'ah and worn as a Taaweez. No harm will be caused to the wearer even if he finds himself in the midst of his enemies—Insha Allah.

B—

اِنَّا جَعَلْنَا فِيْٓ اَعْنَاقِهِمْ اَغْلٰلًا فَهِيَ اِلَى الْاَذْقَانِ فَهُمْ مُّقْمَحُوْنَ ۝ وَجَعَلْنَا مِنْۢ
بَيْنِ اَيْدِيْهِمْ سَدًّا وَّمِنْ خَلْفِهِمْ سَدًّا فَاَغْشَيْنٰهُمْ فَهُمْ لَا يُبْصِرُوْنَ ۝

We have put yokes round their necks right up to their chins, So that their heads are forced up (and they can not see). And we have put a bar infront of them and a bar behind them and further, we have covered them up; So that they can not see. (36: 8-9)

If the above two verses are written on the shield before launching an attack on the enemies of Islam, victory is—Insha Allah—certain to be gained.

C—The recitation of Suratul-Feel will ensure victory for its recitors when fighting the enemies.

D—If Aayatul Kursi is recited 313 times before a battle, victory is a certainty by the Grace of Almighty.

E— سَيُهْزَمُ الْجَمْعُ وَيُوَلُّوْنَ الدُّبُرَ ۝

Soon will their multitude be put to flight, and they will show their backs. (54: 45)

Reciting the above verse and blowing on soil, then throwing such soil in the direction of the enemies will ensure defeat of the

enemies.

F—يَا مُنتَقِم (The Avenger)

A person who is unable to take revenge against a foe or enemy, should read the above name of Allah excessively. Allah Ta'aala will take revenge on his behalf.

G—

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ اللَّهَ رَمَىٰ ۚ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً
حَسَنًا ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝
إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝ وَقَالَ الْإِنسَانُ
مَا لَهَا ۝ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۝ يَوْمَئِذٍ يَصْدُرُ النَّاسُ
أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ۝ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَن يَعْمَلْ
مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝

When you threw (a handful of dust), it was not your act, but Allah's: in order that He might confer on the Believers a gracious benefit from Himself: for Allah is He Who hears and knows (all things). (8: 17)

When the Earth is shaken to her (utmost) convulsion. And the Earth throws up her burdens (from within). And man cries (distressed); 'What is the matter with her?,—On that Day will she declare her tidings. For that your Lord will have given her inspiration. On that Day will men proceed in groups sorted out, to be shown the Deeds that they (had done). Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it. (99: 1-8)

Ibnul-Kalbi reports that a very reliable person once told him about muslims of a certain town besieged by the Kuffar. A pious

person among the muslims recited the above verses and blew on a handful of soil and had the soil scattered in the camping grounds of the enemy. As a result the enemies began fighting among themselves and dispersed.

FOR BARAKAH IN ONE'S CROPS:

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِن
تَحْتِهَا الْأَنْهَارُ ۖ كُلَّمَا رُزِقُوا مِنْهَا مِن ثَمَرَةٍ رِّزْقًا ۙ قَالُوا
هَٰذَا الَّذِي رُزِقْنَا مِن قَبْلُ ۖ وَأُتُوا بِهِ مُتَشَابِهًا ۖ وَلَهُمْ فِيهَا
أَزْوَاجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَالِدُونَ ۝

But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits there from, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein spouses purified; and they abide therein (for ever). (2: 25)

Significance: If a tree does not produce fruit or produces very little fruit, to make such a tree produce more fruit, one should fast on thursday and break the fast with gourd (doodhi). After Maghrib Salaah, he should write the above verses on paper and without speaking to anyone proceed to orchard and hang the paper on any tree in the middle of the orchard. If the tree on which the Taaweez is hang has any fruit, it should be eaten. If not, then from any other tree and then 3 sips of water should be taken. Barakah will be noticed very soon—Insha Allah.

TO PROTECT ONES FARM, ORCHARD, CROPS ETC. AGAINST DISASTER OF ALL KINDS:

A—

إِنَّ اللَّهَ يُمْسِكُ السَّمٰوٰتِ وَالْأَرْضَ أَنْ تَزُولَا ۚ وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا
مِنْ أَحَدٍ مِّنْ بَعْدِهِ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾
وَلَهُ مَا سَكَنَ فِي الَّيْلِ وَالنَّهَارِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾
وَلَبِثُوا فِي كَهْفِهِمْ ثَلٰثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

It is Allah Who sustains the heavens and the earth, lest they cease (to function): and if they should fail. There is none—not one—can sustain them thereafter: verily He is Most Forbearing, Oft-Forgiving. (35: 41)

To him belongs all that dwells (or lurks) in the Night and the Day, for He is the one Who hears and knows all things. (6: 13)

So they stayed in their Cave three hundred years, and nine (more). (18: 25)

Significance: Write the above verses on a piece of paper, then tie it as a Taaweez on any branch of a tree on the farm or orchard. The entire farm or orchard will be protected from all sorts of calamities.

B— لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

No vision can grasp him. But His grasp is over all vision. He is above all comprehension, yet is acquainted with all things. (6: 103)

Significance: Excessive recitation of the above verse at the time of a storm will cause the storm to subside.

FOR BARAKAH IN PRODUCE AND LIVESTOCK ETC.:

اَللّٰهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ
بِهِ مِنَ الثَّمَرٰتِ رِزْقًا لَّكُمْ ۖ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ
بِأَمْرِهِ ۖ وَسَخَّرَ لَكُمُ الْأَنْهٰرَ ﴿٣٢﴾ وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآئِبَيْنِ ۖ
وَسَخَّرَ لَكُمُ الَّيْلَ وَالنَّهَارَ ﴿٣٣﴾ وَاٰتٰكُمْ مِّنْ كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِنْ تَعُدُّوا
نِعْمَتَ اللّٰهِ لَا تُحْصُوهَا ۗ إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾

It is Allah Who has created the heavens and the earth and sents down rain from the skies, and with it brings our fruits wherewith to feed you; it is He Who has made the ships subject to you, that they may sail through the sea by His Command; and the rivers (also) has He made subject to you. (14: 32)

And He has made subject to you the sun and the moon, both diligently pursuing their courses; and the Night and the Day has He (also) made subject to you. (14: 33)

And He gives you of all that you ask for but if you count the favours of Allah, never will you be able to number them. Verily, man is given up to injustice and ingratitude. (14: 34)

Anyone who recites the above verses once in the morning, once in the evening and once while going to his bed, Allah will put Barakah in his crops and livestock etc. If recited before undertaking a journey, Allah will protect him and his belongings from all types of calamities.

FOR SWEETNESS OF FRUITS:

فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾

Then they offered her in sacrifice, and they scarcely did it. (2: 71)

If anyone recites the above verse before slicing any fruit, it will turn out to be sweet and tasty-Insha Allah.

FOR PROTECTION OF LIVESTOCK:

وَهُوَ الَّذِيْٓ اَنْشَاَ جَنّٰتٍ مَّعْرُوْشٰتٍ وَّغَيْرَ مَعْرُوْشٰتٍ وَّالنَّخْلَ وَالزَّرْعَ
مُخْتَلِفًا اُكُلُهٗ وَالزَّيْتُوْنَ وَالرُّمَّانَ مُتَشَابِهًا وَّغَيْرَ مُتَشَابِهٍ ۭ كُلُوْا
مِنْ ثَمَرِهٖٓ اِذَآ اَثْمَرَ وَاٰتُوْا حَقَّهٗ يَوْمَ حَصَادِهٖ ۡ وَلَا تُسْرِفُوْا ۭ اِنَّهٗ
لَا يُحِبُّ الْمُسْرِفِيْنَ ۝

It is He who produced gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loves not the wasters. (6: 141)

Significance: If the above is written on a piece of treated skin and tied as a Taaweez around the neck of any animal, it will—Insha Allah—be protected from all sorts of calamities including theft.

FOR BARAKAH IN BUSINESS, FARMING, HOME ETC.:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
الٓمّٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ ۭ وَالَّذِيْٓ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ الْحَقُّ وَلٰكِنَّ
اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ۝ اَللّٰهُ الَّذِيْ رَفَعَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا
ثُمَّ اسْتَوٰى عَلَي الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۭ كُلٌّ يَّجْرِيْ لِاَجَلٍ
مُّسَمًّى ۭ يُدَبِّرُ الْاَمْرَ يُفَصِّلُ الْاٰيٰتِ لَعَلَّكُمْ بِلِقَاۗءِ رَبِّكُمْ تُوْقِنُوْنَ ۝ وَهُوَ
الَّذِيْ مَدَّ الْاَرْضَ وَجَعَلَ فِيْهَا رَوَاسِيَ وَاَنْهٰرًا ۭ وَمِنْ كُلِّ الثَّمَرٰتِ جَعَلَ

فِيْهَا زَوْجَيْنِ اثْنَيْنِ يُغْشِي الَّيْلَ النَّهَارَ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ
يَّتَفَكَّرُوْنَ ۝

A.L.M.R. These are the verses of the Book: that which have been revealed unto you from your Lord is the Truth; but most men believe not. (13: 1)

Allah is He Who raised the heavens without any pillars that you can see; then He established Himself on the Throne. He has subjected the sun and the moon! Each one runs (its course) for a term appointed. He does regulate all affairs, explaining the Signs in detail, that you may believe with certainty in the meeting with your Lord. (13: 2)

And it is He Who spread out the earth, and set thereon Mountains standing firm, and (flowing) rivers: and fruit of every kind He made in pairs, two and two: He draws the Night as a veil over the Day. Behold, verily in these things there are Signs for those who consider! (13: 3)

Significance: One should write the above verses (with indelible ink) on 4 leaves of the olive tree for progress and Barakah in his business, produce, livestock, home etc. Then each leaf should be buried in each of the four corners of the land meant for cultivation, business premise, house etc. Tremendous progress and Barakah will—Insha Allah—be witnessed in his livelihood.

AMAL FOR RAIN:

وَّفَجَّرْنَا الْاَرْضَ عُيُوْنًا فَالْتَقَى الْمَاۗءُ عَلٰٓى اَمْرٍ قَدْ قُدِرَ ۝

And We caused the earth to gush forth with springs. So the waters met (and rose) to the extent decreed. (54: 12)

Significance: Write the above verse on a small piece of broken earthenware and closing the eyes. Then fling it amidst the crops

in such a manner that one does not see where it falls. One can expect rain to fall in due course—Insha Allah.

TO DRIVE AWAY PESTS:

A—If the crops are being destroyed by pests like mice, worms and locusts etc. the following verses should be written on 4 pieces of plank/state made from the Olive tree. Then each piece should be buried in each corner of the land on which the crops grow. While burying them the same verses should be recited continuously. The pest will—Insha Allah—disappear in due course.

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا ۖ
فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٣﴾ وَلَنُسْكِنَنَّكُمُ الْأَرْضَ مِن بَعْدِهِمْ ۚ
ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٤﴾ وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ
عَنِيدٍ ﴿١٥﴾ مِّن وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِن مَّاءٍ صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُ وَلَا
يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۖ وَمِن
وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾

And the Unbelievers said to their messengers: "Be sure we shall drive you out of our land, or you shall return to our religion." But their Lord inspired (this Message) to them: "Verily We shall cause the wrong-doers to perish!" (14: 13)

"And verily, We shall cause you to abide in the land, and succeed them. This for such as fear the time when they shall stand before My tribunal,—such as fear My Punishment." (14: 14)

But they sought victory and decision (there and then), and frustration was the lot of every powerful obstinate transgressor. (14: 15)

In front of such a one is Hell, and he is given, for drink, boiling fetid water. (14: 16)

In gulps will he sip it, but never will he be near swallowing it down his throat; death will come to him from every quarter, yet will he not die; and in front of him will be a chastisement unrelenting. (14: 17)

B—Surah Tatfeef (Surah No. 14) should be recited and blown on foodstuff such as rice, lentils and beans etc. to drive out white ants from them. Insha Allah they will disappear in a short period.

WHEN AN ANIMALS MILK DECREASES OR WATERS BECOME LESS IN A WELL OR BORE-HOLE:

وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ۚ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ
مِنْهُ الْمَاءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ۗ وَمَا اللَّهُ
بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah, and Allah is not unmindful of what you do. (2: 74)

Significance: The above verses should be written on the inner wall of a new copper dish. Then it should be filled with water and rubbed, so that the writing dissolves in the water. Then the water should be given to the animal to drink. It will start producing more milk by the Grace of Allah. As far as the water is concerned, the same verses should be written on a piece of slate, then it should be thrown into the well. The water will increase—Insha Allah.

FOR PROGRESS AND BARAKAH IN BUSINESS:

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الْجَنَّةَ ۚ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالْإِنجِيلِ وَالْقُرْآنِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُم بِهِ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

Allah has purchased of the Believers their persons and their goods; for theirs (in return) is the Garden (of Paradise): they fight in His Cause, and slay and are slain: a promise binding on Him in Truth, through the Torah, the Gospel, and the Qur'an: and who is more faithful to his Covenant than Allah? Then rejoice in the bargain which you have concluded: that is the achievement supreme. (9: 111)

Significance: Write the above verse on a piece of paper, then place it amidst the merchandise. Tremendous progress and Barakah will be witnessed.

FOR PROGRESS AND PROTECTION IN BUSINESS:

If any one recites Aayatul-Kursi, then blows on his merchandise, he will reap the following benefits:

a) The merchandise will prove beneficial for him;

b) He will make good progress;

c) He will be protected from the mischief and evil promptings of Satan;

d) A poor person will become wealthy;

e) Sustenance (رزق) will be acquired from strange, unknown and unexpected sources.

If the same recited on entering the house and when going to bed:

a) No thieves will enter such a house;

b) The reciter will not drown, burn or die due to an accident;

c) He will enjoy good health.

TO MAKE THE RIGHT CHOICE WHEN BUYING SOMETHING:

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَلَا بِكْرٌ ۖ عَوَانٌ بَيْنَ ذَٰلِكَ ۖ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا لَوْنُهَا ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ النَّاظِرِينَ ﴿٦٩﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا ۖ وَإِنَّا إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

They said: "Beseech on our behalf your Lord to make plain to us What (heifer) it is!" He said: "He says: the heifer should be neither too old nor too young, but of middling age: now do what you are commanded!" (2: 68)

They said: "Beseech on our behalf your Lord to make plain to us her colour." He said: "He says: a fawn-coloured heifer, pure and rich in tone, the admiration of beholders!" (2: 69)

They said: "Beseech on our behalf your Lord to make plain to us what she is: to us are all heifers alike: we wish indeed for guidance, if Allah wills." (2: 70)

Significance: To make the right choice when buying anything such as livestock, clothing, fruit, car, house etc. the above verses should be recited continuously when viewing and examining the item. The item purchased will—Insha Allah—be in accordance with one's desire.

FOR LESSENING ONE'S BURDEN:

اَلْئٰنَ خَفَّفَ اللّٰهُ عَنْكُمْ وَعَلِمَ اَنَّ فِيْكُمْ ضَعْفًا ۚ فَاِنْ يَّكُنْ مِّنْكُمْ
مِّائَةٌ صَابِرَةٌ يَّغْلِبُوْا مِائَتَيْنِ ۚ وَاِنْ يَّكُنْ مِّنْكُمْ اَلْفٌ يَّغْلِبُوْٓا
اَلْفَيْنِ بِاِذْنِ اللّٰهِ ۗ وَاللّٰهُ مَعَ الصّٰبِرِيْنَ ۝

For the present, Allah has lightened your (burden), for He knows that there is a weak spot in you: but (even so), if there are a hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand, with the leave of Allah: for Allah is with those who patiently persevere. (8: 66)

Significance: A person doing hard, manual work or carrying burdens on his back or doing any work that demands physical or mental exertion—if he is desirous of lessening his burden and simplifying his task—he should recite the above mentioned verse once after every Salaah for one week. He should start on any friday after Asr Salaah and continue till the following friday after Jumu'ah Salaah. All his tasks will—Insha Allah—become easy.

WHEN ENTERING A TOWN:

رَّبِّ اَنْزِلْنِيْ مُنْزَلًا مُّبٰرَكًا وَّاَنْتَ خَيْرُ الْمُنْزِلِيْنَ ۝

"O my Lord! enable me to disembark with your blessing: for you are the Best to enable (us) to disembark." (23: 29)

A person who recites the above verse on entering any town, city or village, his stay in such a place will—Insha Allah—be pleasant one.

WHEN BOARDING ANY MEANS ON CONVEYANCE/ TRANSPORT:

سُبْحٰنَ الَّذِيْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ ۝

"Glory to Him Who has subjected these to our (use), for we could never be able to do it. (43: 13)

Significance: If the above verse is recited before boarding a vehicle, train, aircraft, ship etc. one will be protected from all kinds of calamities—Insha Allah.

WHEN AN ANIMAL BECOMES STUBBORN:

اَفَغَيْرَ دِيْنِ اللّٰهِ يَبْغُوْنَ وَلَهٗٓ اَسْلَمَ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ
طَوْعًا وَّكَرْهًا وَّاِلَيْهِ يُرْجَعُوْنَ ۝

Do they seek for other than the Religion of Allah? While all creatures in the heavens and on earth have, willing or unwilling, bowed to His will (accepted Islam), and to Him shall they all be brought back. (3: 83)

Significance: If any beast of burden refers to allow someone mounting it or it shows stubbornness, one should recite the above verse thrice and blow into its ear. It will become obedient—Insha Allah.

FOR PROTECTION OF A VESSEL:

A— بِسْمِ اللّٰهِ مَجْرٖىهَا وَمُرْسٰىهَا ۚ
اِنَّ رَبِّيْ لَغَفُوْرٌ رَّحِيْمٌ ۝

In the Name of Allah, whether it move or be at rest! For my Lord is, be sure, oft-forgiving, Most Merciful. (11: 41).

Significance: If the above verse is recited before embarking a ship or boat. The ship and all its occupants will be safeguarded against all calamities—Insha Allah.

B— بِسْمِ اللّٰهِ مَجْرٖىهَا وَمُرْسٰىهَا ؕ
اِنَّ رَبِّیْ لَغَفُوْرٌ رَّحِیْمٌ ۝

In the Name of Allah, whether it move or be at rest! For my Lord is, be sure, oft-forgiving, Most Merciful. (11: 41).

Significance: If the above verse is engraved on a strip of plank acquired from Saakhoo and embedded or fixed to the front of the vessel, it will be safeguarded against all kinds of problems and calamities—Insha Allah. The verses should also be recited before embarking the vessel.

C—If anyone recites (Surah Luqmaan 31) before embarking a vessel, it will be safeguarded against drowning—Insha Allah.

WHEN THE SEAS ARE ROUGH:

اَلَمْ تَرَ اَنَّ الْفُلْكَ تَجْرِیْ فِی الْبَحْرِ بِنِعْمَتِ اللّٰهِ لِیُرِیَكُمْ مِّنْ اٰیٰتِهٖ ؕ
اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ۝

See you not that the ships sail through the Ocean by the Grace of Allah?—that He may show you of His signs? Verily in this are signs for all who constantly persevere and give thanks. (31: 31)

Significance: When the seas become rough and there is fear of disaster, the above verse should be written on 7 pieces of paper and thrown—facing South, into the ocean individually. The seas will—Insha Allah—become calm.

FOR RETURNING HOME SAFE AND SOUND:

A— الٓمٓ
الٓمٓصٓ - الٓرٰ - الٓمٓرٰ - كٓهٰيٰعٓصٓ - طٰهٰ - طٰسٓمٓ - طٰسٓمٓ
يٰسٓ - صٓ - حٰمٓ - حٰمٓعٓسٓقٓ - قٓ - نٓ

These words are in the Qur'an, called Huroof Muqattiaat Nobody knows the meanings of these words.

Significance: If a person on journey keeps a copy of the above on him and reads it during the cause of the journey, he will return home safe and sound. Moreover, he will be safe guarded against all calamities including harm caused by enemies and thieves. Other benefits are:

a) He will receive sustenance (رزق);

b) His needs will be fulfilled;

c) He will be protected from snakes, scorpions and all other harmful insects and creatures—Insha Allah.

B)—If a wayfarer musafir keeps a written copy of (اَلْعَلِیُّ) (The High one), he will return to his people in a short period of time. Moreover, if he is needy.

Allah will—Insha Allah—grant him abundant wealth.

C—If a musafir reads اَلْاَوَّلُ (The first one) 1000 times every friday, he will return to his people safely—Insha Allah.

FOR FEVER:

A— اِنَّ الَّذِیْنَ اتَّقَوْا اِذَا مَسَّهُمْ طٰٓئِفٌ مِّنَ الشَّیْطٰنِ تَذَكَّرُوْا
فَاِذَا هُمْ مُّبْصِرُوْنَ ۝

Those who fear Allah, when a thought of evil from Satan assaults them, bring Allah to remembrance, when lo! they see (aright)! (7: 201)

Significance: The above mentioned verse should be recited and blown on a person who has a fever due to heat. Otherwise it

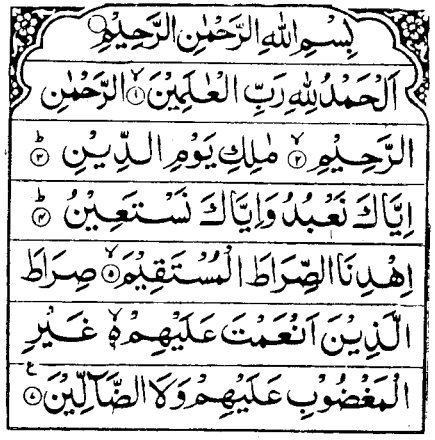
could be written with Saffron on a plate. Then the plate should be washed with a cup of water and after that the patient be made to drink this water. He will—Insha Allah—soon be cured through the Barakah of the words of Allah.

قُلْنَا يٰنَارُ كُوْنِيْ بَرْدًا وَّسَلٰمًا عَلٰٓى اِبْرٰهِيْمَ ۙ

We said, "O fire! be you cool, and (a means of) safety for Abraham!" (21: 69)

Significance: The above should be written on a plate, using saffron, and after washing it with a cup of water, the patient be made to drink it. The fever will subside—Insha Allah.

C—


بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۙ﴿۱﴾ الرَّحْمٰنِ
الرَّحِيْمِ ۙ﴿۲﴾ مٰلِكِ يَوْمِ الدِّيْنِ ؕ﴿۳﴾
اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ؕ﴿۴﴾
اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ﴿۵﴾ صِرَاطَ
الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ غَيْرِ
الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ﴿۶﴾

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, the Cherisher and Sustainer of the worlds; Most Gracious, Most Merciful; Master of the day of Judgement. You do we worship and your aid we seek. Show us the straight way. The way of those on whom you have bestowed your Grace, those whose (Portion) is not wrath, and who go not astray. (1: 1-7)

Significance: 11 times Durood (صلوٰت) upon the Messenger of Allah PBUH, and recite 7 times Surah Al-Fatihah (the above mentioned Surah) and blow on a piece of cotton wool and place it

in the right ear of the patient. Then recite 5 times Surah Al-Fatihah and 11 times Durood Shareef, and after blowing on another piece of cotton wool, place it in the left ear. The following day at the same time, take the cotton wool of the right ear and place it in the left and vice-versa. The fever will—Insha Allah—subside in due course.

FOR ANY SICKNESS:

وَيَشْفِ صُدُوْرَ قَوْمٍ مُّؤْمِنِيْنَ ۙ﴿۱۴﴾

وَشِفَآءٌ لِّمَا فِي الصُّدُوْرِ ۙ وَهُدًى

يَخْرُجُ مِنْ بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهٗ فِيْهِ شِفَآءٌ لِّلنَّاسِ ؕ

وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ۙ

وَاِذَا مَرِضْتُ فَهُوَ يَشْفِيْنِ ۙ﴿۸۰﴾

قُلْ هُوَ لِلَّذِيْنَ اٰمَنُوْا هُدًى وَّشِفَآءٌ

Heal the breasts of Believers. (9: 14)

And a healing for the (diseases) in your hearts, a Guidance. (10: 57)

There issues from within their bodies a drink of varying colours, wherein is healing for men. (16: 69)

We send down (stage by stage) of the Qur'an that which is a healing and a mercy to those who believe. (17: 82)

"And when I am ill, it is He who cures me; (26: 80)

Significance: The above verse should be written on a plate with saffron, and the patient be made to drink the water with which the plate is washed. Alternatively, they should be written on paper and the patient be made to wear it as a Taaweez. He will—Insha Allah—be cured even fi the sickenss is of a serious nature.

B— وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ

We send down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe. (17: 82)

Significance: The above verse could either be recited and blown on the patient or it could be written with saffron on paper or plate and the patient be made to drink it.

C—Surah Mohammad (S) could be written with any type of harmless ink on a paper or plate. This should then be washed with Zam Zam and the patient made to take bath with such water. It is very effective for all kind of sickness.

TO REMOVE PAIN:

To relieve a patient of any kind of pain, a written copy of Surah Yaseen should be kept in the pocket or worn as a Taaweez.

TO CURE INSOMNIA:

To enable a patient to get a good sleep, Surah Mujaadalah (Surah No. 58) should be recited next to the patient.

MORE PRESCRIPTIONS FOR ALL TYPES OF AILMENTS:

A—Stand by the head side of a patient and lifting the hands as in Dua, say اَلسَّلَامُ (The Giver of peace), the attribute of Allah, 39 times in such a way that the patient hears it. He will—Insha Allah—be cured in due course.

B—Saying اَلْعَظِيْمُ (The Great) excessively will remove any sickness, whatsoever.

C—The attribute of Allah اَلْحَيُّ (The Ever-Living) should either be recited excessively or it should be written on a piece of paper with Saffron and after washingt it, the water should be consumed.

D—اَلْغَنِيُّ (The Independent) should be recited an excessively as possible at the time of any calamity or sickness. Recovery should be expected in a short time—Insha Allah.

FOR MELANCHOLY AND DEPRESSION:

A— لِيَرْبِطَ عَلٰى قُلُوْبِكُمْ وَيُثَبِّتَ بِهِ الْاَقْدَامَ ۝

To strengthen your hearts and to plant your feet firmly therewith. (8: 11)

Significance: The above verse is very effective for removing melancholy and depression. It should be written and worn as a Taaweez around the neck in such a manner that the Taaweez remains fixed where the heart is situated. A plaster may be used to prevent it from shifting.

B— اَلَّذِيْنَ اٰمَنُوْا وَتَطْمَئِنُّ قُلُوْبُهُمْ بِذِكْرِ اللّٰهِ ؕ اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ ۝

Those who believe, and whose hearts find satisfaction in the remembrance of Allah. For without doubt in the remembrance of Allah do hearts find satisfaction. (13: 28)

Note: Same to be done as in 'A'.

Palpilation of the heart:

اَفَغَيْرَ دِيْنِ اللّٰهِ يَبْغُوْنَ وَلَهٗۤ اَسْلَمَ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَّكَرْهًا وَّاِلَيْهِ يُرْجَعُوْنَ ۝ قُلْ اٰمَنَّا بِاللّٰهِ وَمَاۤ اُنْزِلَ عَلَيْنَا وَمَاۤ اُنْزِلَ عَلٰۤى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَاۤ اُوْتِيَ مُوْسٰى وَعِيْسٰى وَالنَّبِيُّوْنَ مِنْ رَّبِّهِمْ ۚ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ ۚ وَنَحْنُ لَهٗ مُسْلِمُوْنَ ۝ وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ ۚ وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ۝

Do they seek for other than the Religion of Allah? While all creatures in the heavens and on earth have, willing or unwilling, bowed to His will (accepted Islam), and to Him shall they all be brought back. (3: 83)

Say: "We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Isma'il; Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the Prophets, from their Lord: we make no distinction between one and another among them, and to Allah do we bow our will (in Islam)." (3: 84)

If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost. (3: 85)

Significance: It is said that the above mentioned verse are very effective for palpitation. They should be written on the inside wall of a new clay utensil. Non-poisonous ink should be used. Saffron is best. Then the plate should be washed witha cup or two of rainwater or water obtained from such a well whose water is not exposed to sunshine. (A tube well or bore hole in one's best bet). The patient should be made to drink this water. Relief will be found—Insha Allah.

AILMENT OF THE HEART:

A—Recite Surah Inshiraah (Surah No. 94) and blow on the patient.

B— وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ

And We shall remove from their hearts any rancour. (7: 43)

Write the above verse on a new clay utensil using either saffron or rose water. Wash it and drink the water. The pain will go away—Insha Allah.

STRENGTHENING THE HEART:

If anyone recites the beautiful name of Allah اَلْمَاجِدُ a number of times and blows on a morsel before eating it, his heart will—Insha Allah—be strengthened.

TO ACQUIRE FREEDOM FROM MATERIALISM:

اَلْوَاجِدُ اَلْاَحَدُ (The one and the only)

Significance: To acquire independence in the heart, recite the above name of Allah 1000 times. The impostence of material objects will depart from the reader's heart.

DISEASE OF THE SPLEEN:

إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَن تَزُولَا ۚ وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّن بَعْدِهِ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾

It is Allah who sustains the heavens and the earth, lest they cease (to function): And if they should fail, there is none—not one—can sustain them thereafter: verily He is Most forbearing, oft-forgiving. (35: 41)

Significance: Write the above mentioned verse on a piece of paper and tie it on the portion where the spleen is situated. The disease will be cured—Insha Allah.

Note: A plaster can be used to fix the Taaweez.

FOR THE DISPLACEMENT OF THE NAVEL MUSCLE:

ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ

This is a concession and a Mercy from your Lord. (2: 178)

Write the above verse on a piece of paper and fix it on the navel as Taaweez.

Note: A plaster may be used to fix the Taaweez.

FOR PILES:

وَإِذْ يَرْفَعُ إِبْرٰهِمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَآ
أُمَّةً مُّسْلِمَةً لَّكَ ۖ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۚ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾
رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ ءَايٰتِكَ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ
وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

And remember Abraham and Ismã'il raised the foundations of the House (with this prayer): "Our Lord! accept (this service) from us: for you are the All-Hearing, the All-Knowing. (2: 127)

"Our Lord! make of us Muslims, bowing to Your (Will), and of our progeny a people Muslim, bowing to Your (Will); and show us our places for the celebration of (due) rites; and turn unto us (in Mercy); for You are the Oft-Relenting Most Merciful." (2: 128)

Our Lord! send amongst them a Messenger of their own, who shall rehearse your Signs to them and instruct them in Scripture and Wisdom, and purify them: for You are the Exalted in Might, the Wise. (2: 129)

Significance: Some devotees say that the above verses should be written on a plate made of crystal glass, using ink made from Saffron and rose water. Then the writing should be washed with juice squeezed from black grapes—approximately one or two cups. A little patella, camphor and sugar should then be added to the juice and the juice should be consumed. This is a very effective remedy for bleeding piles.

FOR NOSE BLEEDING:

A— وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۚ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ ۚ أَفَإِيْن مَّاتَ
أَوْ قُتِلَ انقَلَبْتُمْ عَلٰٓى أَعْقَابِكُمْ ۚ

Mohammad is no more than a Messenger: Many were the messengers that passed away before him, If he died or were slain will you then turn back on your heels? (3: 144)

To stop bleeding from the nose, the above verse should be written on a paper. This should then be fixed (as a Taaweez) between the two eyes, above the nose. (For this reason a strip of ribbon or a plaster may be used).

إِنَّ اللَّهَ يُمْسِكُ السَّمٰوٰتِ وَالْأَرْضَ أَن تَزُولَا ۚ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا
مِنْ أَحَدٍ مِّنۢ بَعْدِهِ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾
B— وَقِيلَ يٰٓأَرْضُ ابْلَعِى مَآءَكِ وَيٰسَمَآءُ أَقْلِعِى وَغِيضَ الْمَآءُ وَقُضِىَ
الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِىِّ وَقِيلَ بُعْدًا لِّلْقَوْمِ الظّٰلِمِينَ ﴿٤٤﴾

It is Allah Who sustains the heavens and the earth, lest they cease (to function): and if they should fail. There is none—not one—can sustain them thereafter: verily He is Most Forbearing. Oft-Forgiving. (35: 41)

Then the word went forth: "O earth! swallow up your water, and O sky! withhold (your rain)!" And the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: "Away with those who do wrong!" (11: 44)

Place the right hand on the forehead of the patient and recite the above two verses. Then say: "O bleeding nose! Stop bleeding by the order of Waahidun Qahhaar, Ayeezun Jabbar!"

(Waahidun: One and only; Qahhaar: Almighty Lord; Azeezun: Overpowering Lord; Jabbar: Self Glorious.)

FOR A SPECIFIC PAIN:

A— وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ۗ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ۝

He sent down the (Qur'an) in Truth, and in truth has it descended and we sent you but to glad tidings and to warn (sinners). (17: 105)

B— بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
اَلْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ
الظُّلُمَاتِ وَالنُّورَ ۖ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ۝

Praise be to Allah, who created the heavens and the earth, and made the darkness and the light. Yet those who reject faith, Hold (others) as equal with their Guardian, Lord. (6: 1)

Anyone who recites the above verse 7 times in the morning and 7 times in the evening, then blows on his hands and passes them all over his body, will be safeguarded against all pains and physical problems and calamities.

C— وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا ۚ
وَلَنَصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُتَوَكِّلُونَ ۝

No reason have we why we should not put our trust on Allah. Indeed He has guided us to the ways we (follow). We shall certainly bear with patience all the hurt you may cause us; for those who put there trust should put their trust on Allah. (14: 12)

A person whose hands, arms, feet and legs constantly pain, he should have the above verse written on a piece of paper and wear it as a Taaweez. He will be cured in due course—Insha Allah. The same is very effective and beneficial for removing the

effects of Nazr.

D—If Suratul-Lahab (Surah No. 111) is written on a paper and tied on the place where pain is felt. The pain will—Insha Allah—subside.

PROTECTION FOR AN UNBORN CHILD:

If Surah Al-Haaqqah (Surah No. 69) is written and worn as a Taaweez by an expectant woman, the unborn child will be safeguarded against all physical, mental and spiritual calamities. Insha Allah.

PROTECTION FOR A NEW BORN BABY:

If Surah Al-Haaqqah (Surah No. 69) is recited and blown on a little water which is used to moisten the new born child's mouth, it (the child) will be safeguarded against all sicknesses which normally afflict babies. Moreover, the baby's intellect will be sharpened.

It is also believed that if after reciting Surah Al-Haqqah (Sura No. 69), it is blown on olive oil, it (the baby) will be safeguarded against all harmful animals and insects.

The same oil is an excellent remedy for all types of pains in the body. The affected part should be rubbed with this oil.

FOR HEADACHES:

A— لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزِفُونَ ۝

No after-ache will they receive therefrom, nor will they suffer intoxication. (56: 19)

If anyone recites the above verse thrice and blows on the patient. His headache will disappear. Insha Allah.

B—It is reported that the king of Rome once complained to Sayyidana Umar R.A. about his persistant headache. The Khalifah had a head gear (Topi) sewn for him. Whenever, the King wore it, his headache disappeared. And whenever he took it off, it returned. He became wholly astonished. Curiosity made him open the seams of the headgear only to find the words بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ (In the Name of Allah, Most Gracious, Most Merciful.) written beneath the seams.

FOR MIGRAINE:

A—Recite Surah Takaathur (Surah No. 102) after Asr Salaah and blow on the head of the patient. This is a very effective remedy for migraine.

B— قُلْ مَنْ رَّبُّ السَّمٰوٰتِ وَالْاَرْضِ ؕ قُلِ اللّٰهِ ؕ قُلْ اَفَاتَّخَذْتُمْ مِّنْ دُوْنِهٖۤ اَوْلِيَآءَ لَا يَمْلِكُوْنَ لِاَنْفُسِهِمْ نَفْعًا وَّلَا ضَرًّا ؕ

Say: "Who is the Lord and Sustainer of the heavens and the earth?" Say: "(It is) Allah." Say: "Do you then take (for worship) protectors other than Him, such as have no power either for good or for harm to themselves?" (13: 16)

Recite the above verse and blow on the patient. The migraine will—Insha Allah—disappear.

FOR TOOTHACHE:

A—A person renowned for curing toothaches is said to have lined in Basarah. He never revealed the secret of his success to anyone—Lest anyone surpassed him in the art of curing this ailment. It was only when he was lying on his death bed, did he decide to part with his knowledge. He wrote the following holy words of the Holy Qur'an with which to exorcise:

الٓمٓصٓ ۚ طٰسٓمٓ ۚ كٓهٰيٰعٓصٓ ۚ حٰمٓ ۚ عٓسٓقٓ ۚ اَللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ رَبُّ الْعَرْشِ الْعَظِيْمِ ۚ
اُسْكُنْ بِكٰهٰيٰعٓصٓ ذِكْرُ رَحْمَةِ رَبِّكَ عَبْدَهٗ زَكَرِيَّا ۚ اُسْكُنْ بِالَّذِيْ اِنْ
يَّشَاْ يُسْكِنِ الرِّيْحَ فَيَظْلَلْنَ رَوَاكِدَ عَلٰى ظَهْرِهٖ ۚ اُسْكُنْ بِالَّذِيْ سَكَنَ لَهٗ
مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۚ

Note: The method of exorcising is to hold the affected tooth using the thumb and forefinger and recite the above verses.

B— لِكُلِّ نَبَاٍ مُّسْتَقَرٌّ ۚ وَّسَوْفَ تَعْلَمُوْنَ ۝

For every Prophecy is a limit of time, and soon shall you know it." (6: 67)

Write this verse on a small piece of paper and suppress it between the affected tooth and the inner wall of mouth. In other words place the paper at the root of the affected tooth. Let the inner wall of the cheek keep it in place.

C—When a person complains about a toothache, do the following:

Make the patient hold the affected tooth with the thumb and forefinger of the right hand. Advise him not to let it go which responding to your questions: Now recite Surah Al-Fatihah with Bismillah 7 times. Ask him: what is your name? After he replies, recite Surah Al-Fatihah 7 times again. Then ask him: What is your mother's name? When he replies, repeat the recitation of Surah Al-Fatihah with Bismillah 7 times. Now ask him: Where is the pain? He will reply: In the tooth. Again recite Surah Al-Fatihah with Bismillah 7 times. Then ask him: Most I beg it by the will of Allah? He will say: Yes! Now for the last time recite Surah Al-Fatihah with Bismillah 7 times and ask him to go and rest or, even better, have some sleep. The toothache will disappear in due course-Insha Allah.

D—If a person has a toothache on the right side, rub his right cheek with the palm of the right hand while reciting the following

verses of the Holy Qur'an:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُّطْفَةٍ فَإِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ۝

اَللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ ۚ اَلْحَيُّ الْقَيُّوْمُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَّلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِيْ يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيْهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَ الْأَرْضَ ۚ وَلَا يَئُوْدُهُ حِفْظُهُمَا ۚ وَ هُوَ الْعَلِيُّ الْعَظِيْمُ ۝

وَلَهُ مَا سَكَنَ فِي الَّيْلِ وَالنَّهَارِ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝

ثُمَّ سَوّٰىهُ وَنَفَخَ فِيْهِ مِنْ رُّوْحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ

وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ

Does not man see that it is We Who created him from sperm? Yet behold! he (stands forth) as an open adversary! (36: 77)

Allah! There is no god but He,—the Living, the Self-subsisting, Supporter of all, no slumber can seize Him nor sleep. His are all things in there the heavens and on earth. Who is there you can intercede in His presence except as He permits? He knows what (appears to His creatures as) Before or After or Behind them. Nor shall they compass aught of His knowledge except as He will. His Throne does extend over the heavens and the earth, and He feels no fatigue in guarding and preserving them: for He is the Most High, the Supreme (in glory). (2: 255)

To him belongs all that dwells (or lurks) in the Night and the Day, for He is the one Who hears and knows all things. (6: 13)

But He fashioned him in due proportion, and breathed into him of His spirit. And He gave you (the faculties of) hearing and sight and understanding. (32: 9)

And if the pain is on the left side, rub the left cheek while reciting the above verses.

FOR EARACHE:

قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمَآءِ وَ الْأَرْضِ أَمَّنْ يَّمْلِكُ السَّمْعَ وَ الْأَبْصَارَ وَ مَنْ يُّخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُّدَبِّرُ الْأَمْرَ ۚ فَسَيَقُوْلُوْنَ اللّٰهُ ۚ فَقُلْ أَفَلَا تَتَّقُوْنَ ۝

Say: "Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs?" They will soon say, "Allah". Say, "Will you not then show piety (to Him)?" (10: 31)

One requires a newly copper-plated copper dish and a teaspoon of juice extracted from leek, for this act. He should write the above verse with leek extract on the inside of the copper dish. Then he should rub off the writing with a teaspoon of pure honey and collect the honey in a teaspoon. After that he should heat it mildly and administer 3 drops in the affected ear. The ache will disappear in due course—Insha Allah.

SORE EYES:

Recite Surah-Al-Fatihah 41 times between the Sunnats and Fardh Salaah. Then blow on the back of both thumbs and rub onto both eyes. This is said to be an excellent spiritual remedy for sore eyes—on condition that it is done with conviction.

FOR INFLAMMATION OF THE EYES:

A—

اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ ؕ مَثَلُ نُوْرِهٖ كَمِشْكٰوةٍ فِيْهَا مِصْبَاحٌ ؕ اَلْمِصْبَاحُ فِيْ
A. زُجَاجَةٍ ؕ اَلزُّجَاجَةُ كَاَنَّهَا كَوْكَبٌ دُرِّيٌّ يُّوْقَدُ مِنْ شَجَرَةٍ مُّبٰرَكَةٍ زَيْتُوْنَةٍ لَّا
شَرْقِيَّةٍ وَّلَا غَرْبِيَّةٍ ۙ يَّكَادُ زَيْتُهَا يُضِيْٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ؕ نُوْرٌ عَلٰى نُوْرٍ ؕ يَهْدِى اللّٰهُ
لِنُوْرِهٖ مَنْ يَّشَآءُ ؕ وَيَضْرِبُ اللّٰهُ الْاَمْثَالَ لِلنَّاسِ ؕ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝
فِيْ بُيُوْتٍ اَذِنَ اللّٰهُ اَنْ تُرْفَعَ وَيُذْكَرَ فِيْهَا اسْمُهٗ ۙ يُسَبِّحُ لَهٗ فِيْهَا بِالْغُدُوِّ
وَالْاٰصَالِ ۝ رِجَالٌ ۙ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ وَاِقَامِ الصَّلٰوةِ
وَاِيْتَآءِ الزَّكٰوةِ ۙ يَخَافُوْنَ يَوْمًا تَتَقَلَّبُ فِيْهِ الْقُلُوْبُ وَالْاَبْصَارُ ۝ لِيَجْزِيَهُمُ اللّٰهُ
اَحْسَنَ مَا عَمِلُوْا وَيَزِيْدَهُمْ مِّنْ فَضْلِهٖ ؕ وَاللّٰهُ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ۝

Allah is the Light of the heavens and the earth. The parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: lit from a blessed Tree, an Olive, neither of the East nor of the West, whose Oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah does guide whom He will to His Light: Allah does set forth Parables for men: and Allah does know all things. (24: 35)

(Lit is such a Light) in houses, which Allah has permitted to be raised to honour; for the celebration, in them; of His name: in them is He glorified in the mornings and in the evenings, (again and again); (24: 36)

By men whom neither trade nor sale can divert from the Remembrance of Allah, nor from regular Prayer, nor from paying zakat their (only) fear is for the Day when hearts and eyes will be turned about, (24: 37)

That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace: for Allah

does provide for those whom He will, without measure. (24: 38)

A person who continually suffers from inflammation of the eyes (conjunctivities) should recite the above verses thrice daily after Fajr Salaah and blow on the back of both thumbs and rub onto both eyes. He will be cured in due course—Insha Allah.

B—Write Surah Ha Meem Al-Sajdah (Surah No. 32) on the inside of a plate. The writing must be done with pure rose water. Then rub off the writing with a glass or two of pure rain water. This water should then be used for bathing the eyes. The same water is also said to be an excellent remedy for the white, sticky substances discharged by the eyes, and the web-like curtain sometime appearing on the eye-ball.

C—Suratul Mulk (Surah No. 67) should be recited thrice each day for 3 consecutive days. After reciting it 3 times, blow on the patient's eyes. The suffering will be alleviated—Insha Allah.

D—Write the following two verses on a bit of paper and tie it as a Taaweez around the head:

اِذْهَبُوْا بِقَمِيْصِيْ هٰذَا فَاَلْقُوْهُ عَلٰى وَجْهِ اَبِيْ يَاْتِ بَصِيْرًا ۚ
وَاْتُوْنِيْ بِاَهْلِكُمْ اَجْمَعِيْنَ ۝

فَكَشَفْنَا عَنْكَ غِطَآءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيْدٌ ۝

"Go with this my shirt, and cast it over the face of my father: he will come to see (clearly). Then come you (here) to me together with all your family." (12: 93)

Now have We removed your veil, and sharp is your sight this Day!" (50: 22)

FOR STRENGTHENING THE EYESIGHT:

A— فَكَشَفْنَا عَنْكَ غِطَآءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيْدٌ ۝

Now have We removed your veil, and sharp is your sight this Day!" (50: 22)

Significance: Recite the above verse 3 times after each prayer. Blow on the fingers and sub them on the eyes. By doing this the eyesight will never weaken. In fact, any weakness will also disappear.

B—

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّآ أَنزَلْنٰهُ فِي لَيْلَةِ الْقَدْرِ ۝١ وَمَآ أَدْرٰىكَ مَا لَيْلَةُ الْقَدْرِ ۝٢
لَيْلَةُ الْقَدْرِ ۝٣ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۝٤ تَنَزَّلُ الْمَلٰٓئِكَةُ وَالرُّوحُ
فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ۝٥ سَلٰمٌ هِيَ حَتّٰى مَطْلَعِ الْفَجْرِ ۝٦

We have indeed revealed this (Message) in the Night of Power. And what will explain to you what the Night of Power is? The Night of Power is better than a thousand Months. Therein come down the Angels and the Spirit by Allah's permission, on every errand. Peace!...This until the rise of Morn! (97: 1-5)

Anyone who gazes towards the sky while in the state of Wadhu and recites the above Surah, his eyesight will—Insha Allah—never weaken.

PAIN IN THE KIDNEY:

Recite Surah Quraish (Surah No. 106) and blow on any food before conscuming it. The pain will disappear—Insha Allah.

FOR STONE IN THE KIDNEY, BLADDER, GALL BLADDER ETC.:

Write Surah Inshiraah (Surah No. 94) on a piece of paper, using Saffron or any non-poisonous ink. Soak the paper in a bottle of water so that the writing dissolves in the water. Drinking this water will cause the stones to break up into fragments and pass out of the system—Insha Allah.

PLEURISY:

A—

وَإِن يَمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ
وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيرٌ ۝١٧
وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِۦ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ ۝١٨

"If Allah touches you with affliction, none can remove it but He; if He touches you with happiness, He has power over all things. (6: 17)

"He is irresistibly Supreme over His servants. And He is the Wise, acquainted with all things." (6: 18)

Write the above two verses on paper, during the last part of the night and tie it around the arm as a Taaweez. It will prove to be a excellent remedy for pleurisy. It is also an excellent remedy for heart problem and the continuous paining of the arms.

B—Write Surah Ankaboot (Sura No. 29) on a paper or plate. Drink the water after having washed the writing. The fits or convulsions will—Insha Allah—disappear.

FOR STOMACH AILMENTS:

Write Surah Luqman (Surah No. 31) on a paper or plate. Have the writing dissolved in water by either soaking the paper in a bottle filled with water or by washing the plate with a little water. Drinking the water is an excellent remedy for all stomach ailments.

EPILEPSY:

A—It is reported of a certain sage that his domestic servant had continuous bonts of epileptic fits. On one such occasion, he recited the following words of the Holy Qur'an in her ears. She immediately came to and never had the attack in all her life. The verses are as follows:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝ الٓمٓصٓ طٰسٓمٓ كٓهٰيٰعٓصٓ
يٰسٓ وَالْقُرْاٰنِ الْحَكِيْمِ حٰمٓ عٓسٓقٓ نٓ وَالْقَلَمِ وَمَا يَسْطُرُوْنَ ۝

B—Reciting Surah Al-Shams (Surah No. 91) in the patient's ear is believed to be very beneficial for epilepsy.

COLIC:

قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِي السَّمَآءِ ۚ فَلَنُوَلِّيَنَّكَ
قِبْلَةً تَرْضٰىهَا ۪ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۭ
وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ ۭ وَاِنَّ
الَّذِيْنَ اُوْتُوا الْكِتٰبَ لَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ
رَّبِّهِمْ ۭ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ۝

We see the turning of your face (for guidance) to the heavens: now shall We turn you to a Qibla that shall please you. Turn then your face in the direction of the Sacred Mosque: wherever you are, turn your faces in that direction. The people of the Book know well that is the truth from their Lord, nor is Allah unmindful of what they do. (2: 144)

The above mentioned verses are very effective for colic and excessive gripping pains in the bowls. They should be written on the inside of a copper utensil after cleaning it throughly. Rose water or musk may be used as ink. A toothpick could be used as pen. Dissolve the writing by pouring approximately a cup of water in the utensil and rubbing it with the finger. The patient should be made to wash his face with this water and then look into the utensil for 3 consecutive days. It is said to be an excellent remedy for colic patients.

FOR FACIAL PARALYSIS:

A—The remedy is the same as for colic (mentioned above).

B—Write Surah Zilzaal (Surah No. 99) on a piece of paper with non-poisonous ink and soak it in a new utensil filled with water. This water is an excellent remedy for a facial paralyss if consumed.

PARALYSIS OF THE BODY:

Ibne Qutaibah R.A. reports that he once inquired from a person who was completely cured from paralysis, the secret to his cure. He replied that he had written on the inside of a plate or bowl the following:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ
الرَّحِيْمُ ۝ هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ
الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ ۭ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ۝ هُوَ اللّٰهُ الْخَالِقُ
الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰى ۭ يُسَبِّحُ لَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ
وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝

وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ۙ وَلَا يَزِيْدُ
الظّٰلِمِيْنَ اِلَّا خَسَارًا ۝

Allah is He, than Whom there is no other god;—Who knows (all things) both secret and open; He, Most Gracious, Most Merciful. (59: 22)

Allah is He, than Whom there is no other god;-the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the justly Proud glory to Allah! (High is He) above the

partners they attribute to Him. (59: 23)

He is Allah, the Creator the Originator, the Fashioner. To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, does declare His Praises and Glory: and He is the Exalted in Might, the Wise. (59: 24)

We send down (stage by stage) of the Qur'an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss. (17: 82)

Respectively. Then he dissovled the writing by using Zam Zam water and drank it. As a result, he was compltely cured of his paralysis.

LEPROSY:

A—Ibne Qutaibah R.A. reports that a certain leper whose flesh was about to disintegrate, cunsulted a sage for a cure. The latter recited the following verse and blow on him. This consed new skin to appear on his body and he was completely cured. The verse recited by the sage is:

وَاَيُّوْبَ اِذْ نَادٰى رَبَّهٗۤ اَنِّیْ
مَسَّنِیَ الضُّرُّ وَاَنْتَ اَرْحَمُ الرّٰحِمِیْنَ ۚ۝۸۳
الْمَجِیْدُ

And (remember) Job, when he cried to his Lord "Truly distress has seized me, but you are the Most Merciful of those that are Merciful." (21: 83)

If a leper fasts on the 13th and 15th of any lunar month and recites the above attribute of Allah (Meaning the Most Venerable) excessively each day at the time of breaking his fast, he will—Insha Allah—he cured of the desease.

C—It is reported from Kalbi that a certain person who was afflicted with the desease related to him that the desease had taken its toll on him to such an extent that he found it embarrassing

to sit near anyone owing to the offencive smell his body gave off. However, one day he met a pious person and complained to him about his illness. The sage recited some verses from the Holy Qur'an and asked him to open his mouth. when he did, he spat in his mouth. In a few days, he was cured. The verses recited by the sage are:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝
اَنِّیْ قَدْ جِئْتُكُمْ بِاٰیَةٍ مِّنْ رَّبِّكُمْ ۙ اَنِّیْۤ اَخْلُقُ لَكُمْ مِّنَ الطِّیْنِ كَهَیْـَٔةِ
الطَّیْرِ فَاَنْفُخُ فِیْهِ فَیَكُوْنُ طَیْرًۢا بِاِذْنِ اللّٰهِ ۚ وَ اُبْرِئُ الْاَكْمَهَ وَالْاَبْرَصَ
وَاُحْیِ الْمَوْتٰى بِاِذْنِ اللّٰهِ ۚ وَ اُنَبِّئُكُمْ بِمَا تَاْكُلُوْنَ وَمَا تَدَّخِرُوْنَ ۙ فِیْ
بُیُوْتِكُمْ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیَةً لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِیْنَ ۝

"I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah's leave: and I heal those born blind, and the lepers, and I quicken the dead into life, by Allah's leave; and I declare to you what you eat, and what you store in your houses. Surely therein is a Sign for you if you did believe; (3: 49)

ITCHING OF THE BODY:

It is reported that a certain person's body itched a great deal owing to same thype of rash, he suffered from. For a long time, he tried all remedies, but to no avail. Finally, one day he decided to join a caravan heading for Makkah. By the time, the caravan reached the tomb of Hazrat Ali R.A. this person became so tired that he decided to remain at the tomb. The caravan left with out him. That night he saw Sayyidana Ali R.A. in his dream. He recited the following verses:

فَكَسَوْنَا الْعِظٰمَ لَحْمًا ۗ ثُمَّ اَنْشَاْنٰهُ خَلْقًا اٰخَرَ ؕ
فَتَبٰرَكَ اللّٰهُ اَحْسَنُ الْخٰلِقِیْنَ ۝

And clothed the bones with flesh; then We developed out of it another creature. So blessed be Allah, the Best to create! (23: 14)

When he awoke in the morning, there was not a slightest trace of the sickness.

RING-WORMS, HERPES:

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ ۖ اجْتُثَّتْ مِنْ
فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ۝

And the parable of an evil Word is that of an evil tree: it is torn up by the root from the surface of the earth: it has no stability. (14: 26)

Recite the above verse thrice and make three knots on a piece of cotton thread. Then tie the thread around the right arm of the patient. He will be cured in due course—Insha Allah.

SMALLPOX:

Approximately half a metre of green cotton thread is required for this remedy. Recite Surah Al-Rahmaan and at every فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝ make a knot and blow on it. After completion, tie the thread around the neck of the patient. He will—Insha Allah—be cured in due course. The meaning of the above verse is: "Then which of the favours of your Lord wll you deny?" (Surah No. 55)

EPILEPSY IN CHILDREN:

A— بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ۝
الٓمٓ ۝ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۝ نَزَّلَ عَلَيْكَ الْكِتَابَ
بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَاةَ وَالْإِنْجِيلَ ۝
مِنْ قَبْلُ هُدًى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۗ

In the name of Allah, Most Gracious, Most Merciful.

A.L.M. Allah! There is no god but He, the Living, the Self-Subsisting, the Supporter of all. It is He Who sent down to you (step by step), in truth, the Book, confirming what went before it; and He sent down the Torah (of Moses) and the Gospel (of Jesus). Before this, as a guide to mankind, and He sent down the Criterion (of judgment between right and wrong). (3: 1-4)

Write the above verses on a piece of paper with ink made of saffron mixed with little pure musk and rose water. Then place this paper in the hollow of a small strip of reed (say 4-5 cm long). Seal the mouth of the reed with wax and let it hang from the child's neck with a piece of string. This is said to be very effective in the treatment of epilepsy, nezr and all other sicknesses which normally afflict children. Note that the reed must be cut from its stalk before sunrise.

B—Suratul Falaq and Suratun Naas:

Reciting the two above mentioned Surahs and blowing on children is very effective in safeguarding them against all sicknesses—including epilepsy.

WEAKNESS OF THE LIMBS:

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ ۘ وَالْمَوْتَىٰ يَبْعَثُهُمُ
اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ۝

Those who listen (in truth), be sure, will accept: as to the dead, Allah will raise them up; then will they be returned unto Him. (6: 36)

To eliminate weakness in any limb or organ such as the eyes, heart, etc. a person should fast for 3 consecutive days. Iftari should be made with sugar and milk. The person should wake up in the middle of the night and making ablution, he should write on his right palm the above verse and lick it. This act should be repeated for three consecutive nights i.e. the nights following each fast. It is necessary to use a copper nib and ink made of Saffron diluted in rose water. Also the patient need not write it himself. Anyone may do it for him.

BONE FRACTURE:

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

But if they turn away, say: "Allah suffices me: There is no god but He: On Him is my trust—He the Lord of the throne (of Glory) Supreme!" (9: 129)

Laith bin Sa'ad R.A. reports that a certain person sustained an injury as a resutl of which his thighbone broke. A man appeared in his dream. He placed his hand on the affected thigh and recited the above verse. His thigh healed in a short period of time.

The above verse is also said to be very effective in affording its reader safety against falling from a high place, drowning and being struch in iron rod. Hazrat Abu-Darda R.A. is reported as saying that a person who recites it 100 times daily, all his worldly needs and needs pertaining to the hereafter will be fulfilled. Any person who writes it on paper and wears it as a Taaweez before forwarding an application or request to an authority, it will be accepted by the Grace of Allah—Insha Allah.

FORGETFULNESS:

اَلرَّحْمٰنُ (The Beneficient)

Repeat the above beautiful Name of Allah 100 times after every Salaah, forgetfulness, negligence and stupor will—Insha Allah—be warded off.

TO REMOVE HARDHEARTEDNESS:

الرَّحِيمُ (The Most Merciful)

Recite the above attribute of Allah 100 times everyday, hardheartedness will be replaced with tenderness, kindness, affection and compasion by the Grace of Almighty Allah.

INABILITY TO PASS URINE:

Ibnul-Kalbi reports that a certain person was unable to pass urine. A learned man wrote the following verses on a piece of paper and gave it to him to wear as a taaweez. He did as he was instructed and was cured in due course.

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ ۝ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِرَ ۝

So We opened the gates of heaven, with water pouring forth. And We caused the earth to gush forth with springs. So the waters met (and rose) to the extent decreed. (54: 11-12)

NOCTURNAL EMISSION (IHTILAAM)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالسَّمَاءِ وَالطَّارِقِ ۝ وَمَا أَدْرَاكَ مَا الطَّارِقُ ۝ النَّجْمُ الثَّاقِبُ ۝ إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ ۝ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ۝ خُلِقَ مِنْ مَاءٍ دَافِقٍ ۝ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ۝ إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ ۝ يَوْمَ تُبْلَى السَّرَائِرُ ۝ فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ۝

A—In the name of Allah, Most Gracious, Most Merciful.

By the Sky and the Night-Visitant (therein); And what will explain to you what the Night-Visitant is?—(It is) the Star of piercing brightness;—There is no soul but has a protector over it. Now let man but think from what he is created! He is created from a drop emitted.—Proceeding from between the backbone and the ribs. Surely (Allah) is able to bring him back (to life)! The Day that (all) things secret will be tested. (Man) will have no power, and no helper. (86: 1-10)

Recite the above mentioned verses before retiring to bed. It is an effective source of protection against wet dreams.

B—Reciting the entire Surah Nooh (Surah No. 71) before

retiring to bed is equally effective.

NIGHTMARES:

A—Recite the whole Surah Al-Ma'aarij (Surah No.) before going to bed. This is a safe measure against nightmares and unpleasant dreams. It is also said to be a safety precaution against wet dreams.

B— لَهُمُ الْبُشْرٰى فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْاٰخِرَةِ ۚ لَا تَبْدِيْلَ لِكَلِمٰتِ اللّٰهِ ۚ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۝

For them are glad tidings, in the life of the present and in the hereafter: No change can there be in the words of Allah. This is indeed the Supreme felicity. (10: 64).

The above could be written on a piece of paper and worn as a Taaweez by a person who has continuous nightmares.

INSOMNIA:

To beat insomnia and have a good night's sleep, read the following verse excessively:

إِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ۚ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ۝

Allah and His Angels, send blessings on the Prophet: O you that believe! send you blessings on him, and salute him with all respect. (33: 56)

TO MAKE A CHILD TALK:

Write Surah Bani Isra'eel on a plate using saffron as ink. Wash the plate with 3-4 cups of water and let the child drink it over a few days. This amal will enable the child to talk. The same amal is also said to be an excellent remedy for defective speech and slitting.

THE 99 BEAUTIFUL NAMES OF ALLAH:

Memorising and reading the 99 Beautiful Names of Allah is an act of great merit. Glad-tidings of admittance into paradise is given. Any Dua made after its recitation is assuredly accepted. Reciting it after Fajr Salaah entails the assured acceptance of Duas and the attraction of Allah's mercy. The method of reciting is to say Jalla Jalaaluhoo after each attribute of Allah.

FOR PROTECTION AGAINST THIEVES:

A—

اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ ۚ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۚ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۚ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ۝ لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۚ رَبَّنَا لَا تُؤَاخِذْنَآ اِنْ نَّسِيْنَآ اَوْ اَخْطَاْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ اِصْرًا كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ وَاعْفُ عَنَّا ۚ وَاغْفِرْ لَنَا ۚ وَارْحَمْنَا ۚ اَنْتَ مَوْلٰىنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۝

The Messenger believes in what has been revealed to him from his Lord, as do the men of faith, each one (of them) believes in Allah, His angels, His books, and His Messengers. "We make no distinction (they say) between one and another of his Messengers." And they say: "We hear, and we obey: (we seek) Your forgiveness, our Lord, and to you is the end of all journeys." (2: 285)

On no soul does Allah place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! condemn us not if we forget or fall into error; our Lord! lay not on us a burden like that which you did lay on those before us; our Lord! lay not on us a burden greater than we

have strength to bear. Blot out our sins, and grant us forgiveness, Have mercy on us. You are protector; grant us victory over the unbelievers." (2: 286)

A person who recites the above verses before going to bed, his wealth, property and life will be safeguarded against all calamities.

B—AAYATUL-KURSI:

Anyone who recites Aayatul-Kursi (2: 255) after each obligatory prayer as well as in the morning and evening, on entering the house and when going to bed, he will become self-sufficient. Allah will grant him sustenance from unimaginable sources; his wealth, belongings and property will be protected from burglaries; his sustenance will increase; and he will never be afflicted with poverty. And wherever it is recited, burglars would not dare to visit that place.

C—SURAH MARYAM

If a written copy of this Sura (Surah No. 19) is framed and the from mounted on the wall of the house, its occupants will be safeguarded against all kind of calamities, especially burglary.

It is also said that if a written copy of the same Surah is kept in a crystal clear glass bottle and kept in the house, it will be a means of barakah and the livelihood will increase for the owners or occupants of the house. Moreover, the person sleeping in the proximity of such a bottle will see pleasant dreams. And anyone sleeping next to such a person will also see good dreams.

D—

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلْكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا
مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾ وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ
خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾

And when you have embarked on the Ark-you and those with you—say: "Praise be to Allah, who has saved us from the people who do wrong. And say. "O my Lord! Enable me to disembark with your blessing: For you are the best to enable (us) to disembark." (23: 28-29)

Recitation of the above verses affords the reciter and his family protection against thieves, enemies and Jinn.

SAFEGUARDING OF MONEY AND VALUABLES:

For safekeeping of money, recite Surah Asr (Surah No. 103) when banking it or putting in a safe place or hiding it anywhere. The same applies to valuables.

TO FIND ALOST OBJECT:

A— إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

"To Allah we belong, and to Him is our return": (2: 156)

Recite the above verse and search for the lost thing. It will be found—Insha Allah. Otherwise, something better and greater in value will be received.

B—Recite Suratud-Dhuhaa (Surah No. 93) 7 times, the lost object will—Insha Allah—be found.

C—It is reported that Ja'afar Khalidi's ring had fallen in the river Dajlah. He recited the following Dua:

اَللّٰهُمَّ يَا جَامِعَ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ اجْمَعْ ضَالَّتِي

O Allah, the Assembler of people on the Day wherein there is no doubt! Do return to me my lost property.

After a few days, he found the ring while paging through a book.

D—Recite suratud-Dhuha (Surah No. 93) once, but repeat the verse:

وَوَجَدَكَ ضَآلًّا فَهَدٰى ۝

And He found you wandering, and He gave you guidance. (93: 7)

Recite thrice, the lost item will be found—Insha Allah.

TO CATCH A THIEF OR RECOVER STOLEN GOODS:

A— وَلِكُلٍّ وِّجْهَةٌ هُوَ مُوَلِّيْهَا فَاسْتَبِقُوا الْخَيْرٰتِ ؕ اَيْنَ مَا تَكُوْنُوْا يَاْتِ بِكُمُ اللّٰهُ جَمِيْعًا ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ ۝

To each is a goal to which Allah turns him: Then strive together (as in a race) towards all that is a good. Wheresoever you are, Allah will bring you together. For Allah has power over all things. (2: 148)

Write the name of the suspect on a brand new piece fo material (about 10 square cm). Then write the above verse under the name of the suspect. Roll the material into a little bundle and nail it into the wall of the burgled house. Either the thief will be caught or the goods recovered—Insha Allah.

B—

قُلْ اَنَدْعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلٰٓى اَعْقَابِنَا بَعْدَ اِذْ هَدٰىنَا اللّٰهُ كَالَّذِى اسْتَهْوَتْهُ الشَّيٰطِيْنُ فِى الْاَرْضِ حَيْرَانَ ۖ لَهٗٓ اَصْحٰبٌ يَّدْعُوْنَهٗٓ اِلَى الْهُدَى ائْتِنَا ؕ قُلْ اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى ؕ وَاُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعٰلَمِيْنَ ۝

Say. "Shall we call on others besides Allah,—things that can do us neither good nor harm,—and turn on our heels after receiving guidance from Allah?-Like one whom the Satans have made into a fool, wandering bewildered through the earth, his friends calling 'Come to us', (vainly) guiding him to the Path." Say: "Allah's guidance is the (only) guidance, and we have been directed to submit ourselves to the Lord of the worlds." (6: 71)

Using a pair of compasses, make a ring on an old leather water bag or the dried shell of gourd (doodhi). Write the above verse inside the ring and the suspect's name and his mother's name outside the ring. Then bury the bag or gourd in such a place where people do not walk. The thief will—Insha Allah—become so disturbed mentally that he will give himself up.

C—Recite Suratul Al-Taariq (Surah No. 86) by the door from which the stolen goods were taken out of the premises. Either the goods will be recovered or an indicaton will be given in the dream.

FOR THE RETURN OF SOMEONE WHO HAS ABSCONDED:

(Same as A, B and C)

D—Recite Suratud-Dhuha 7 times. The runaway will return-Insha Allah.

E— اِنَّ الَّذِىْ فَرَضَ عَلَيْكَ الْقُرْاٰنَ لَرَآدُّكَ اِلٰى مَعَادٍ ؕ

Verily He who ordained the Qur'an for you, will bring you back to the place of return. (28: 85).

Perform two Rakaat Nafl Salaah and recite the above verse 119 times ever day for 40 consecutive days. The fugitive will return—Insha Allah.

ENSURING THE SAFETY OF ONE'S FAMILY AND PROPERTY DURING ONE'S ABSENCE:

Before undertaking a journey place the hand on the neck of each member of the family and recite this attribute of Allah 7 times:

اَلرَّقِيْبُ (The caretaker)

Doing this, there will be no need to worry about their safety until one returns.

PROTECTION AGAINST ALL TYPES OF ANIMALS, INSECTS AND REPTILES:

When a dog poses a threat:

The following verse should be recited when a dog growls or is about to attack. The same applies to any other wild animal such as lion, tiger etc. The verse is:

وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ

(And) Their dog stretching forth his two forelegs on the threshold. (18: 18)

FOR PROTECTION AGAINST SNAKES AND SCORPIONS:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۖ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا ۚ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾
ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾
وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ ﴿٥٦﴾

Your Guardian Lord is Allah, Who created the heavens and the earth in six Days, then He settled Himself on the Throne: He draws the night as a veil, over the day, each seeking the other in rapid succession: and the sun, the moon, and the stars, (all) are subserviant by His Command. Verily, His are the creation and the Command blessed be Allah, the Cherisher and Sustainer of the

Worlds! (7: 54)

Call on your Lord with humility and in private: for Allah loves not those who trespass beyond bounds. (7: 55)

Do not mischief on the earth, after it has been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good. (7: 56)

Write the above verses on paper using saffron and rose water as ink. Then wear it as a taaweez snakes and scorpions will not be able to harm—Insha Allah.

TO PREVENT DANGEROUS ANIMALS, HARMFUL INSECTS AND REPTILES FROM ENTERING THE HOUSE:

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ۚ مَا مِن دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ۚ إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٦﴾

I put my trust in Allah, my Lord and your Lord! There is not a moving Creature, but He has grasp of its forelock. Verily it is my Lord that is on a straight path. (11: 56)

Recite the above verse excessively—especially when going to bed and on awakening.

WHEN FEARING AN ATTACK FROM AN ANIMAL:

اللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۖ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ ۖ اللَّهُ يَجْمَعُ بَيْنَنَا ۖ

Allah is our Lord and your Lord! For us (is the responsibility for) our deeds, and for you for your deeds. There is no contention between us and you. Allah will bring us together. (42: 15)

Recite the above verse and blow towards the animal, Insha Allah, it would not attack.

TAAWEEZ FOR PROTECTION AGAINST ALL HARMFUL ANIMALS:

Write Suratul Furqaan (Surah No. 25) thrice on paper and wear it as a Taaweez. No dangerous animal or insect will do any harm.

It is said that if certain enemies have ganged up together to harm a person, wearing this Taaweez and going in their midst will cause them to disperse immediately. Also, their plans and craftiness will prove to be detrimental to none other than themselves.

WHEN BITTEN BY A POISIONOUS INSECT OR SNAKE:

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾

And when you exert your strong hand, do you do it like men of absolute power? (26: 130)

Circulate the finger around the bitter portion and recite the above verse 7 times in one breath. The patient will—Insha Allah—recover shortly.

WHEN STING BY AN INSECT:

Recite Surah Al-Inshirah (Surah No. 94) and blow on the patient. Insha-Allah, the pain will subside shortly.

FOR GENERAL PROTECTION:

الْحَفِيظُ (The Protector)

Recite and repeat the attribute of Allah Al-Hafeez excessively. No harm will be caused to the recitor even if he sleeps in a place where wild animals abound.

TO DRIVE OUT ANTS FROM THE HOUSE:

يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

O you ants, get into your habitations, lest solomon and his hosts crush you (under foot) without knowing it. (27: 18)

Write the above verse on a bit of paper and place it in the ant hole. They will disappear very shortly into the hole—Insha Allah.

TO DRIVE OUT MOSQUITOES, FLEAS ETC.:

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٢﴾

No reason have we why we should not put out trust on Allah. Indeed He has guided us to the ways we (follow). We shall certainly bear with patience all the hurt you may cause us: For those who put their trust should put their trust on Allah. (14: 12)

To drive out mosquitoes and fleas etc. from the house or bed-room recite the above mentioned verse 7 times and blow on water (approximately a cup or two) Then say 7 times: "O mosquitoes and fleas! If you believe in Allah, don't trouble us." Then sprinkle the water in and around the house. The night will—Insha Allah—pass without disturbance.

FOR RELEASE FROM IMPRISONMENT:

A—If anyone is imprisoned injustifiably, he should have the following verses written and worn as a Taaweez on his right arm. He should also recite them excessively. His release will be recured soon—Insha Allah.

فَلَمَّا دَخَلُوْا عَلٰى يُوْسُفَ اٰوٰٓى اِلَيْهِ اَبَوَيْهِ وَقَالَ ادْخُلُوْا مِصْرَ اِنْ
شَآءَ اللّٰهُ اٰمِنِيْنَ ۝ وَرَفَعَ اَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوْا لَهٗ سُجَّدًا ۚ
وَقَالَ يٰٓاَبَتِ هٰذَا تَاْوِيْلُ رُءْيَايَ مِنْ قَبْلُ ۖ قَدْ جَعَلَهَا رَبِّيْ حَقًّا ۖ
وَقَدْ اَحْسَنَ بِيْٓ اِذْ اَخْرَجَنِيْ مِنَ السِّجْنِ وَجَآءَ بِكُمْ مِّنَ الْبَدْوِ مِنْۢ
بَعْدِ اَنْ نَّزَغَ الشَّيْطٰنُ بَيْنِيْ وَبَيْنَ اِخْوَتِيْ ۖ اِنَّ رَبِّيْ لَطِيْفٌ لِّمَا
يَشَآءُ ۖ اِنَّهٗ هُوَ الْعَلِيْمُ الْحَكِيْمُ ۝

Then when they entered the presence of Joseph, he provided a home for his parents with himself, and said: "Enter you Egypt (all) in safety if it pleases Allah." (12: 99)

And he raised his parents high on the throne and they fell down in prostration, (all) before him. He said: "O my father! this is the fulfilment of my vision of old! Allah has made it come true! He was indeed good to me when he took me out of prison and brought you (all here) out of the desert, (even) after Satan had sown enmity between me and my brothers. Verily my Lord is Gracious to whom He wills, for verily He is full of knowledge and wisdom." (12: 100)

B—Recite Surah Al-Fatihah 111 times and blow on the handcuffs. Release will be secured shortly—Insha Allah.

C—

رَبَّنَآ اَخْرِجْنَا مِنْ هٰذِهِ الْقَرْيَةِ الظَّالِمِ اَهْلُهَا ۚ وَاجْعَلْ لَّنَا مِنْ
لَّدُنْكَ وَلِيًّا ۚ وَّاجْعَلْ لَّنَا مِنْ لَّدُنْكَ نَصِيْرًا ۝

"Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from you one who will protect; and raise for us from you one who will help!" (4: 75)

If a person is trapped in a country or town as a result of the country or town being under siege or due to any other reason such as curfew etc. He should recite the above mentioned verse excessively. He will soon find a way out—Insha Allah.

MAULANA MUHAMMADD ASHRAWF 'ALEE THANWI

A GIFT TO THE HUSBAND AND WIFE

Translated by Maulana Muhammadd Kaddwa

CHAPTER I

A FEW AHADEETH ON THE RIGHTS OF BOTH SPOUSES

Hakeem bin Muawiyah (R) narrates from his father that he asked Rawsoolullawh (S) about the rights of wives against their husbands. He replied:

1. When you eat, feed her as well,

2. When you clothe yourself, clothe her as well,

3. Don't hit her on the face. (In other words, don't hit her in spite of it being her fault. Beating with no valid reason is obviously not permitted on any part of her body.)

4. *Don't curse her and*

5. *Don't sever relationship with her except within the house. In other words, don't leave the house if you happen to be displeased with her, nor abandon her out of the home.*

[Aboo Dawood]

Hadhrawt 'Abdullawh bin Zamah (R) narrates that Rawsoolullawh (S) said:

None of you should beat his wife as though he is beating his slave, then at the end of the day he has intercourse with her!

(Bukhawri, Muslim, Tirmeedhi)

Hadhrawt Abu Hurayrah (R) narrates that Rawsoolullawh (S) said:

I advise you to maintain a favourable relationship with your women. Accept this advice from me because women were created from a crooked rib. If you endeavour to straighten her, you'll break her and breaking her is divorcing her and if you leave her as she is, she'll always remain crooked. Therefore, accept this good advice in favour of them.

(Bukhawri, Muslim, Tirmeedhi)

Note

Straightening her means endeavouring to ensure that there remains nothing in her that you dislike. You will be unsuccessful in this endeavour. If you continue bearing down upon her all the lime, it will eventually lead to divorce. Hence, you should overlook her trivial faults. Also, at times excessive harshness and negligence can bring about non-Deeni Shaytawni thoughts within her heart.

Hadhrawt Ummi Salmah (R) narrates that she and Hadhrawt Maymoonah (R) were seated by Rawsoolullawh (S) when Hadhrawt Abdullah 'Ibn Ummi Maktoom (a blind Sahabi (R)) appeared. Rawsoolullawh (S) said: "Observe Hijabb from him."

We remarked: "He is blind, he is unable to see us."

Rawsoolullawh (S) replied: "Are you two blind as well? Won't you be able to see him?"

(Tirmeedhi, Abu Dawood)

Note: It is also a right in favour of women that they should be made to observe such strict Purdah from Ghaw-ir Mahrzms (men whom they can marry) that both parties arc unable to see one another. In the observance of Purdah lies the protection of the wife's Deen since she will be protected from the evils of exposure and immodesty. In it lies her worldly benefit as well. Experience bears testimony to the fact that the more exclusive something is, the greater one's relationship with-it will be. The exclusivity the husband enjoys when his wife observes Purdah is quite obvious. Hence, he will ultimately enjoy a better relationship with her and also fulfil her rights fully. So in the observance of Hijabb (Purdah) lies great worldly benefit for the wife as well.

Hadhrawt Abu Hurayrah (R) narrates that Rawsoolullawh (S) said:

If I had to command anyone to prostrate before another human being, I would have commanded the wife to prostrate before her husband.

(Tirmeedhi)

Hadhrawt 'Ibn Abu Awfa (R) narrates that Rawsoolullawh (S) said:

I swear by that being in whose power lies Muhammad's life! A woman will not be fulfilling her lord's rights until and unless she does not fulfil her husband's rights.

('Ibn Majah)

Note: In other words, the mere performance of divine rituals such as Sawlah, Sawm etc. should not mislead a woman into believing that she has fulfilled the rights of Allawh Ta'ala. Those rights will be considered unfulfilled until and unless she does not fulfil the rights of her husband because fulfilment of the husband's rights is also commanded by Allawh Ta'ala.

Hadhrawt Abu Hurayrah (R) narrates that Rawsoolullawh (S) was asked: "What type of woman is the best wife?"

He replied: "Such a woman that when her husband looks at her, he is pleased with her; when he commands her, she obeys and she does not do anything in regards to herself or her wealth which will displease her husband." (Nasai)

Note: There are tremendous benefits in staying cheerful, obedient and in agreement with her husband. There are tremendous Deeni as well as worldly benefits in this as well. These benefits will be acquired if there is love between the husband and wife and this love is engendered only if both spouses fulfil each other's rights. They are commanded to fulfil each other's rights or else they will be sinful. (Hayatul Muslimeen Page 189-191)

CHAPTER II

THE IMPORTANCE OF STAYING SEPARATELY AFTER MARRIAGE

If possible, it is definitely not appropriate for one to live with one's parents together with his wife. There are many detriments in (his which one will only realise later on in life. (Husnul 'Azeez, volume 2 page 370)

The best plan of action to protect oneself from domestic feuds etc. is to abstain from living together with all the family members. The residing of a few women under one roof is one of I he main causes of disorder and other problems. (Malfoozaate Ashrawfiyyah page 27)

There were always problems and domestic feuds at a certain friend's house in which all the members of the family were living together. I advised him to separate because living together breeds a lot of problems. However, 1 requested him not to mention who advised him thus. There was a tumultuous uproar Ml home when they heard of this. However, when his mother learnt that this is his opinion, she remained silent. They all eventually separated and he also separated each person's monthly allowance and expenses as well. Now they are living in ease and happiness. There are no problems of family feuds and quarrels etc.

(Malfoozaal Page 141)

In these times, it is most appropriate for the young children to live on their own the moment they get married. This system ensures the ease and comfort of both parties. I witnessed a household In Meeruth that was always engaged in domestic quarrels and feuds. One of the men of that household had a (spiritual) relationship with me. He once wrote to me complaining about the domestic problems he was experiencing. I advised him lo hike up another house on rent and live on his own. He did accordingly and since then he is living in peace and tranquillity. My opinion is that the moment the son marries, he should live separately from his parents. This is most appropriate and beneficial.

(Huqooqul-Bait Page 28)

A Taweez to make the daughter-in-law submissive

A person came to Hadhrawt Thanwi (RA) requesting a Taweez to render his daughter-in-law obedient and submissive. Hadhrawt advised him: "The only Taweez that will work for her is to make her and your son live on their own. This will make her totally obedient."

The women of this era (the era of Hadhrawt Thanwi during the 1930s) love their freedom and independence. Their greatest concern alter the Nikah is to separate from their parents-in-law. A few rand of their husbands is more desirable and appealing to them than thousands belonging to their in-laws. A woman prefers living a life of hunger and poverty in her husband's house than staying in the luxury and wealth of her father-in-law's houses. Such anxieties eventually breed domestic feuds. (Da'waate-Abdiyyat volume 14 page 82)

A Hindu complained to Hadhrawt Thanwi (RA) that his daughter-in-law was harassing him and his own son was also making life a misery for him. Hadhrawt replied: "The only remedy for this is that you should separate them. You live on your own and they live on their own." (Husnul-Azeez volume 2, page 359)

Not to stay on one's own for fear of dishonour

Some people refuse to separate from their parents out of fear of *ceremonial* disgrace. They prefer living with them and enduring all the hardships. So they are unable to achieve both honour as well as tranquillity but tranquillity is more important than honour. Therefore, one should live separately after one is married. Whatever the outcome, from his earnings he may serve his parents separately. (Da'waate-Abdiyyat volume 14 page 83)

If the parents refuse to allow the son to live separately?

(*A question to Hadhrawt Thanwi and his reply*)

Question: Hadhrawt once mentioned in one of his lectures that if the wife prefers to live separately from her in laws, it is Wajibb (obligatory) to fulfil this desire. However, the Holy Qur'an commands us to obey the parents in all matters except Shirk (polytheism). Hence, it is Fardh to obey them. If the parents command the son to live with them after his marriage and the wife demands separate accommodation, either in the same house or in another house, what should he do? What is the Shari ruling in this matter? Should he fulfil the Fardh or the Wajibb? Please explain in detail.

Answer: Assalamu 'Alaikum wa Rawhmatullawhi wa Barawkatuhu. Obedience to parents won't apply when it comes to omitting other Shari obligations. Fulfilment of this right (i.e. separate accommodation) is Wajibb (obligatory). Hence, if the parents command the husband to abandon this right of his wife, he is not obliged to adhere to their whims. This is confirmed by a Hadeeth which warns:

The creation will not be obeyed when the Creator is ultimately being disobeyed.

It is Wajibb (obligatory) on the husband to provide separate accommodation for his wife if she requests so. Omission of a Wajibb (compulsion) is a sin. Hence, if the parents command him to perpetrate such a sin (in the form of omitting a Wajibb), their command will not be adhered to. (Imdaadul Fataawa)

A Fatwa on providing separate accommodation

A person wrote to Hadhrawt Thanwi:

Due to domestic problems, I've provided separate accommodation for my wife for the last 2 years. However, due to an increase in expenses, I'm unable to financially serve my parents as much as I used to. This seems to be upsetting them a great deal. Due to limited financial resources, it's always been my parents desire for all of us to live together. Please advise me on this matter.

Hadhrawt replied:

Assalamu 'Alaikum Wa Rawhmatullawhi Wa Barawkatuhu. A wife has the right to live separately from her parents-in-law. If she requests for this right, it is Wajibb upon the husband to fulfil it. Forsaking a Wajibb is a sin and it is not obligatory to obey anyone in sinful matters. Hence, change nothing. Leave everything as it stands.

(Imdaadul Fataawa)

Providing separate accommodation for the wife: a Shari ruling

Provision of maintenance to the wife is Wajibb. Providing separate accommodation for her also forms part of this maintenance. Many people are under the false notion that it is not compulsory to provide separate accommodation for the wife. They compel her to stay with their own families. If she is happy to stay with them, then fine. However, if she prefers staying alone, the husband is compelled to provide separate accommodation for her. Happiness in this context refers to the happiness and pleasure from deep within her heart. If the husband is convinced somehow or the other that she wishes to live separately but she does not express this wish verbally, then too it is not permissible for him to keep her together with the in-laws. (Islaahe-Inqilaab volume 2 page 187)

A woman is not compelled to serve her mother-in-law. Some people consider it their great fortune to keep their wives subjected to their mothers. To achieve this end, she is subjected to various forms of cruelty and hardship. Remember well! A woman is not compelled to serve her mother-in-law. If you are noble, serve her yourself or employ a servant to serve her. (Islaahe-Inqilaab volume 2 page 188)

In my opinion, the women are (judicially) not compelled to prepare meals. I substantiate this from the verse:

And from amongst His (Allawh's) signs is that He had created for you wives from amongst you, so that you may gain tranquillity from them.

In other words, women were created for your tranquillity and so that your heart can be at ease. Women are there to delight and cheer us, not to cook for us. (Huqooquz-Zawjayn page 1 55)

The meaning of separate accommodation and its simple procedure

If you are unable to provide a separate house altogether at least provide her with a separate room in a big house. This room should be sufficient to meet her basic needs and she must be able to keep her personal effects in this room under lock and key. The room must allow her such privacy that she is freely able lo converse and spend time with her husband. This is sufficient to fulfil the requirements of her Wajibb right. Her stove (kitchen or cooking area) should definitely be separate. In most cases, the fire (of dispute and feuds) commence from this very stove. (Islaahe-Inqilaab page 187-8)

Preventing the son and his wife living separately is unjust and cruel

Another act of cruelty upon the wife in which many so called *pious* people are also involved is that they don't provide separate accommodation for their wives in spite of them demanding this right. People maintain that if she leaves, the house will lose its credibility. Old ladies normally cherish such notions. Remember, nobody is to be obeyed if Allawh Ta'ala is being disobeyed in the process. If the wife wishes to live separately, she has all the right to do so. It is also necessary. In fact, in these times it is most appropriate to live separately. Living together engenders many problems. These old women tend to harass their daughters-in-law a great deal. It sounds rather ironical that if the son is more inclined towards his wife, they suffer pangs of jealousy and if he is disinclined towards her, the same women will go out in search of Taweez etc. One will be saved from all these complications if he lives separately. On the other hand, if you assert that "nowadays the daughters-in-law are very immoral and wicked, they are always quarrelling with their mothers-in-law and harassing them, to remedy such a situation, I would also advise that they should all live separately. In short, in living separately guarantees tranquillity lo both parties (the mother-in-law as well as the daughter-in-law). (Irshaadaat Hakeemul-Ummat page 479)

The excesses of some daughters-in-law

Some women tend to separate their husbands from their parents the moment they step foot into their homes after the Nikah. Although it is most appropriate for the son to live separately after his marriage, there is also a way of doing it. It has to be carried out in a suitable manner. What right does she have to separate in an ill-mannered and uncouth way? (Huqooqul-Bait page 48)

It's better to live separately even if she is happy to live together.

Nowadays, the temperaments and incidents demand that even if the wife wishes to live together with her in-laws and all the relatives will also be disheartened if she lives separately, then too it is more prudent to live separately. This will put a stop to endless problems and difficulties. Although the relatives will be furious

with this setup for a few days, when they themselves will observe its benefits, they will all be pleased. The stove (kitchen or cooking area) should most definitely be separate because the fire (of domestic feuds) most often starts from this very stove. (Islaahe Inqilaab volume 2 page 188)

Compelling the 2ND wife to live with the children of the 1ST

The Fuqawha (jurists) have went up to the extent of saying that if a man has children from the first wife, he is not permitted to compel the second wife to "live with them. The incidents that we hear of nowadays regarding the second wife living with the children of the first also prove that this is a root of many problems. Living with other relatives will not engender as many problems as such a situation will engender. (Islaahe Inqilaab volume 2 page 188)

An incident of Hadhrawt Thanwi (RA) – a splendid paragon

Hadhrawt Thanwi narrates:
The moment I got married, my father made me live on my own. Living separately has also been a custom in our family. My father provided a house as well as expenses for the house. I felt very ashamed (to take from him). 1 was concerned about getting a job. With due gratitude unto Allawh Ta'ala, that also got sorted out (in Kanpur). A sum of 25 Rupees was fixed as a monthly income. I was under the impression that it is a very large sum and a wage of 10 Rupees should suffice. I remained alone for a few days. Then I called the family over (to Kanpur) as well. Experience proved to me that the sum of 25 Rupees was not after all surplus. The entire sum used to be spent. From home, she was always requesting me to build a separate house. I continued averting and putting it off by advising her that we are to live in this world for a short while only. Why build a house? When I went for Hajj, she also followed later on. She complained to Haji Sahib (RA) (a reference to Haji Imdadullawh Sahib, the Shaikh of Hadhrawt Thanwi) that she asked me to build a house and I am refusing to do so. Haji Sahib said to me: "Your wife's asking you to build a separate house for her. There's any problem with that? This's quite appropriate as one is more comfortable in one's own house." I thought to my self that the wife devised a very convincing plan to build a house. I finally told Haji Sahib: "Very well. The house will be built."
On our return (to India) the house was built and I also wrote to Haji Sahib about it. He replied: "May your house be Mubarawk (blessed)."
Hadhrawt Thanwi (R'A) says: "After building a separate house, I realised that without it there was no peace and comfort. However, if someone is in dire straits and he is unable to build a house, it is another matter altogether." (Malfoozaat page 137-140)

CHAPTER III
THE IMPORTANCE OF CLEAR-CUT DEALINGS BETWEEN THE SPOUSES

The custom of the Arabs

It was the custom of the Arabs that all the furniture of the house was clearly divided between the husband and wife. The husband's property is separate from the wife's. The same custom prevails in European countries as well. The property of the Sir is clearly separated from the Madam. In other words, the property of each spouse is clearly defined. This custom of clear-cut dealings between the spouses was prevalent amongst us. If only this custom could be reintroduced here in India (and the rest of the Muslim world). (At-Tabbleegh volume 7 page 40)

The property of both spouses should be separate

Our society has become so tainted that we have become grossly negligent of everyone's rights. Our ignorance has reached such pathetic levels that we are not even aware that clear-cut dealings and individualized rights now prevalent in Europe were once existing in our own society. Honest dealing demands that the property and possessions of the spouses should be clearly distinguished from each other. In our houses, we don't even know who a particular thing belongs to. Each one is in possession of the other's property. A woman is unable to distinguish which of her jewels came from her father's house and which of them came from her husband's. She doesn't know whether the jewels were loaned to her or given over to her. If a man wishes to sort out what belongs to him in the house, he is chastised and ridiculed. He is disgraced and put to shame in the entire family. The family comment that he is so miserly that he won't allow anyone to touch his property. In other words, (in their terms), a generous person is he who is totally disorganised and negligent and he doesn't know what belongs to him and what belongs to others. (At-Tabbleegh volume 7 page 41)

The repercussions of unclear dealings

They will taste the bitter fruit of this *generosity* when one of the spouses die and the estate has to be distributed. One will claim that the deceased had given him a certain item whilst another will assert that the item never belonged to the deceased in the first place. The widow might claim that a certain item belongs to her father's house and so forth. Now there seems no way to sort this matter out. This eventually leads to constant quarrels and tiffs and serves as a form of entertainment to others. As for those families which are more cultured, there obviously would be no physical encounters as this is contrary to nobility and honour. However, this will lead the family to cherish rancour and malice in their hearts. This eventually renders the house a jail. This is the worldly loss of such a system of society.

Religious loss and deprivation of the hereafter

As for the Deeni loss in such a system, a person makes unauthorised use of another person's property and he henceforth becomes sinful. If the item is destroyed, he is held liable for it. The affair of the hereafter is very delicate indeed. Even if a meagre sum of 3 cents is outstanding in favour of another, 700 accepted Sawlah will be snatched away from him and credited in favour of the other party. How frightening it is that a person performs Sawlah for his entire life and they are all snatched away in the hereafter! These are the repercussions of not dealing cleanly and straightforwardly. In this world, the people (heirs) suffer malicious rancour in their hearts which makes the life of the entire household unpleasant whilst the hereafter is also destroyed as all his acts of devotion will be snatched away.
(At-Tabbleegh volume 7 page 42)

The torments of unclear dealings

A person once requested me to distribute according to Islamic law the estate of his late wife. I asked him to bring a list of all the possessions of his late wife. Such a request had him so baffled and agonized as he had no account whatsoever of what belonged to him and what belonged to her. I told him: "Added to this agony, whatever you have doubt in will all be considered her properly as a form of penalisation. Gather all her heirs. All of them should separate their property. Whatever they have doubt in will all be considered the property of the deceased and accordingly the laws of Meeruth (inheritance) will apply." He acted accordingly and the estate was finally wound up after a great hassle. It was solely because of his piety that he endured all these difficulties and ensured that her estate is wound up. In short, everyone seems quite pleased to keep all their properties and possessions mixed up. They tend to become disgruntled or offended if an item is attributed to the ownership of a specific individual. However, enormous problems arise when one of the spouses die. The main reason is that our society (and our social dealings) is in a pathetic state. People refrain from sorting out all matters clearly. (At-Tabbleegh volume 7 page 44)

Discord between the couple due to the lack of clear dealings

The same invariable problem arises in the domestic expenses. Whatever the husband earns, he hands over to the wife to utilise for the expenses of the home. The wife falls under the wrong notion that the money belongs to her because the husband made the sum over to her. She squanders the money as she pleases and also gives charity from the same. She spends very freely on her own family because she is quite complacent in the knowledge that the money belongs to her now. At times when the husband witnesses his wife squandering his hard-earned money, he enquiries about her lavishness only to be greeted with the words: "You gave the money to me. I've the authority to spend as I please."
The husband submits: "1 didn't give you the money. I only kept it by you as a trust."
They continue arguing over this matter. This was the result of unclear dealings. Be clear in your dealings. When you give anything to your wife, specify what you are giving it to her for. (As a trust, a gift, for domestic expenditure or for her pocket-money etc.) { At-Tabbleegh volume 7 page 45}

The confusion of Zakah due to the lack of clear dealings

Even in matters pertaining to the payment of Zakah (on jewellery), the people are grossly deficient The husband feels that the jewellery is of no use to him, hence he is not obligated to pay the Zakah whilst the wife is also complacent in the knowledge that the jewellery does not belong to her. As a result, nobody ends up paying the Zakah. Now when the husband dies. The wife suddenly claims that the jewellery belongs to her, her husband gave them to her. It is quite surprising that within his lifetime the wife claims that the husband merely lent her the jewels to be worn – so that the burden of the Zakah rests on his shoulders – and now after his death she claims ownership of the jewels! In other words, in cases of expenditure, the husband was the owner and in cases of income, the wife is now suddenly the owner! AH these problems cropped up simply because their possessions were not separated. If the husband explicitly informed her the moment he got the jewellery made (or purchased), who the jewels belong to, there wouldn't have been any problem. Also, the ruse of the jewellery not belonging to either party would not have appeared in any one of the spouse's thoughts at the time of paying Zakah. All affairs should be clear and well-defined. If the jewellery was given into the ownership of the wife, the obligation of Zakah rests on her shoulders. On the other hand, if the jewellery was merely loaned to the wife, he is obligated to pay the Zakah. It is another matter altogether that in spite of the jewellery belonging to the wife, the husband pays the Zakah on her behalf with her consent. (At-Tabbleegh volume 7 page 49)

Another vice in regards to jewellery

Another evil (within our society) is that jewellery worth thousands is given to the wife at the time of marriage without specifying if the jewels make up part of the Mahr (dowry) or not. As a result, the husband has given everything to his wife but not a cent of *Mahr* is considered paid. He spent hundreds of thousands but he still remains in debt in lieu of his Mahr that constitutes Haqqul-'Abd (human rights). And as you already heard, if one wilfully usurps even a meagre sum of 3 cents of another human being, 700 accepted Sawlah will be snatched away from him and given to the rightful. How absurd it sounds that his expenses surpass the actual debt of the Mahr but the debt of the Mahr remains intact. Oh yes! when the Mahr is requested from the husband in this world, probably by the heirs at the death of the wife, or the wife claims the Mahr at the time of divorce, the husband now says that all the jewellery presented at the time of marriage was given with the intention of Mahr. What he docs not realise is that only Allawh Ta'ala Alone is aware of the people's intentions. The people are not aware of each other's intentions. When did he verbally specify that the jewels were given as Mahr? If you hand over a hundred thousand as a gift to your creditor of one penny, then too your debt will not be waived off. The debt will only be considered paid when you specify that the money is in payment of the debt. If the husband wishes to give jewellery as mahr, he should clearly specify that it is in payment of Mahr. Keep a record of it or remember it. Why leave all matter unresolved? This concerns the rights of other human beings. Even if a cent is outstanding, the debt is considered unpaid, in short, all dealings should be executed formally and distinctly. (At-Tabbleegh volume 7 page 50)

The Islamic method

1. In regards to furniture, jewellery etc. that is either purchased or made, the husband should verbally specify right at the beginning who the item belongs to – does it belong to him or is he giving it to his wife.
2. Be explicit even when giving her money. Specify where it should be spent. In my personal opinion, whilst giving money to the wife for the household expenses, specify that this sum is a trust that should only be utilised for expenses of the household. However, give her a sum, normally referred to as pocket-money that she may utilise as' she pleases. If you don't give her anything for personal use, she may (utilise the household money for her personal needs) and be guilty of breach of trust. Such an uncompromising policy is cruel and unjust.
3. When purchasing or getting jewellery made, be specific. If you are giving her the jewellery, tell her that it belongs to her. If you don't intend to make her the owner of it, tell her explicitly that you are only loaning it to her to wear and not giving it to her. This is the correct method of social dealings that guarantees the religious safety of both spouses. However, our custom has become so despicable that if the possessions of the household are separated, we find it rather strange. Everyone will find it offensive and it will become the talk of the entire family. (At-Tabbleegh volume 7 page 46-48)

A magnificent parable and a general rule for rectifying the above malady

With due gratitude to Allawh! Nothing in our house is left unclear. For instance, the beds in our house. One of them was given to me by a friend. I attribute that one to myself whilst the remaining beds belong to the other members of the household. Similarly, everything in the house is divided (in terms of ownership). All members of the household utilise the items (furniture etc.) but we do know who a particular item belongs to. Life and death is inevitable. If any member of the household dies whilst all his affairs were well-sorted, there would be no problem with regards to who a certain item belongs to. This system should be adopted by each and every household; people find this system very odd and they tend to become bewildered by it simply because it is not very common amongst the masses. If one or two people adopt it, it would seem very unusual and newfangled. However, if this system becomes commonly adopted, nobody will feel offended nor bewildered. Witnessing its benefits, everyone will submit to it and approve of it.

A practical example

A woman once presented a bowl to us as a gift. I enquired from her who she is gifting it to. "Are you giving it to me or the people of the household (wife)?" I asked. This left her in deep thought because she brought the item for usage at home in accordance to our prevailing custom. Who it belongs lo won't bother her in the least bit. She had no answer to my question since she had no firm intention from the very beginning. Brooding over the matter for some time, she finally submitted, "I have gifted it to both of you."
I said: "Fine, now I know that the bowl belongs to both of us jointly." (At-Tabbleegh volume 7 page 46)

The prohibition of the couple utilising each other's possessions without the satisfaction of the other

Both the husband and the wife enjoy individual ownership of their respective possessions. It is cruel of the husband to utilise his wife's goods without her satisfaction. At the same time, it is untrustworthy of the wife to utilise her husband's property without his satisfaction. By satisfaction we mean that there are very persuasive signs that convince one that the owner is totally satisfied and cordially happy. (Islaahe-Inqilaab page 1 86)
The reality of *permission with the happiness of the heart* is that the second person also has the ability to refuse. (In other words, at times the person from whom permission to utilise a certain item etc. is being sought, is unable to refuse. Hence, his permission is not really considered as satisfaction and happiness of the heart. Tr.) [Anfaase-Eesaa page 315]

The impermissibility of combining the husband's wealth and spending without his permission

Some women are in the habit of surreptitiously combining their husband's wealth with their own. On some pretext or the other, they give it to their own parents (or any other person) without the knowledge of their husbands. This is a heinous sin. The wife's family have no Short right over the husband's wealth. If she wishes to give something to them, she should first seek her husband's permission. If the husband makes his wife the owner of something, she may utilise it (or spend) it without the permission of her husband. However, if he does not make her the owner but merely gives it to her for household use, or as a trust, she is not permitted to utilise it without her permission. In fact, she is not allowed to give anything to a beggar also from that trust. One of the conditions for charity or doing good unto others is that the charity should also be in conformity to the Shari'ah not against it. For example, if the husband entrusts his wife with an amount and she feels pity on a (beggar etc.), she is not permitted to give alms from that amount. She will be sinful if she gives from that amount even though she considers it to be a very altruistic and pious deed. However, since the amount does not belong to her and she did not seek his permission or he agreed reluctantly and there are very convincing signs of his reluctance. she acted in contrast to Shari law. Hence, she won't be rewarded. It seems very courageous of her to feel sympathetic towards

others without any consideration of her own sinful attitude. This will never be accepted by Allawh Ta'ala. From this we learn that Shari'ah has taken justice and moderation into account in every one of its laws. (Muwasaatul-Musaabeen supplement to Aadaabe-Insaaniyyat page 394)

Furtively combining the husband's wealth

Some women furtively stash away their husband's money over the years on the pretext that it would be of some assistance if he has to die first. For instance, if he gives her 40 Rupees a month for household expenses, she spends 20 and hoards the remaining 20. If the husband dies before her, she considers herself the exclusive owner of the entire amount and she does not even inform anyone about it. Remember, it is incorrect to do this. The other heirs are also entitled to that sum. If she wishes to collect a sum of money, she should first seek her husband's permission and ensure that he whilst in good health, makes her the owner of the entire sum before his Marawdul-Maat (the last disease which apparently brought about his death). This will ensure that the sum belongs exclusively to the wife or else the other heirs are also entitled to that sum and it would be Harawm for her to be the sole owner. (Asbaabe-Ghaflah supplement to Deeno-dunyaa page 491)

The limitations of spending from the husband's wealth

Some women, whilst spending the husband's wealth, feel he will give permission later on. At times the husband remains silent whilst at times he gets furious that eventually leads to heated arguments and domestic feuds. Therefore, until and unless the husband does not give explicit permission or she is not convinced of his permission, she should not make any donations (or spend it in any other way). However, if it is something trivial and the wife is sure that her husband wouldn't mind, it is fine (permissible). This would apply obviously to the beggars and destitute etc. (For instance, if she gives a piece of bread etc. to a beggar, it is permissible; these injunctions will apply if she gives from the husband's wealth. When these are the limitations and precautions in regards to trivial things, how can she be permitted to fill her parent's or brother's and sister's houses? Obviously they are not given trivial things. Who gives them a slice of bread? They are mainly given cash or sets of clothing etc. They are given such things that will most probably displease him if he is informed. Hence those women who surreptitiously give their family members out of the husband's wealth without this knowledge basically means that whatever the poor man earns goes to someone else! (Asbaabul-Ghaflah page 494)

Women should avoid spending their own wealth also without their husband's permission

The aforementioned rules apply in the case where the wealth belongs to their husband. If she is the owner of the wealth, the husband's consent is not necessary but she should seek his counsel. Imam Nasai narrates that Rawsoolullawh (S) said:

"It isn't permissible for a woman after her marriage to make over any gifts from her wealth except with the permission of her husband.

According to some 'Ulama, due to a trivial relevance, the words *from her wealth* is a reference to her husband's wealth. However, if the Hadeeth is applied in the apparent meaning i.e. from her own wealth, then it would mean that since women are (relatively) deficient in intellect and if she is given unrestrained permission, she might squander her money. Hence, Rawsoolullawh (S) is addressing this intellectually deficient group (the women) that if they wish to spend their wealth, they should seek their husband's counsel first. This interpretation (compared to the first) is more impressive. There is great wisdom in practising on this Hadeeth as this engenders unity between the couple. This system also increases the husband's love for his wife because he feels that his wife is so attached to him that she doesn't spend even her own money without his counsel. If a woman spends her money on her own accord, the husband finds it strange and perplexing. Therefore, according to me, the Hadeeth will apply in its apparent meaning. There is no need to attribute it to the husband's wealth. This importation is also narrated from 'Allamah Sindhi (RA). He says:

According to most Ulama, the Hadeeth is attributed to favourable conjugal relations and to (the wife's endeavour in) pleasing the husband.

So if the wife is compelled to seek her husband's counsel in spending her own wealth why won't she be compelled to seek his permission in regards to his wealth? (Asbaabul-Ghaflah page 493)

CHAPTER IV
CONJUGAL RELATIONSHIP BETWEEN THE COUPLE

Intimacy between the spouses is natural

Allawh Ta'ala says:

They (the wives) are clothing unto you and you are clothing unto them.

The objective of this simile is to expose intense attachment. In other-words, this simile portrays the intense attachment and intimacy both spouses enjoy. It is through the Mercy of Allawh Ta'ala that He engenders such close and intense bonds of attachment between the couple that there is (generally) no other more deeply-rooted bond than this. Without a deep-seated bond between the spouses, fulfilment of each other's rights would have been rather difficult. To achieve this end easily, Allawh Ta'ala brought about such a close-knit bond between the two that it !s as though both spouses have united. In other words, 2 bodies with a common soul. In short, Allawh Ta'ala compares the married couple to clothes to portray to mankind that the rights He has promulgated upon both spouses have been simplified in such a manner that He has engendered deep-rooted bonds between them that has ultimately simplified the fulfilment of these rights. From this wc determine the importance of fulfilling each other's rights. Allawh Ta'ala considers these rights so important that in order to simplify the fulfilment of these rights, He furnished a system which fell beyond the choice and authority of mankind. Something that Allawh Ta'ala considers important, obviously requires our utmost vigilance. (Raful-Iltibaas supplement to Huqooquz-Zawjayn page 135/136)

The husband and wife – a source of adornment for one another

Another point of resemblance in the simile:

Women are clothes for you and you are clothing unto them

That comes to mind is that one of the characteristics of clothing is that it conceals. Similarly, women are a source of concealment for men and vice versa. In other words, they are a screen for each others faults and shortcomings. Just as clothing is a source of adornment, similarly, the wife is a source of adornment for the husband and vice versa. Clothing being a form of adornment is established from the Qur'an itself:

O children of Adam! Take up your adornment.

Here in this verse, adornment unanimously refers to clothing. Before this verse, mention of clothing was being made in the verse:

O children of Adam! We have sent down clothing for you which covers your shame and (We have sent down) feathers.

Although clothing was not explicitly referred to as adornment in this verse, the outcome of adornment is mentioned. That is the words *which covers your shame*. In other words, We have created such clothing for you which conceals your inelegance. This is the objective of adornment that it conceals inelegance and defect. The verse also mentions the word *feathers*. It refers to feathers of a bird which are also a source of adornment to a bird. In short, just as clothing is a source of adornment, the wife is a source of adornment to the husband and vice versa. The husband's adornment lies in his wife in a sense that a man with a wife and children holds a degree of esteem. in society. The wife's adornment lies in her husband in a sense that people won't normally cherish evil thoughts about her. Before her Nikah (marriage) her honour and respect is always in danger and under threat. (Raful-Iltibaas page 165)

A man and woman are in need of one another

Another point of similarity that comes to mind is that just as a person is unable to forbear a lack of clothing over his body, similarly a man and woman are unable to forbear the lack of each other's company brought about by Nikah. Not only do they need each to fulfil their carnal desires, but she is in need of her husband for his assistance etc. and he is in need of her service and comfort etc. During illness, nobody can serve the husband like a wife would. After the death of his first wife, an eighty-year old man decided to marry a second time. He had many daughters and daughters-in-law who prevented him from remarrying on the grounds

that they were there to serve him. The old man was adamant: “No one will be able to serve me like a wife would. I’ll point this fact out to you at the right opportunity.” He finally remarried. A few years later he was afflicted with a disease. causing excessive diarrhoea. Totally perplexed with the odour, all his daughters and daughters-in-law separated and abandoned him. His wife on the other hand, used to support him on her legs and make him defecate with ease. Thereafter, she used to cleanse his private parts and wash his clothing etc. Even if he had motions of up to 25 times daily, she would clean him and put him to rest. That is when the old man remarked: "For this day I got married a second time. See! Besides her, nobody is able to serve me today." Hence, like clothing, a man is not independent of a woman nor is a woman independent of a man. A man is like her assistant and she is like his servant. (Raful-Iltibaas page 161)

The husband and wife – subservient to one another

Another point that comes to mind (in regards to the simile:

…Men and women are like clothing unto one another…

That is clothing is subjected to the body. From this we deduce that women are subjected and subservient to men. Also, the fact that women being clothing for men is mentioned first in the verse, also portrays that women precede men in subservience. One may object at this deduction that the remainder of the verse says

Men are clothing unto women.

Does this therefore mean that men are also subservient to women? In response we answer that he is also subservient to some degree. However his subservience follows up at a later stage. In other words, women are naturally and lawfully subservient to men whilst men become subservient to them out of love for them. (Raful-Iltibaas page 170)

The status of the marital relationship

Women are no doubt subservient but they are not subservient like maids, servants and slave-women. A woman enjoys a relationship of friendship with her husband as well. One of the distinctive features of this relationship is that at times she tends to become pompous. Due to the marital relationship, the husband's awe does not fall over his wife as it would fall over his servants. It would be rather hard-hearted and cruel of the husband if he wishes his awe to sway over his wife as it does over his servants. Such conduct reflects his deficiency in understanding the status of this relationship. Friends! This is such a relationship that at times even the pure wives of Rawsoolullawh (S) used to act in a pompous manner and behave like equal friends with him whereas who can be equal in status to Rawsoolullawh (S)? He was unique in every marvel and excellence. Apart from this, he was a ruler. He inspired a tremendous amount of monarchist awe (over the other rulers of the world). In spite of this, he never held such awe over his wives. In fact, he behaved with his wives in a manner in which he considered the aspects of both, authority as well as friendship. The relationship of authority he held over them influenced them never to disobey him. They obeyed and honoured him to such an extent that their hearts contained no such esteem for another human being. On the other hand, their relationship of friendship they enjoyed with him led Hadhrawt Aisha (R) at times to be pompous with him. However, Rawsoolullawh (S) never found this offensive. (Huqooqul-Bait page 23)

Equality between the sexes? No. Justice? Yes

Ladies! How can you be equal to men? You have been kept at the rear in virtually everything. Your Imamate (leading the Sawlah) is improper. You lag behind men in inheritance, rectification, leadership, sovereignty etc. Why then do you aspire for precedence? Imam Abu Haneefah (RA) is of the opinion that if a female stands next to a male in Sawlah (with certain conditions attached), his Sawlah is nullified. When there is no equality in ‘Ibadah in which much courage and intelligence is not required, how can you be equal in other non-’Ibadah affairs that require certain characteristics found predominantly in males only? There is a natural difference between men and women. They are unable to be on par with men. They are less intelligent, their power of endurance is relatively lower, body-parts are more fragile, etc. Hence, they tend to get exhausted more quickly. When Allawh Ta'ala has made you relatively more deficient, what equality do you now lay claim to? In short, it is established by Shari’ah that women are slightly more deficient than men. For instance, the Qur’anic verse declares:

And for men, their is a status over women.

In other words, the status of men is higher than that of women. Further, the verse continues:

And Allawh is exalted in power and wise.

In other words, there should be no surprise in this matter as Allawh Ta'ala, who is exalted in power has bestowed it accordingly. There is none to prevent him in instituting this. This command is not merely an ordinance but since Allawh Ta'ala is Hakeem (All-wise), His orders arc not devoid of Hikmah (wisdom) as well. Hence, there is no scope for contesting this issue. Men are more superior to women in respect to their natural capabilities. For example, in intelligence, braver}', power, intellectual capabilities, strategic planning etc. Allawh Ta'ala has made men more superior than women. Regardless of how rich or beautiful she may be, she will be inferior to men in these attributes. This is why the holy Qur’an declares:

And men are favoured with a status above the women.

(At-Tabbleegh volume 7 page 97 and 147)

Man the leader and woman the subject, a natural and justified constraint

Women are generally less intelligent than men. The person who is intellectually deficient will probably err in almost everything. Hence, it would be much safer for such a person to follow someone more intelligent than him. This is also one of the reasons Allawh Ta'ala made men leaders over women. As the Qur’an declares:

"Men are custodians (or caretakers) over women.

This ensures that all their affairs are under their vigilance and they can be protected from going astray. This is not cruelty, but this stems from justice, wisdom, and affection. Examine the case of a child. He is deficient in intellect. What will his condition be if he is left free without being subjected to anyone? Similar is the case with women. It is through the mercy of Allawh Ta'ala (and a constraint of nature as well) that He subjected them to men or else none of their affairs would have been in order. They would have been floundering in every aspect of the* Deen and the Dunya. Allawh Ta'ala has made the husband a leader and the wife his subject. This should not be misconstrued as cruelty and injustice. This is undoubtedly a source of mercy and wisdom in her favour. There is great comfort for her in being subjected to her husband. On the contrary, an efficient system and life style will not be maintained with the introduction of *equality* between the sexes. There would always be problems and contention between the spouses.

It’s safest for a woman to be subjected and obedient to a man

Unrestrained independence and freedom is rather calamitous. Allawh Ta'ala says:

Be well aware, O Muslims! The Rawsool of Allawh is amongst you. If he had to obey you on many matters, you would certainly suffer.

In other words, you should subject yourself to his [Rawsoolullawh (S)'s[commands and not the other way around. You would land yourself into trouble if he had to obey you. From this verse we deduce that it is safer and more prudent for a minor to be subjected to a senior and for one intellectually deficient to be subjected to one who is intellectually perfect. It is something to think about that the verse does not mention that Rawsoolullawh (S) would be in difficulty if he had to follow you. In fact it says that you would suffer if he obeys you. From this we deduce that it is to the minor's own benefit if he subjects himself to the senior. Similarly, (O women!) remain subjected to men for your own benefit and safety. Consider it a great boon that Allawh Ta'ala did not make you unrestrained and free or else you would certainly suffer. This is so due to two reasons; firstly, their intellectual capabilities are relatively deficient and secondly they have a tendency to be obstinate. If she is bent on doing something, she will make sure she will execute it. So, they suffer due to two reasons; one is due to her lack of perfect intellect – if she wishes to do something, it is done without much contemplation and deliberation. This is further aggravated by her penchant to be adamant and obstinate. Once she is onto something, she makes sure she achieves her ends regardless of the repercussions. You probably heard of some of them hurling themselves into the well or setting themselves alight over trivial matters. This is due to her deficient intellect and her obstinacy. Hence, their safety only lies in them being subjected and restrained. There should always be a custodian attending to them. (At-Tabbleegh volume 7 page 100)

Unity between the spouses and the establishment of a systematic household

Remember well! The system of both die Deen and the world will run efficiently only if one is the Tebie (Subject) and the other is the Ma/boo (leader). Nowadays, people deliver lengthy discourses and pass various proposals on unity but they fail to gel to the root of it; the root of unity lies in rendering one person the leader to whom the rest of the flock is subjected. If there is no such thing as a leader and subjects in any group and all of them claim to be equal, there would never be unity amongst them. Once they understand this, women should extract the notion of equality from their hearts as this is the root of all problems. Now there remains only 2 options; either the women become leaders and the men their subjects or the men become leaders and the women their subjects. Women should make the decision using their own discretion. Are they fit to become leaders or should the men lead them? A woman with sound temperament will never deny the fact that men are more superior than women in intellect and strength and they will be able to safeguard women. Women will not be able to safeguard men. In short, men should be the leaders and the women their subjects. This is the decision of the Shari'ah as Allawh Ta'ala declares:

Men are custodians over women.

(At-Tabbleegh volume 7 page 1 15)

Mutual love and compassion between the spouses

Allawh Ta'ala says in the Holy Qur'an:

And He (Allawh Ta'ala) has engendered love and mercy amongst you (between you and your spouses).

Allawh Ta'ala has brought about 2 characteristics between the husband and wife: love and sympathy; the period of love is their youth because both spouses are in their ardour of youth and the period of sympathy is their old-age. This is quite evident from the fact that the service she renders during old-age and decrepitude, nobody else will be able to render such service. (Nusrawtun-Nisa page 551)

Portrayal of love – adornment for the husband and modesty for the wife

Some men tend to become a bit suspicious because they openly express their love towards their wives whilst the wives fail to openly return their love. The main reason for this is that the portrayal of love is a form of adornment for the husband whilst (some) women consider it improper. Shame and modesty precludes them from openly expressing their love. She cherishes all her feelings within her heart. ....(Nusrawtun-Nisa page 455)

The conjugal relationship – of lover and beloved, not only of leader and subject

The relationship between the spouses is not confined to a relationship of a leader and subject. In fact there are two aspects of this relationship: one of leadership and the other of love and attachment. Attending to both rights arc indispensable. If the need arises, you may restrain or threaten her. The leader should act like a leader whilst the subject should live like one. However, stay within the boundaries. Don't fall into injustice and cruelty. Just as there are certain rights over the subject in favour of die leader, there arc certain rights over the leader in favour of the subject as well. Behave with her taking into account all her rights. Every single thing has its boundaries under various circumstances. Don't consider the women to be weak and helpless thereby inflicting injustices upon them. A king who exercises his authority over his subjects is quite acceptable. However, cruelty and injustice can never be tolerated. Here, a conjugal relationship is not confined to a relationship of leader and subject but their relationship is double-faceted; a relationship of leadership and a relationship of love. (Nusrawtun-Nisa, Huqooquz-Zawjayn pages 551, 554)

CHAPTER V

THE RIGHTS OF TH£ HUSBAND

A few Ahadeeth on obedience to and the rights of the husband

Allawh Ta'ala has awarded the husband tremendous rights and privileges. Satisfying and pleasing the husband is a great form of 'Ibadah. Displeasing and angering him is a major sin. Rawsoolullawh (S) said:

1. A woman who performs her five daily Sawlah, observes fasting in the month of Rawmadawn, preserves her honour (remains chaste) and obeys her husband, may enter Jannah from whichever door she wishes. (Mishkaat page 281)

2. A woman who dies whilst her husband is pleased with her will enter Jannah. (Tirmeedhi)

3. If I had to command anyone to prostrate before anyone other than Allawh, I would have commanded the wife to prostrate before her husband. If the husband orders his wife to carry a stone from one mountain to the other and from there to the third mountain, she should do accordingly. (Mishkaat page 281)

4. If a man summons his wife to attend to his personal needs, she should ensure she attends to him even if she is at the stove. In other words, regardless of the importance of her work, she should go and attend to him.

5. If a woman refuses after her husband has called her to sleep with him and he goes to sleep in a state of anger, the angels curse her until the morning.

6. When a woman torments her husband in this world, one of the Houris who will become his wives in the hereafter says: "May Allawh destroy you! Don't torment him. He is not but for a few days as your guest. In a few days he will leave you to return to come to us."

7. There are 3 people whose Sawlah is not accepted nor are any of their good deeds approved of; one is a slave who has absconded from his master, the second person is a woman whose husband is displeased with her and the third person is a perpetual drunkard.

8. Rawsoolullawh (S) was once asked: "O Rawsool of Allawh! Who is a good wife?"

He replied: "A woman who pleases her husband when he looks towards her, she obeys him when he commands her and she does not do anything, either in regards to his life or property, which is displeasing to him."

[Extracted from Bahishti Zewar and Hayatul-Muslimeen]

The honour and status of the husband

O women! you are so inferior to your husbands that Rawsoolullawh (S) said that if he had t<5 command anyone to prostrate to anyone other than Allawh, he would have ordered the women to prostrate before their husbands. Do you have any idea of the status of your husband? Alas nowadays women confront their husbands with abusive words and contentious arguments. If you argue that his anger also makes us angry then remember that one only gets angry with those lower or equal in status to him. If one considers another to be superior or more higher in rank than him, he will never get angry with him. A servant does not express anger to his master. Similarly, a member of the public cannot get angry with the ruler and the son does not express his anger to his father. This is so because one party considers the other more superior than itself. Ladies! The fact that you are getting angry due to your husband's anger shows that you consider yourself more superior or equal in rank to him. This notion is totally erroneous. If you consider yourself inferior and subjected to your husband, you would never ever become angry with him. Remove these evil ideas from your hearts and consider yourself inferior to men as Allawh Ta'ala has made you. And don't ever argue and fight with him when he gets angry. (Huqooqul-Bait page 51)

The status of the wife in relation to the husband

O women! Your status is even lower than that of a bondswoman.

This does not mean that women are totally worthless. Such parables are merely cited to portray the rank of the husband over the wife. The Hadeeth says that if anyone was granted permission to prostrate before anyone other than Allawh Ta'ala, the wife would have been compelled to prostrate before the husband. The Hadeeth does not say that the slave girl would have been compelled to prostrate before her master. From this we deduce that your status (compared to your husband) is even lower than that of a slave girl. And the rank of the husband is more superior than that of a master. However, your condition on the other hand is such that it is considered disgraceful to be restrained by the husband. You don't even consider these laws as part of the Deen. Overcome by enthusiastic zeal, you will go on reading Wazeefahs, Tasbeehat etc. but allow me to warn you that the rank of these Wazeefahs are inferior to these laws. The maximum virtue lies

in those deeds that go against the Nafs (desires). And obedience to the husband falls against the Nafs, hence it has a more superior status. (Islaahun-Nisa, Huqooquz-Zawjayn page 190)

The husband is like a spiritual mentor

The spiritual mentor (Sheikh) attends to the spiritual enhancement of the Mureed (disciple). However, a normal spiritual mentor who accepts Bait is insufficient to attend to the spiritual needs of the women. The Spiritual mentor is not available to them at all times. They require a Spiritual mentor of the house, the husband. This type of Spiritual mentor i.e. the husband is more beneficial to her than the other categories of Spiritual mentors. And his status is also more superior than the others. What a nice Spiritual mentor this household Spiritual mentor is. Apart from attending to your Deeni requirements, he also provides food etc. for you. He takes the responsibility of both the Deen as well as the Dunya. These characteristics would not be found in a normal Spiritual mentor. There is no worldly benefit to be derived from him. In fact, offerings (of gifts etc.) have to be made over to (some) of them. Also, she will be unable to derive as much Deeni benefit from him as she would derive from her husband. A normal Spiritual mentor will only be able to guide you when you enquire about something or whenever you happen to go to him. This might come about probably once in many years. Women in particular will hardly end up meeting their Spiritual mentor. The husband on the other hand is always with them. He will be able to monitor even deed. This is why I maintain that the Spiritual mentor of the Bait (house) is more superior than the Spiritual mentor of Bait. For some women, the spiritual mentor of the Bait (house i.e. the husband) is more beneficial than the spiritual mentor of the cane. The spiritual mentor of the Bait (house) will suffice for those women who are well-cultured, well-mannered and understanding. As for those who are uncultured, ill-mannered and lack understanding, they require the spiritual mentor of the cane… [At-Tabbleegh volume 7 page 110]

Regardless of her superior rank, obedience to her husband is invariably imperative

Some people are of the opinion that men have unrestricted superiority over women and women are worthless non-entities. This is a fallacious notion. In fad, in some aspects they are equal to men whilst in some aspects they can surpass men. She can attain a higher. status than men if she observes more 'Ibadah like Sawlah, Sawm etc. The Shari'ah commands obedience to Allawh and His Rawsool (S). The husband will not be obeyed in opposition to Allawh and His Rawsool (S). In this respect, all women are equal. Even if she does not have a spiritual mentor, she should first and foremost obey Allawh and His Rawsool (S). The rights of Allawh and His Rawsool (S) are far more superior than the rights of the husband. Apart from Allawh and His Rawsool (S), the husband has the most rights over his wife. However, since the ordinary laymen are unable to determine the laws of Allawh and His Rawsool (S) themselves but through the medium of the spiritual mentors (Ulama and the Mashaikh), we can conclude albeit metaphorically that the spiritual mentors' rights are more superior than the husband. If the husband's directives are not in conflict with the Shari'ah, nobody else will be obeyed as his rights are the most superior. (At-Tabbleegh volume 7 page 110)

A woman's superiority over her husband in piety and religiousness does not absolve her of obeying him. She is invariably compelled to obey and honour her husband. Between the spouses, there are two aspects of superiority; the matrimonial aspect and the aspect of religiousness. In regards to matrimonial superiority, she will never be more superior than him. He will invariably be more superior than her in this respect. Even though she enjoys certain rights against him, he will always be more superior. As for superiority in regards to piety and religiousness, she can be more superior than him in this respect. There is a possibility that her status and merits are more superior in the eyes of Allawh Ta'ala because this superiority is founded upon good deeds etc. Nonetheless, this does not render her a mistress over her husband. She will invariably remain subjected to her husband. (At-Tabbleegh volume 7 page 169)

The husband has the most superior right after Allawh and His Rawsool (S)

Ladies! Remember well that apart from Shari laws, the rights of the husband supersede that of the spiritual mentor. If your husband commands you to do something that is not against the Shari'ah, nobody else will be given preference. Hence, the husband enjoys the most superior rights after Allawh and His Rawsool (S). If the husband commands you to do something whilst the spiritual mentor forbids you from doing it on the grounds that it is contrary to the Shari'ah, the husband will not be obeyed. In this case, the spiritual mentor will be obeyed. In fact it will be considered as though she obeyed the law of the Shari'ah.

The limits of obedience to the husband

If a woman was compelled to obey her husband in everything, many of them would have been deprived of worshipping Allawh Ta'ala that is the cardinal objective of the creation of mankind. As Allawh Ta'ala says:

And We did not create the Jinnat and mankind except that they may worship Me.

We deduce from this verse that the actual objective of the creation is the worship of Allawh Ta'ala. Hence, this objective should always be in the foreground.

An authentic Hadeeth mentions:

There should be no obedience to the creation in the disobedience of the creator.

In other words, it is not permissible to obey any command of the creation if it falls in contrast with the command of the Creator. If the husband commands his wife to perpetrate a sinful deed for instance, he orders her to withhold her Zakah payment, refrain from Sawlah, or abstain from pursuing (compulsory) Deeni education or something akin to it, it is Harawm to obey him. It is Fardh to disobey him if he commands her to abstain from a Fardh, Wajibb or Sunnat-i-Muakkadah. However, if he commands her to abstain from a Mustahabb (optional or preferable) deed, she is compelled to obey him. (Izaalatur-Rayn and Huqooqul-Walidayn page 34)

Nowadays, some women are very fashion-conscious. They emulate the styles and dressing of other (non-Muslim) nations. At times, the women themselves have no inclination to do this but their men folk compel them to. Remember! There is no scope to obey the creation when the Creator is being disobeyed. The women should ensure that they refrain from dressing in this manner even if their husbands compel them to as this is tantamount to emulation of men (or of other nations). (Huqooquz-Zawjayn page 344)

To sum it up, she should obey him in permissible and Makrooh Tanzihi acts and refrain from adhering to his demands of omitting a Fardh, Wajibb, or Sunnat-i-Muakkadah. (Izaalatur-Rayn)

The husband's rights – a basic principle

The wife is not permitted to carry out a permissible deed if it hampers her services to him. In this world, nobody else enjoys such rights as the husband over his wife as is evident from various Ahadeeth. However, she is not compelled to obey each and every one of his orders. She is compelled to execute his orders if abstention from such an order causes inconvenience to him or hampers her services to him provided they are not in conflict with the Shari'ah. She should ensure that she is not deficient in serving him or in fulfilling his rights.

Important rights of the husband over the wife

(1) It is Fardh upon the wife to serve her husband and fulfil his desires. (Izaalatur-Rayn)

(2) She should not observe Nafl fasting nor Nafl Sawlah when he is around without his permission. (Bahishti Zewar)

(3) Without his consent, she should not leave the house to visit anyone, relatives and strangers alike. (Bahishti Zewar part 4 page 38)

(4) She should not live in an untidy and dishevelled manner. She should adorn and beautify herself. In fact the husband has the right to beat her if she, in spite of him ordering her, refrains from adorning herself.

Leading the men to piety is the responsibility of women

One of the Deeni deficiencies found amongst some women is that they are not very particular about steering men away from the fire of hell. In other words, they couldn't be concerned in the least bit whether the husbands provide Halal or Harawm for them. His source of earnings, be it in the form of bribery or any other Harawm avenue is of no concern to them. Explain to your husbands that they should not pursue Harawm sources and you would suffice with the little Halal that they provide. Similarly, if the husband discards his Sawlah, she won't advise him in the least bit whereas if her own interests are at hand she will leave no stone

unturned in achieving her ends. If a woman wishes to make her husband religious-conscious, it is not a very difficult task. However, to achieve this you should endeavour to become religious-conscious yourself. Be regular and particular about your Sawlah, Sawm, etc. thereafter, advise your husband as well. Insha Allawh your advice will then be very impressive. If the women muster the courage and strength, the men will have no option but to become Allawh-conscious. There are many instances whereby the women pressurized the men into giving up their evil practices. For example, some told them that if you don't abstain from accepting bribery, we will not eat your income. Their relationship of love compounded with her sincerity had such an effect that they relinquished their evil habit of accepting bribes. (Islaahe-Inqilaab page 184)

Rights of the husband over the wife

1. To obey the husband provided his orders are not in conflict with the Shari'ah.
2. To refrain from requesting more than he can afford.
3. To ensure that nobody enters the home without his permission.
4. To refrain from stepping out of the house without his consent.
5. To refrain from giving anything from his wealth without his consent.
6. To abstain from observing optional Sawlah and Sawm without his permission.
7. Not to refuse when he desires intercourse without any Shari impediment (like menses etc.)
8. Not to despise the husband because of his poverty or his ugliness.
9. To forbid politely if she happens to witness him perpetrating an anti-Shari deed.
10. To avoid addressing him by his first name.
11. To abstain from quarrelling and arguing with him.
12. To avoid complaining about the husband before others.
13. To avoid quarrelling and arguing with his relatives.

There are many rights in favour of and against both spouses. I have written down whatever has come to mind. (Imdaadul-Fatwa volume 2 page 186 question 278)

Summary of each other's rights:

The rights of the wife over the husband

(1) To be generous in her maintenance according to his capabilities.
(2) To continue teaching her Deeni Masa'il and emphasising the need for piety.
(3) To permit her to meet her close Mahrams (her immediate relations) now and again.
(4) To exercise patience and silence over her mistakes. If the need ever arises for admonishment, take into account moderation. Avoid being very stern.

The rights of the husband over the wife

(1) To obey, respect, serve and endeavour to please him. However, she should excuse herself in regards to impermissible acts.
(2) To refrain from demanding more than he can afford.
(3) To refrain from spending his wealth without his permission.
(4) To avoid being harsh towards his relatives in a manner displeasing to the husband. In particular, she should behave in a respectful and courteous manner to his parents. (Huqooqul-Islam page 14)

A few Masa'il regarding obedience to the husband

If the husband is at home, she should avoid observing Nafl (optional) Sawlah and Sawm without his permission as this might hamper her services towards him. Yes, she may observe Nafl 'Ibadah with his permission. The Hadeeth outlining this Masalah only makes mention of the clause *whilst the husband is at home*. Hence, if the husband is out (on a journey etc.) she may do so without his permission. We deduce from the same Hadeeth as well that she is not permitted to carry out something that would affect her services towards him without his consent. (Izaalatur-Rayn and Huqooquz-Zawjayn page 84)

Undertaking Bait without the consent of the husband

It is permissible for a women to take Bait (a pledge of spiritual allegiance) at the hands of a Shaikh without the permission of her husband. However, if there is a fear of any problems, it is permissible for her to relinquish undertaking Bait. For instance, if the husband restrains her from undertaking Bait, she should not take Bait. However, if she herself wishes to take Bait and she is courageous enough, she should, placing her trust in Allawh Ta'ala, take Bait. If this creates problems for herself, she should exercise patience and not express ingratitude. The servants of Allawh Ta'ala are afflicted with various difficulties. Such personalities are awarded high ranks in the hereafter. (Ibid)

Perpetrating a Makrooh Tanzihi at the behest of the husband

The aforementioned rule also applies to Makrooh Tanzihi deeds (acts which are religiously disapproved but to a lesser degree). If the husband commands her to execute such acts, she should abstain if she has the courage to do so or else she may carry them out. However, if he commands her to execute sinful deeds for instance, he prevents her from paying Zakah, or from observing Hijabb etc. it is Harawm (totally forbidden) to adhere to his commands. It is Fardh (compulsory) upon her to oppose him. If he restrains her from carrying out a Mustahabb (preferable) act, it is Wajibb (mandatory) upon her to adhere to him. (Izaalatur-Rayn)

Is she compelled to serve a relative or mother-in-law at the behest of her husband?

If the husband requests his wife to do some permissible work for anyone, relative or stranger, she is not compelled to concede to his demands. For example, he commands her to bake bread, sew clothes etc. for other people. However, if he commands her to do it out of some dire necessity, she is compelled to execute it accordingly because its non-execution might cause hardship to the husband. (Izaalatur-Rayn page 49)

Some men consider it their good fortune to keep their wives subjected to their mothers. This causes undue hardship and cruelty to these ladies. Remember! It is not compulsory upon the wife to serve her mother-in-law. If you consider yourself fortunate enough, why don't you serve her yourself or employ a domestic servant instead. (Islaahe-Inqilaab volume 2 page 188)

Is she permitted to do a stranger's work?

Out of dire need if a woman sews clothing for strange men, it will be permissible provided the person she is sewing for is pious and there is no fear of Fitnah (spiritual contamination). However, if the stranger is irreligious and there is a fear of Fitnah, she is not permitted to sew for him. Some immorally behaved persons tend to attain pleasure by merely looking at the sewing of a seamstress. (Izaalatur-Rayn page 49)

Obedience to the husband in spending in lawful channels

If the husband, without any Shari cause, restrains her from spending her own wealth in lawful avenues, she is not compelled to obey him. However, this shouldn't create problems and disunity. Both spouses should ensure that they live with harmony and unity as far as possible. Some husbands, due lo (heir irreligiousness tend to oppose their wives at such instances. She may obey him in regards to permissible and Makrooh Tanzihi acts just to avoid unnecessary problems. She is not permitted to omit Fardh, Wajibb and Sunnat-i-Muakkadah at his behest. (Izaalatur-Rayn page 48)

An important Masalah

The property of each spouse is recognised individually in Shari terms; the wife will be the sole owner of the property over which she exercises her rights of buying, selling, or disposal of her property. Similarly, the husband is regarded the sole owner of the property over which he has unrestricted disposal. If the combining of both properties in a disorderly manner adds up to the minimum Nisabb, Zakah and other such monetary dues will not be waived. Hence, if the husband tells his wife that their property is commonly owned and both of them are co-owners therefore she should not discharge Zakah, she should not obey him as this is contrary to the Shari'ah. Obedience to the creation is not permitted when the Creator is being disobeyed in the process. Some people are very apathetic towards this. (Izaalatur-Rayn page 47)

Adorning herself is a right of the husband

The Shari'ah stipulates that a woman should adorn and beautify herself for her husband. In fact, she is rewarded if she adorns herself for her husband. It is rather disturbing to note that nowadays (some) women live like toilet-cleaners (dirty, untidy and dishevelled) before their husbands and when they venture forth amongst their relatives (and other people) they adorn themselves from head to toe. If on the other hand, a woman decides to dress up for her husband; the poor lady is scoffed at. Other women taunt her and accuse her of immodesty saying: "Oh! look at her. She has no shame, she is adopting shameless blandishments for her husband." How deplorable! Where she is required to adorn herself, she is scoffed at and taunted and Where she has been restrained from exposing her refinery and blandishments, great care is taken. When the husband Commands her to adorn herself, what right does she have to live III ii dishevelled and untidy slate? (Khawyrul-lrshad Al-Tabbleegh, volume 14, page 59)

A grave error of some women

It is rather surprising, that some women live like toilet-cleaners and maids at home and the moment they have lo step into some conveyance, they dress up and transform themselves into *madams*. Everything has some objective and aim behind it. What will be their response if they are asked why they are adorning themselves out of their homes? It seems as though their objective is lo adorn themselves for others. It is rather ironical thai she does not wear the clothing for whom it was made (the husband) and also it seems very strange that in spite of the husband paying for the clothing, she does not wear it for him am I wears it for others. I feel ashamed mentioning such issues but such issues are discussed for the sake of reform. I low amazing! She does not converse in a civil manner with her husband nor does she adorn herself for him. However, when she goes to the homes of others, she speaks in a civil and sweet manner and even adorns herself. The husband pays the price whilst others get the benefit. What sort of justice is this? (At-Tabbleegh Dawaul-Uyoob volume 44 page 91)

An important Fatwa

Refraining from maintaining the wife or harassing her in consideration of the parents If the parents command one to abstain from a compulsory Shari due, let alone Wajibb, it is not even permissible to adhere to their demands. For instance, a person has such limited financial resources that if he has to serve his parents financially, his wife and children will land in difficulty. Such a person is not permitted to torment his wife and children whilst spending upon his parents. (Imdaadul-Fatawa)

Conducting herself before her husband

The Story of a Pious Lady

Every night after 'Isha Sawlah, a pious lady used to adorn herself with beautiful clothing, jewellery, Surmah, and do her hair up. She would then proceed to her husband and ask him if he required her. If he replied in the affirmative she would sleep with him for a little while and if he replied in the negative she would seek his permission to occupy herself in the Zikr of Allawh Ta'ala. Following his permission, she would remove her clothing and jewellery and put on simple clothing and occupy herself for the entire night in the 'Ibadah of Allawh Ta'ala. Look at the condition of this pious lady. At times she would adorn herself whilst at certain times she would put on coarse clothing. If somebody witnessed her whilst she was well-groomed, he would have surely been sceptical of her piety. But he does not realise the aim of adorning herself. She should not adorn herself to satisfy her own whims and fancies but rather because it is a Shari ruling that a woman should adorn herself for her husband. In this instance, she was rewarded for adorning herself. This saintly lady was observing a Shari rule because when the husband commands his wife to adorn herself, she has no right to live in an untidy and dishevelled state. However, when her husband did not require her and she did nwny with all her adornments, then too she did not do so to satisfy her whims and fancies. Such saintly people are subjected to the Shari'ah whether they adorn themselves or whether they opt for simplicity, they do nothing to please their souls. (Al-Tabbleegh volume 14 page 59)

CHAPTER VI

CONDUCTING WITH THE HUSBAND AND AN INDISPENSABLE CODE OF CONDUCT

There is no need to explain anything much to understanding women. They have the ability to differentiate between good and evil. However, we will still explain a few indispensable words of advice. Once you understand these, you will be competent enough to understand other things as well. (Bahishti Zewar volume 4 page 39)

The vitality of unity and obedience

Remember that the bond linking husband and wife is a bond both will be subjected to for the rest of their life. If both their hearts are united and well-bonded, there is no greater blessing than this. And if, Allawh forbid, their hearts are not compatible and disunited, there is no greater calamity than this. Hence as far as possible, live with his heart in your hands (always award preference to his pleasure) and carry out your responsibilities with the mere gestures of his eyes (meaning his slightest wish should be your command). If he commands you to fold your hands and remain standing for the entire night, then the prosperity of this world as well as the hereafter lies in you enduring this trivial harassment of this world thereby attaining the success and prosperity of the hereafter. Ever do nothing that is in conflict with his nature and moods. If he regards the day as night, you should also do the same. (Bahishti Zewar)

The need for honouring the husband and taking his nature into consideration

Win-never you converse with your husband, take his moods into consideration. If you find him in a jovial mood, joke and laugh with him. If not, avoid being jovial with him. Converse with him according to his moods; remember well that the relationship between husband and wife are not based on love alone but coupled with love, her honour and respect for him is also imperative. It is a great error to consider him your equal. Ever accept no service from your husband. Driven by low, if he ever massages your hands or head, don't allow him to do si). Fonder for a moment that if your lather has to do this, will you ever accept it? How can you allow your husband then in serve you when his status is far greater than that of your father? In all your actions, conversations and in every facet of your relationship with him, always be mindful of your manners and behaviour with him. (Bahishti Zewar page 40)

Refrain from asking more than he can afford

Do not ask your husband for an allowance that is beyond his financial position. Whatever's available to you – even if it be dry bread and chutney – consider it your own home and continue with your life. If you happen to fancy some clothing or jewellery mid your husband docs not have the financial resources, do not request him to purchase it nor despair over its unavailability. Don't even mention it to him. Think for yourself that if you mention il to him, he will think to himself that this woman has no concern for me as she is making inappropriate requests. In fact, even if the husband is wealthy, as far as possible avoid asking for anything yourself. However, if he himself asks what he may bring for you, there is no problem in making a request then. Don't make a request on your own accord because he who asks of others ultimately lowers his status in their eyes and becomes disgraced. (Bahishti Zewar page 39)

Code of conduct when he returns from a journey

When your husband returns from abroad or from a distant journey, enquire about his health, conditions, whether he encountered any difficulties or not. Massage his hands and feel, perhaps he is tired or hungry. Make arrangements for the preparation of meals etc. for him. If it is a hot summer's day, fan him and cool him down. In short, do whatever you can for his ease and comfort. Don't ever start talking about money and about what he brought and how much he brought for you and where his wallet is etc. When he is finally prepared to give something to you then only you may accept it. Do not take him to task by telling him that he earns so much and he has given you so little, nor rebuke him and tell him that he spends too much of money on himself. If you happen to ask him such questions when he is in a good mood and you coincidentally pose such questions to him in an amicable manner, there is no harm in this. (Bahishti Zewar page 40)

The worth of what he brings home and the despicability of ingratitude

Always express pleasure over the things your husband brings for you whether you fancy the items or not. Don't ever say that a certain item is not nice and express dislike for it. Such an attitude will break his heart and in the future he will not be disposed to bring anything for you. If you praise the item and accept it happily, he will become very cheerful and more generous in the future. Don't be overtaken by anger and express ingratitude towards your husband. Don't say that you experienced no pleasure and joy in this household and your whole life was spent in difficulties and problems and nor say that your father has destroyed your future by throwing you into this blazing fire and immersed you into lifelong problems. Such comments tend to nurture hatred and dislike in the heart.

Il is mentioned in a Hadeeth that Rawsoolullawh (S) is reported to have said: *"I've witnessed relatively far loo numerous women in hell."*

Someone enquired of him: "O Rawsoolullawh! Why'd there be more women in hell?"

He replied: "They curse others a lot and they're ungrateful towards their husbands."

Ponder over the seriousness of expressing Ingratitude towards the husband. (Bahishti Zewar page 39)

Protecting the husband's property and the importance of tidiness

Keep your husband's property in a neat and orderly manner, leisure that the bedroom is neat and clean and do not allow it to become dirty. The bed should not be untidy and dirty. Remove nil wrinkles and creases from it. If the pillow is dirty, change the pillow-case and if there isn't one, sew one. There is nothing grand about you doing something only after he asks you to do il. True elegance lies in you doing everything right without him asking you to do so. Whatever is entrusted in your care, keep it safely. If it is clothes, fold them (or hang them) neatly; don't dump them nor leave them strewn about. Keep them in a suitable place. Don't put up excuses and find ruses for everything. Never concoct lies as this weakens your esteem and honour and in the future you will never be believed in what you say. (Bahishti Zewar page 41)

Refraining from obstinacy and offensive language

Due to an acute lack of understanding and due to their apathetic behaviour towards the repercussions, some wives utter such things which engender sorrow and displeasure within their men's hearts. At times they lend to irrationally blurt out certain things whilst at times they tend to taunt and reproach their husbands. Consumed by rage, they spit out their bitter words against their husbands merely to offend them with no apparent purpose. Ultimately, when the husband's heart is turned away from her, she goes about crying and weeping in vain. Remember well that once his heart has already been tainted by your hostile tongue and even though you somehow reconcile after a few days, it won't be the same as before. No matter how many excuses and apologies you may proffer later on, the love and clear-heartedness he cherished in your favour will not be found. Later on, when any incident occurs, his mind will wander back to the arguments you had with him and he will think to himself that this is the same person who told me such-and-such thing on that day. Therefore, always think and ponder before dealing with affairs relating to your husband. You will thereby earn yourself the pleasure of Allawh and His Rawsool (S) and the bounties of both this world as well as the hereafter. Do not be adamant and stubborn on any matter. Even if something is committed against you or contrary to your whims, overlook it this time and attend to it at some other appropriate time. If you are encountering any difficulties at your husband's house, don't mention it but rather express happiness lest your husband gets grieved about your constrained circumstances. Such manners will surely bring about his pleasure and happiness. (Bahishti Zewar volume 4 page 39)

Her reaction to his anger and temper

If your husband is angry with you over something and he tends lo cold-shoulder you, don't pull up your face and sit put. Instead, coax and cajole him, seek his pardon and humble yourself before him. Do whatever you can to win him over. Don't cold-shoulder him even if he is at fault and you arc blameless. Consider it a source of pride and honour to humbly seek his pardon. If you are to blame and it is your fault, then to sit aside stuck-up and furious is an even more greater act of stupidity and immaturity. Such actions are bound to break his heart. If the husband is upset over something, don't say such things that are bound to aggravate his anger. If he ever scolds or rebukes you, take control of yourself and do not back-answer him. No matter what he says, remain calm and silent. He himself will regret his follies once his anger subsides and he will become extremely pleased with you. This attitude will, Insha Allawh, ensure that he does not become angry with you in the future, However, if you do not remain silent and display any sign of defiance, the incident may have disastrous consequences. (Bahishti Zewar page 41)

In the event of an illicit relationship

Never slander your husband on grounds of trivial doubts. For instance, don't tell him that he jokes and laughs with a particular woman, or he tends to frequent a particular place and what he is up to over there etc. If he is innocent, think for yourself how upset he will be on hearing these accusations. On the other hand if he is an evil person and your accusations turn out to be true, then your anger, grumbling and forcing him to admit will only aggravate the situation against you. If you yourself wish to turn his heart away from you, you can do so to your own detriment. Do you really think he will relinquish his evil habits with such an attitude? If you wish him to abandon these illicit and evil relationships, employ tact and wisdom. Speak to him in privacy and explain to him (the evil of such a relationship). The day Allawh Ta'ala grants him guidance, he will become your *slave*. Despite you explaining to him and making him feel ashamed of himself in privacy, he refuses to abandon his evil habits, exercise patience. Don't go about advertising his evil ways thereby disgracing him. Avoid letting your fury overcome you and don't try to subdue him as this will make him more adamant and persistent. If you are driven by your fury and go about telling people about his relationship, then the level of relationship that prevailed between the two of you will drop even further. He might avoid conversing with you altogether. Then you will go about crying in lament and despair. (Bahishti Zewar)

How to subdue the husband

Remember well that Allawh Ta'ala has made the men like lions. In other words, He has endowed them with valour and bravery. They will never become subjugated to you with pressure and force. The simplest method of overpowering them is to flatter, cajole and obey them. It would be rather erroneous and Immature of you to try and pressurise them out of anger. You might not understand the evil consequences of this at tins point in lime but once there is an outbreak of quarrelling and dissent, the evil repercussions of this will no doubt appear at some time or the other. (Bahishti Zewar page 41)

Code of conduct with the in-laws

Live in an amicable and graceful manner with the family, from the very beginning be mindful of your manners and character. Be compassionate towards the young and respectful towards the elderly. Don't hand over your responsibilities to others nor leave your possessions lying around thinking that somebody else will pick them up for you. Whatever activity your mother-in-law or sister-in-law (husband's sister) is engaged in, don't think it is below your dignity to do the same work. Do the work without them asking you to do so. This will engender sentiments of love within their hearts for you. When two people are conversing in hushed tones, separate yourself from them nor try to determine what they are conversing about. In addition to this, don't needlessly think that they are talking about you. You should most definitely also bear in mind that you don't live disheartened-ly in your in-law's house. Although you may not feel at ease because of it being a new home to you or because of them being strangers to you, you should try and make yourself understand (and get used to the place) instead of just sitting down and sulking away. You have only just come to a new place and now you already have a tendency to depart from there! Always be on your guard when engaged in any

conversation. Don't talk so much of trash that it looks immoral nor talk so little that in spite of them coaxing and cajoling you, you hardly utter anything as this is also not good and considered a sign of pride. If you tend to dislike something at your in-laws house, don't complain about it nor carry tales when you come to your mother's house. It is rather evil to go and mention everything that takes place at your in-laws' house and it is also extremely detestable for the mothers to *dig-up* and wheedle every little thing from their daughters. It is mainly through these evil habits that quarrels, squabbles and bickering crop up between both the families. These habits breed nothing save this. If your husband hands over his salary to his parents instead of you, don't feel offended. In fact even if he hands it over to you, wisdom demands that you don't accept it and ask him to hand it over to them so that they don't cherish evil thoughts about you and think that you have taken their son under your control. (Bahishti Zewar page 40)

Cordiality and unity with the mother-in-law and sister-in-law

Together with the relationship of blood-ties in the Holy Qur'an, Allawh Ta'ala has made mention of the relationship of Musaharawt (in-laws) as well. From this we can deduce the importance of the rights of the father-in-law and the mother-in-law. Hence, special considerations of Ihsan and Akhlaqq (good character and decorum) should be taken into account when dealing with them as well. (Huqooqul-Islam page 15)

As long as your parents-in-laws are alive, regard serving and obeying them as your duty and honour. Don't think about living separately from your mother-in-law and sisters-in-law as this is the root of a soured relationship between you and them. Think for yourself that his parents brought him up and nurtured him and they in their old age got him married to get some rest and comfort. On the contrary, the moment the daughter-in-law steps fool into the house, all she is thinking about is separating her husband from his. parents. Once his mother learns that the daughter-in-law is instigating her son to live separately, numerous problems and squabbles ensue. (Bahishti Zewar page 41).

However, these rules are based on good character alone because the wile has the right to live separately from her in-laws. She may request this right and her husband is compelled to fulfil this right. In fact, if she is convinced of impending discord between his wife and family as is generally the case nowadays – good character also demands that he makes separate arrangements for his wife's accommodation. See Chapter I for further details. (Compiler)

CHAPTER VII
DISCORD AMONGST WOMEN

The discord and conflicts between women arc not Shadeed (serious) but rather they are Madeed (lengthy). If there are embittered relations between them, they extend over a long period of time. Another evil habit they have is that whenever they quarrel over something, they have a penchant to dig up old bones. This malady is found relatively to a lesser degree amongst men. Even if matters have been sorted out and old scores have been settled, women tend to repeat the same old problems on another occasion of dispute. The problems of the second occasion may be trivial but simply as a result of *digging up old bones*, it gets very serious, particularly when her reminder is in harsh and heart-rending words in which women are very proficient. On occasions of censure and rebuke, she will boast of all her past favours in a manner that is really disturbing and heart-rending. (Insidadul-Fasadd page 326)

Difference between the anger and disputes of men and women

A man's disposition contains a tremendous amount of heat. This is why the effects of their anger are exposed in the form of beating, shouting, and screaming. Women on the other hand have been endowed with modesty and coolness within their dispositions. This is why the effects of their anger are not readily exposed. In actual fact, the anger of women surpasses that of men. Due to a relative deficiency in their intellectual capabilities, they tend to become furious on occasions where men tend to remain calm. Hence, the occasions for their fury and anger are also dramatically increased. Apart from this, *sweet anger* is more long-lasting than the anger expressed by shouting and screaming. The fury expressed in the form of shouting and screaming is like boiling water winch when removed from its source of heat, subsides very quickly. *Sweet anger* on the other hand remains and continues simmering within the heart. Such a condition is referred to as malice. So *sweet anger* comprises of a 2-faceted sin and malice comprises of an additional sin. When the fury has not exposed itself, it remains simmering within the heart leaving a trail of anguish and unpleasantness between the parties. So, malice is not only a sin on its own but it is a root of many other sins. Malice forms part of *sweet-anger* and *sweet-anger* is found relatively more in women than in men. I fence, the fury of women is a source of numerous other sins. The anger of men on the other hand is not like this. The anger or men is more of a fleeting seizure whereas the anger of women is *sweet* (unapparent and long-lasting). (Ghawa'ilul-Ghawzabb page 24]

Causing dissension – an evil tendency in some women

Women are relatively more fond of back-biting. They carry tales themselves and listen to others a well. They have a penchant and quest for this evil. When a woman comes to her, she will enquire what another woman had to say about her as if she was just waiting to hear something. When informed what evil the other woman had to say about her, then alas! the path to an unfavourable relationship is cemented. Remember, such backbiting brings about dissension and breeds enmity between the parties. Apart from this, backbiting about others and listening to others backbite, are both major sins themselves. The Holy Qur'an very vehemently condemns this sin. (Huqooquz-Zawjayn page 344)

Contention between men spurred by women

At times, the disputes between women are very serious indeed. They tend to inform their men folk about their internal problems and disputes. They tell their husbands etc. that so and so verbally abused me in this way and so and so had this to say about you. Men are after all *hot-blooded* and they are very sensitive to such things. This is not confined to words alone. They eventually seek physical vengeance which can perhaps lead to aggressive violence and murder. (Insidadul-Fasadd page 327)

An evil habit of some women and domestic feuds

Women, on the slightest pretext, have a habit never to forget about certain things, even if it is something totally trivial. They will continue finding some cause or another for picking a quarrel and dispute. Their malice never seems to leave them. Not a single home is saved from this evil malady found amongst them. Mother- and daughter quarrel with one another, mother-in-law and daughter-in-law are always at loggerheads with each other and sisters-in-law it seems, were created for this very purpose. When analysed, the basis of these disputes is merely unfounded apprehension and mistrust. The slightest suspicion leads her to draw conclusions and start fighting with others. When the other party sees it coming their way, there is now an even greater scope for dispute. If the whole dispute is checked into carefully, it appears that it flared up merely because she was told that so and so had some complain or the other about you… If only she rejected this saying: "No! That woman won't say anything like this about me." Most domestic feuds flare up mainly due to such trivial squabbles. When a woman hears of another lady speaking ill of her via a 3RD person, she should avoid listening to the 3RD person and approach the other woman directly and ask her if she has any complain about you. Il is also a Sunnah practise to approach a person directly if you have any grievance against him; the other party will be able to address the problem directly and if the grievance is baseless then the problem will be averted. Taking mere hearsay into account and passing judgement according to it is totally prohibited by the Shari'ah and it also constitutes Jahalat (ignorance). The Holy Qur'an declares:

Beware of suspicion because some forms of suspicion is a sin.

Rawsoolullawh (S) is reported to have said:

Beware of suspicion because suspicion is the worst form of lies.

Our entire lives' experience proves that mere hearsay is very rarely true. One person says that if the incidents narrated by people who have no personal interests nor are they habitual liars were to be analyzed, not even a quarter of those incidents would be true. One can then imagine the worth of that narration in which the narrator has some personal interest. Most domestic feuds are caused by the narrations of such evil-minded women. Their reports are totally baseless. One of I he

ladies narrating the incident will add on her own words whilst the 3RD person will *season* it up with her own *spices*. In this way the incident is blown out of proportion thereby justifying some feud or quarrel: this is likened to a person who is all alone at night in a jungle. He is extremely fearful of a lion. When he focuses his attention on a tree it looks like a lion to him. As he continues examining it, he imagines himself looking at its facial features as well. Now he thinks that it is really a lion whereas it is nothing in reality. It all stems from imagination and delusion. Similarly, hearsay is a delusion of the heart. The narrator adds on a bit of spicy words. Moreover, the addressee herself is also pre-disposed to listen to fault-finding and backbiting. On the slightest pretext she will re-freshen all the past incidents and ascribe all her delusions to virtual reality. Now she feels she has some ground to justify her annoyance and grumbling. (Ghawa'ilul-Ghawzabb page 224)

Even eyewitness reports of some women are unreliable. Many of them are outraged over certain things they witness being carried out by their sisters-in-law (husband's sister or husband's brother's wife). However, when she is told that what you understood is not exactly true and the truth of the matter is this, she gets even more furious. "You think I'm still a child?"

She says. "You think I don't understand? No! She (my sister-in-law) did that to infuriate me!"

Repeated explanations would be to no avail. The perception she 1ST harboured will never change. Thereafter she will continue building layer upon layer of misconceptions and delusions upon her very initial perception of events. Now in a few days mutual discord between the 2 parties will erupt leading to intense backbiting and tale-bearing between them. None of them will leave any stone unturned in criticizing and ridiculing the other. These events were the repercussions of anger. Women tend to be overcome and subdued by their anger. (They are short-tempered by nature). [Ghawa'ilul-Ghawzabb page 225]

The anger of the sister-in-law and her excesses over her brother-in-law and other orphaned children of the household

It happens in many places that when the senior person of the household dies, he leaves behind, together with big children, minor children as well. The minors are left behind in the care of their elder brothers. The brother's wives in turn are charged with the task of upbringing these minors because it is the women who remain at home for most part of the day whilst the men remain outdoors. The sister-in-law ejects her malice on these poor kids. Her maltreatment includes beating them, verbally abusing them, tantalising them, rationing their food, total disregard towards their clothing and treating them worse than servants. She won't suffice with this alone. As a form of *securing her future*, she will lay false grievances against them before her husband. In short, it is rather difficult to outline the inhumane treatment she confronts them with. I address this to the men folk as well. They should personally monitor the orphaned children as well. Avoid believing in everything the women complain about. It's an accepted fact that the relationship between the wife and husband's brother (or sister) is one of repugnance. So what weight will her grievances hold against them? Due to her estranged relationship, she is bound to lodge baseless complaints against them. In my personal opinion, I advise the men to declare very vehemently lo their wives on such occasions that they will under no circumstances adhere to their complaints even if they are speaking the truth. I am not telling this to all the men. Many of them are *men* in the true sense of the word and they make total use of their intellectual capabilities on such occasions and they consider such conditions of staying together as the *living together of lambs and wolves*. Wherever there is a gathering of wolves and lambs, the wolves will subject the lambs to nothing but harassment and torment. The wolves will never show pity to or support the lambs. Don't harass the (younger) brothers on the word of the wife. How aptly did a person comment on the condition of the orphaned children when he said, "The orphaned children are not even counted amongst the living. They died with their parents."

What show of gallantry is there in beating the dead? Irrespective of the amount of love and care you display towards them later on, you will never be able to console their dejected souls. A degree of dismal depression and cheerlessness normally looms over an orphan. Make 2 children, an orphan and a non-orphan sit together and place something before them. Tell them that whoever picks up this item first will be considered the owner. Be rest assured that the orphan won't stretch his hand out towards the item because his heart has become insensitive towards any form of joy and happiness. (Ghawa'ilul-Ghawzabb page 227)

The most suitable strategy for avoiding hostilities

1. The men should avoid believing in everything the women folk say. Also, the women should avoid saying such things that will infuriate the men folk.
2. When listening to any complaint, reflect over the possibility that the complainants (the ladies of the household in this case) probably *spiced up* one thing with 10 others.

If you witnessed the incident with your very own eyes and you wished to take revenge, you would have taken revenge for just one evil. However, (if you rely on their word) you might end up taking revenge for ten evils. One can then imagine the repercussions of such a move. This can be likened to where a person damages our property to the value of one rand and we in turn damage his property to the value often rand. When this case reaches the court of law, we will be guilty even though the other party initiated the problem. If you heard that somebody was backbiting about you and you in turn backbite about him as well. This is now lit for tat and the score has been settled. If we were to assume that such a reprisal is fair in terms of the quantity – one spoke ill of the other and vice versa – then too there is no peace of mind. Your backbiting may be relatively worse in terms of its magnitude. It might even increase in the future. Many a limes when one develops wickedness within the heart against another party, he is not content with taking revenge for the initial cause of the problem alone. Reprisals and revenge will not eradicate the wickedness from the heart. In fact, he will develop rancour or jealousy within his heart. Rancour (malice) and jealousy is characteristically worse than backbiting. In regards to jealousy the Hadeeth warns:

Jealousy devours good deeds just as fire devours wood.

So the evil that has entered your heart in retaliation of his backbiting is characteristically worse as it even annihilates all \our other good deeds as well. On such occasions, employ your faculty of reasoning and think against die desires of your soul. Contemplate over the fact that if you fell into all these sins only as a form of a reprisal against his backbiting, what evil repercussions can follow. Mull over this fact and develop some fear within the heart. (Ghawa'ilul-Ghawzabb, page 724)

The most appropriate strategy for avoiding domestic disputes

The best strategy for avoiding any domestic problems is to ensure that a few families (or a few women) do not live together in one house. A few women living together under one roof is a cause of many problems. (Malfoozaate-Ashrawfiyyah page 27, Al-Insidadul-Fasadd page 327)

It's safer not to deal with one's own family members

A famous saying goes:

Live like brothers and deal like strangers.

However, dealing with brothers albeit like strangers is a bit difficult nowadays. So I have amended this saying slightly thus:

Deal with strangers and live (amicably) with the brothers.

In other words don't even deal with the brothers. On many occasions it has been witnessed that dealing with family members creates a lot of problems. Relationships are soured, injustices are committed etc. and one may suffer loss as well. (Malfoozaate-Ashrawfiyyah page 234, Husnul-Azeez page 595)

CHAPTER IIX
HOUSEHOLD RESPONSIBILITIES

The responsibilities of the household rest upon the women

According to the Hadeeth:

A woman is the guardian of her husband's home and children and she will be questioned about them.

In other words, she has been awarded some authority over her husband's home and children and she will be called to account for all this (on the day of judgement). [Huqooqul-Bait page 15]

Some women refuse to carry out any domestic chores nor do they monitor the affairs of the household. According to the Hadeeth, a woman is the governess of her household. She will be questioned about the running of the household. Lack of household supervision leads to theft etc. lie very particular about this. Don't leave your responsibilities lo others. (Huqooquz-Zawjayn Page 15)

Many wives are under the impression that the only rights the husbands have over them is to ensure that his food is cooked, bed is made al night, check his clothing when it goes and comes from the laundry and put the clothes away etc. Apart from this, nothing else is considered to be the husband's rights if there are any children, only their toilet demands will be attended to. This also when there is no servant available in the home. Otherwise the servant has to attend to these needs as well. The lady of the household is grossly negligent of the whereabouts and conditions of the children. If a maid is available to do the cooking as well, then the lady is not even aware of what's happening in the kitchen as well. Now the maid has total control ill the household. She is al liberty to do as she wills. In short, some women have no concern whatsoever for their husband's property. (Huqooqul-Bait page 18)

Domestic chores is also a form of 'Ibadah

Overcome with religious zeal and fanatical piety, some women tend to take a Tasbeeh and sit on the Musawlla (prayer mat). The responsibilities of the household are consigned to the maids and other domestic servants. This is not a very good approach. Supervising the household and protecting the husband's properly is Fardh (obligatory) upon the wife. Such an approach is bound to create shortcomings in fulfilling this religious obligation. What is the benefit of her optional (Nafl) Sawlah, Tasbeeh etc. if her compulsory dues are suffering drawbacks? Hence, avoid being so fanatical with your piety that you pay no attention to the house whatsoever. Observe your optional Sawlah, Sawm etc. in a manner by which you are able to fulfil the rights of the household as well. For you as women, this also forms part of Deen because you are being rewarded for taking care of the household. If your intention is that Allawh Ta'ala has charged me with the responsibility of protecting and supervising this home and I'm fulfilling His command, then you will gain the Thawabb (reward) for doing your domestic chores as well. However, don't gel so absorbed with your household work that the Deen is totally neglected. Be moderate in whatever you do. Zikrullawh can be observed even while you are performing your household chores. You are not really obligated to sit on a Musawlla with a Tasbeeh to observe the Zikr of Allawh Ta'ala. A Hadeeth commands:

Keep the tongue wet with the Zikr of Allawh Ta'ala at all times.

Obviously the Tasbeeh and Musawlla is not always with a person. Hence, Zikrullawh is not confined to any restrictions of this nature. It could be carried out at all times and conditions. (Huqooqul-Bait 54)

Eradication of a misunderstanding

Nome women may probably be very excited over the prospect of Dunya also becoming part of Deen as explained in the aforementioned paragraphs that household chores with the correct intention also forms part of Deen. They suffice by observing no other form of 'Ibadah and suffice with preparing food and doing household chores under the misconception that since this is also Deen, there is no need to observe any other form of 'Ibadah like Sawlah, Sawm etc. This is why I had explained that such things (household chores etc.) are not acts of devotion on their own. They will not take the place of Sawlah and Sawm etc … remember that Sawlah, Sawm etc. are acts of devotion on their own right whereas household chores and other such acts are not acts of 'Ibadah on their own. They are only affiliated to the 'Ibadah (in terms of the reward). They cannot take the place of Sawlah, Sawm etc. What a world of difference between Sawlah, Sawm, and household chores; these household chores form part of Deen and constitute an 'Ibadah from a different angle altogether; these chores become an 'Ibadah subject to the correct intention. And the intention should be that I as a wife am serving my husband and trying to comfort him in order to fulfil his rights upon me. Subject io this intention, even worldly matters turn out to be Deen. (Huqooquz-Zawjayn waz Al-Aqilal-ul-Ghawfilat page 320)

Performing household chores personally in spite of the presence of maids

Those who have been blessed with maids and other domestic servants should do some of the housework with their own hands as well. It should not be such that you relax the whole day doing no sort of work. In so doing the habit of working diminishes and one turns out to he dependant upon others all (he time. Working (in the household etc.) ensures that the habit of hard work is retained. Apart from this, hard work is quite conducive to the maintenance of good health and physical strength. A Hadeeth says:

A strong believer is better than a weak believer. Nonetheless, all of them have goodness in them.

It would be rather courageous of you to attend to the household chores as well. Take the services of the maids and servants under your personal supervision. And now and then do the work with your own hands as well. Together with this, spare some of your time to engage in the observance of optional Sawlah, Tasbeeh etc. If time is limited, you may engage in Zikr whilst carrying out your daily chores. (Huqooqul-Bait page 55)

Household chores are beneficial for the women themselves

A person commented to Hadhrawt Thanwi (RA) that the women are exhausting themselves doing so much of housework. They refuse to sit at ease even for a minute. Hence, they themselves don't seek their own comfort. To this Hadhrawt replied: "Hard work of this nature is beneficial to them as well. Hard work maintains sound health. For instance, cooking, pounding, grinding with the millstone etc. is very beneficial to them. Even in my own home, the ladies carry out all the work with their own hands. Where there is a need, they may even pound a bit of wheat on their own. So if the women take upon these difficult, though beneficial, chores out of their own free will ii is another matter altogether. However, mercilessly impressing difficult housework upon them is cruel and uncivil. (Nusrawtun-Nisa page 550)

Since the ladies abandoned household toil, their health has suffered a severe blow. They are always on some medication or the other. The nations that to date still uphold the old custom of the women folk toiling hard, can boast of sound health. May Allawh destroy the pride of those women who refuse to do housework. Apart from the sin they are committing from a religious angle, they are also suffering worldly loss in that they are suffering from poor health. (At-Tabbleegh Dawaul-Uyoob volume 4 page 92)

The responsibilities and shortcomings of women in household chores

Many women say that their washer ladies are very trustworthy. The washer ladies count the clothes themselves when taking them for washing. As a result, the clothes are neither checked when sending them in nor when they are received. The women rely totally on the trust of the washer lady. She is given total authority; she may do as she pleases. Some households do keep track of the clothes they hand in for washing. However, all they do is write the total number of _____ with charcoal on the wall. In one house I've been to, the entire wall was blackened with charcoal. The figure written on the wall is not reliable because it can get erased very easily. The_ can be amended by the washing lady herself. Many a time, there is a dispute between the house folks and the washing lady and both parties are unable to substantiate their claims. Finally, the house people submit to the demands of the washer ladies. The most simplest method to overcome this problem is to record all such transactions in a book or board that stays in your own possession. This is adequate protection against any possible disputes over any shortfall. However, there is no such consideration in the homes today simply because the women don't deem this to be their responsibility. (Huqooqul-Bait page 18)

The indispensability of clear-cut transactions

Allawh Ta'ala commands us to write out all transactions. However, nowadays people consider it a wrong-doing. A person who writes out all his transactions and keeps written track of all his affairs is accused of being a very suspicious and apprehensive person. Quite often one does not recall who took what from him resulting in dire problems. (Husnul-Azeez volume 2 page 364)

Even if it is a seemingly trivial matter, it should be recorded as this proves extremely beneficial. Also, it clears any doubts a person may develop within his heart. (Al-Ifrawdhat volume 9 page 347)

Maintaining clear-cut transactions is a very commendable habit. When repaying or receiving a loan, write the details out immediately. Or for instance, when giving clothes to the laundry, write out what you have given. This will ensure that there is no error etc. Another benefit of recording everything is that even if the records are somehow misplaced, you still have some awe over the laundry man and he will return all the clothing correctly. Writing and keeping record of all one's affairs is a great bounty of Allawh Ta'ala. (Ifrawdhat volume 9 page 350)

A very busy person should avoid relying on his memory. He should write out all important mailers. (Husnul-Azeez volume 1 page 592)

Household chores, cooking etc. – compulsory upon the women or not?

One Maulana used to say that it is obligatory upon the women to prepare food for their husbands. According to me, it is not obligatory upon them. I substantiate this view from the verse:

And among the signs of Allawh Ta'ala is that He has created for you wives from amongst yourselves so that you may dwell in tranquillity with them and He has brought about love and mercy between you.

In short, they were created for a specific purpose; to bring about tranquillity and calmness within the heart. They are there to amuse and cheer you, not to make Roties for you.(Nusrawtun-Nisa page 551)

Preparation of meals – a religious obligation upon the wife

A person once asked Hadhrawt Thanwi (RA) if the wife is compelled to cook for her husband. Hadhrawt replied, "Religiously she is compelled to prepare the food, not judicially. If the husband requests her to prepare food, she is religiously obligated to obey him. This is corroborated by the Ahadeeth. In one Hadeeth, Rawsoolullawh (S) is reported to have said that if the husband commands his wife to take a rock from the black mountain to the white mountain and a rock from the white mountain to the black mountain, she'd do accordingly." This is the extent to which she is compelled to accede to his commands. Preparation of food etc. is obviously of a much lesser degree than this. (Husnul-Azeez volume 3 page 312)

CHAPTER IX
PART I
THE RIGHTS OF THE WIFE

Friends! Since Allawh Ta'ala Himself has instituted the rights of women, who has the authority to change them? If the husband fails to fulfil their rights, he will be guilty of trampling the rights of fellow humans. Men should ponder over the most exquisite manner of how Allawh Ta'ala intercedes on behalf of the women. Allawh Ta'ala says:

And treat them (the women) with kindness, if you take a dislike to them, it may be that you dislike a certain thing and (whereas) Allawh Ta'ala brings about through il a great deal of good.

Obviously, many factors can contribute to disliking them. However, the main factor that brings about a dislike towards them is their offensive character. And this is really disturbing and obnoxious to a man. However, it is as though Allawh Ta'ala promises you, the men, that He will ensure that their offensive character etc. will be a great deal of goodness for you. Allawh Ta'ala is all-wise; He has the capability of doing everything. For instance, Allawh Ta'ala may bring forth from this woman some children who will assist you on the day of judgement. Examine very closely the verses I have recited on this topic and judge for yourself the clarity with which Allawh Ta'ala institutes the women's rights. (At-Tabbleegh Kisaun-Nisa volume 7 page 120 & 126)

Summary of a wife's rights

The following is a list of a wife's rights over her husband:

1. To confront with exceptional character and to treat her with kindness.
2. To endure patiently, albeit with moderation, all her excesses and harassment.
3. To be moderate in one's Ghawyrawt (an Arabic word which refers to a spirit of possessiveness or sense of honour particularly when the wife speaks to or is involved with strange men. This attribute, although scorned upon by the western world, is quite acceptable in Islam). In other words, don't become suspicious of her nor remain totally ignorant.
4. To be moderate in spending upon her; avoid being niggardly nor permit her to be extravagant.
5. To learn and teach her the Masa'il (propositions) of Haidh (and other Masa'il exclusively related to women) and to emphasise the institution of Sawlah and other tenets of Deen and to prevent her from Bid'at (innovations) and religious prohibitions.
6. To maintain equality between the wives.
7. In keeping with her needs
8. To have sexual intercourse with her.
9. To refrain from coitus Interruptus without her permission.
10. To provide her with her house sufficient enough to attend to her needs.
11. To allow her to meet her close relatives such as her parents, father's brothers, father's sisters, her own brothers and sisters etc.
12. To abstain from disclosing her intimate and personal habits such as her sexual preferences etc.
13. To refrain from beating her excessively. (This in no way implies that he must beat her. Although he is permitted to beat her, the best is to abstain from lifting the hand upon this weak creation of Allawh Ta'ala).
14. To desist from divorcing her unnecessarily.

Both spouses have numerous rights upon one another. I have written down whatever has come to mind. I have extracted these from Ihyaul-Uloom etc. (Imdaadul-Fataawa volume 2 page 185 question 278)

Why the wife's maintenance is Wajibb?

The Fuqawha (jurists) are explicit over the fact that maintenance is also awarded in lieu of confinement or restraint. In other words, a person who is confined to the services etc. of another person and due to this confinement he is unable to earn a living for himself, the person confining him is compelled to attend to his upkeep and expenses. This can be likened lo the meals provided to the witnesses. The witnesses arc confined to the task of testifying on behalf of the defendant or plaintiff. Hence, they will be provided with meals during those limes. The rulers of today have retained this Islamic law until this present day. In short, the maintenance awarded to the wife is in lieu of the restraint placed upon her. (Islaahe-Inqilaab page 191)

When does maintenance became obligatory?

The only condition for the obligation of maintenance is the surrender of the wife before her husband. In other words, she wholly submits herself to her husband without any shortcoming on her part. However, on valid grounds if she refuses to do so, for example, the husband has not as yet paid the agreed cash Mahr, she will still be eligible to claim maintenance because the shortcoming is on the side of the husband, not the wife. Nonetheless, if she defiantly leaves the husband's home, she will not be eligible to claim until she returns. Some women flee to their parent's home following a row or contention with their husbands. Whilst there, they claim maintenance. Remember, maintenance is not Wajibb (obligatory) upon the husband whilst she defiantly remains at her parent's home. (Islaahe-Inqilaab page 182)

Minor or senior – the wife's maintenance is obligatory

If the wife is so young (physically immature) that she is unable to endure intercourse but she is big enough to stay with her husband, amuse him, and carry out some odd jobs for him, he is compelled to financially maintain her if she submits herself to him. However, if she has not as yet reached such an age – as prevalent amongst certain nations where the children are married off at a very young age – her maintenance is not compulsory upon her husband whilst she is still a child. A minor girl who is not physically fit for intercourse and she is presently only fit to offer her husband congenial company and a bit of odd jobs, her husband is not compelled to keep her in his own house. He is at liberty; he may keep her whereupon he is compelled to maintain her or else he may not keep her whereupon he is not compelled to pay her maintenance. Amongst some nations, a minor boy is married off to a senior woman. The boy is presently not fit for anything but since the woman has submitted herself and the shortcoming is on the part of the boy, maintenance will be compulsory upon the boy. In this case if the boy owns property or cash, the maintenance will be paid from his own wealth. (Durre-Mukhtar – Islaahe-Inqilaab page 182)

Maintenance is Wajibb regardless of the wife's affluence or poverty

Some people are of the opinion that the wife's maintenance will only be Wajibb if she is poor and if she is wealthy, she is not eligible to receive maintenance. This is totally erroneous on their part. Maintenance is compulsory irrespective of her condition of affluence or poverty. The only condition for the compulsion of maintenance is that there is no shortcoming on her part in respect of submitting herself over to her husband. (Islaahe-Inqilaab page 182)

Separate accommodation also falls within the purview of maintenance

One of the constituents of maintenance is separate accommodation. There is a general misconception amongst many people, even amongst religious people, that it is not compulsory to provide separate accommodation for the wife. She is dumped amongst the husband's relatives or parents. The Shari'ah decrees that if she is willingly prepared to stay with her in-laws it is fine. However, if she wishes to stay alone, the husband is compelled to provide separate accommodation. *Willing-ly* in the above context refers to total pleasure and satisfaction of the heart. If the husband on some indication or the other perceives that she wishes to remain separately but she does not express herself verbally, then too he is not permitted to keep her with other members of his family. Nowadays, even if the wife is willing to stay with the husband's relatives and the relatives are dissatisfied with the couple living separately, then too circumstances and prevailing conditions require that it is best for them to live separately. This will put a plug on numerous problems and complications. The relatives might feel offended for a few days but they will be satisfied with this arrangement after a few days once they witness its benefits. However, if he is unable to provide a complete house for her, he may within a big house provide just one room sufficient for her needs. In this room she should be able to keep her personal possessions under lock and key and feel free to sit, converse and sit with her husband in total privacy. Such a provision is sufficient to fulfil the Wajibb obligation. The stove (kitchen) in particular should most definitely be separate as the fires of dissension rage from this very stove (kitchen). Some people consider it their great fortune to keep their wives subjected to their mothers. To achieve this end, she is subjected to various forms of cruelty and hardship. Remember well! A woman isn't compelled to serve her mother-in-law. If you are noble, serve her yourself or employ a servant to serve her. (Islaahe-Inqilaab volume 2 page 188)

Maintenance according to the affluence and poverty of the husband and where possible, provision of a maid is also Wajibb

According to your financial capacity, just as you spend upon yourself, permit her to spend upon herself as well. This is the injunction of Shari'ah. Some people in spite of affluent circumstances tend to be niggardly in the expenses of their wives. They provide so little maintenance that it may only suffice if she prepares the food with her own hands. The scant maintenance provides no scope whatsoever to employ a maid. In fact, if the husband can afford it, he is compelled to provide the expenses of a domestic servant as well.

In destitution, the wife is compelled to do all the housework herself

Some women display erratic behaviour in that they demand a domestic servant in spite of the husband's poverty. The husband is not compelled to provide a servant if he cannot afford it. If the wife is able to prepare the food etc. she should prepare her own meals as well as the meals of her husband. (Dune-Mukhtar – Islaahe-Inqilaab page 183)

If the wife is incapable of doing household work

If on the other hand she is unable to perform household work – either due to some illness or because she hails from a very affluent family – neither is the husband compelled to provide a maid nor is the wife compelled to prepare the meals. In fact the husband wi-ll be ordered to provide cooked meals either from the shops (restaurants etc.) or wherever else, (Ibid)

Extra expenses for fruit, paan etc. isn't binding upon the husband

Some women tend to squander their husband's wealth mercilessly. They consider it compulsory upon the husband to provide the money for their useless expenses and luxuries such as paan and betel-nut etc. Some women have a habit of tea or coffee and they not only consume themselves but provide these luxuries, from the husband's wealth, to their friends as well. They consider such provisions to be binding upon the husband whereas the Fuqawha (jurists) have explicitly mentioned that the provision of coffee, tobacco, seasonal fruit etc. is not necessary upon the husband. If she has the habit of coffee, tobacco etc. and quitting the habit will, be detrimental to her, then too she should not demand the money for these habits from her husband. Whatever expenses the husband gladly assumes and takes the responsibility to provide wholeheartedly, it is his favour unto you. Nonetheless, the honour of the husband demands that if he is financially favoured by Allawh Ta'ala, he should not be reluctant to provide certain comforts for his wife. However, it does not befit the wife to harass her husband in return of his favours upon her.

The exigency of polite behaviour

According to the financial status bestowed upon you by Allawh Ta'ala, spend upon her just as you spend upon yourself. Shari'ah decrees that as far as possible, make her comfortable and keep her gratified. Don't impose any difficulty whatsoever upon her. When giving her money (as maintenance, or household expenses etc.) be very lenient and liberal with her. Endeavour to please and console her and exercise tolerance upon her tormenting excesses. Muslims should always endeavour to treat their wives according to the Sunnah of Rawsoolullawh (S). (At-Tabbleegh volume 7 page 140)

Provision of extra clothing for Eid, weddings etc. isn't compulsory upon the husband

Another deficiency very common amongst women is that they will have heaps of clothing in their trunks (or cupboards) but (his would not deter them from re-questing their husbands to get more clothes made for them. Remember that as long as you have (old) clothing provided by your husband, he is not compelled to get a new set of clothing made for you. Similarly, making new clothing for 'Eid-ul-Fitr, 'Eid-ul-Adha, and weddings etc. is not the responsibility of the husband. However, if he does provide for you, it is a great favour of him upon you. (Islaahe-Inqilaab volume 2 page 185)

Zakah, Sawdaqawtul-Fitr, Qurbani etc. on behalf of the wife is not compulsory upon the husband

The husband is not compelled to pay Zakah on his wife's jewellery or to pay her Sawdaqawtul-Fitr, make Qurbani etc. on her behalf. However, in view of such occasions, it is most appropriate for the husband to give his wife according to his financial capability, a little more than the necessary expenses. This extra amount will enable the wives to pay their Wajibbs (compulsory dues). However, he is not compelled to do this. If he does not provide extra money, she should sell part of her jewellery to meet these compulsory expenses. Without her husband's consent, she is not permitted to spend any part of his wealth in fulfilment of her monetary dues. Women are very apathetic towards this. In fact they don't even doubt its prohibition in the least bit. (Islaahe-Inqilaab page 1 86)

Prohibition regarding the disbursement of charity from the husband's wealth without his consent

According to the Hadeeth, Rawsoolullawh (S) says, it is not permissible for the wife to give anything without the consent of the husband. According to another Hadeeth, in her husband's home, a woman should not give away anything (in charily) without his consent.

Rawsoolullawh (S) was then asked: "She isn't even permitted to give food to anyone?"

He replied: "Food is (he most superior form of wealth." (Jam'ul-Fawa'id)

In another Hadeeth, whilst encouraging the women to give in charity, Rawsoolullawh (S) employed the words; *from their own jewellery*. He did not say *from the jewellery of their husbands*. In other words, the encouragement of charity applied to the women's own wealth and not the wealth of the husband. (At-Tabbleegh volume 7 page 39)

From the above we deduce that even on occasions of religious disbursements, like giving from the husband's wealth to a beggar, donations to a Maddrawsah etc. or to financially serve an Alim, lecture, orphan, widow etc. is not permissible without the husband's consent. In fact such charities are not even accepted in the court of Allawh Ta'ala. According to the Hadeeth, Allawh Ta'ala is pure and He only accepts pure (charities etc.) (Islaahe-Inqilaab volume 2 page 185)

Purchasing from the husband's wealth without his consent is prohibited

Similarly, some women have a penchant for unnecessary and frivolous things. The moment they take a liking to something, they purchase the item and continue to amass a whole heap of unnecessary possessions. However, what is quite surprising is that those items are never put to any use nor are they cared for, ending up in those items being wasted away and ruined. She will be taken to task on the day of Qiyamah for squandering her husband's wealth in this manner. Similarly, she is not permitted to make clothing for the occasions of 'Eid-ul-Fitr, 'Eid-ul-Adha, weddings etc. from his wealth without his consent. (Islaahe-Inqilaab volume 2 page 185)

PART II

SPIRITUAL MAINTENANCE

The husband is compelled to provide spiritual nourishment

The definition of spiritual nourishment:

In this context, spiritual nourishment refers to religious education and spiritual upbringing. In the aforementioned chapters physical and materialistic maintenance (such as the provision of food, clothing, and shelter) was discussed. Within the parameters of maintenance, there exists something like spiritual maintenance as well. And that is, the rights of religious education, spiritual upbringing in favour of the wife, and children. Just as the physical upbringing of the children and other dependents is necessary upon the husband, similarly, their spiritual upbringing – with the aid of religious knowledge and techniques of spiritual reformation – is even more necessary. The Qur'an explicitly commands:

Save yourselves and your family members from the fire (of Jahannam).

The Hadeeth of Rawsoolullawh (S) declares:

"Everyone of you is a shepherd (guardian) and every one of you will be questioned (on the day of Qiyamah) about his flock (subjects and dependents). [Islaahe-Inqilaab page 194]

Widespread apathy in regards to spiritual maintenance

There are various deficiencies found amongst people in this regard. The first and foremost deficiency is that many don't even consider it necessary. They wouldn't point out to them a single religious proposition nor will they prevent them from any evil deed. They are smug in the belief that they have provided their families with basic expenses and now they are relieved of their responsibilities. (Islaahe-Inqilaab volume 2 page 195)

Men are generally only concerned with a few materialistic rights in favour of their wives such as the provision of food, clothing, and jewellery. The only rights men consider to be really binding upon them in favour of their women folk is the provision of food, clothing, shelter, and jewellery. If they do fall sick, medication is provided and at times certain other requests are attended to. In short, they believe that only worldly or materialistic rights are binding upon them. They don't consider religious rights binding upon them in favour of their women. For instance, the husband comes home and asks if the food is ready but he never asks if his wife has performed her Sawlah or not. When he comes home to eat and the food is not ready as yet or the food is not upto his liking, he becomes extremely furious with her. On the other hand if he learns that his wife hasn't performed her Sawlah as yet (or has not paid her Zakah as yet), the husband is not displeased with her in the least bit nor will he become angry with her. In fact, some men couldn't care less even if she refrains from performing her Sawlah (or paying Zakah) for her entire life. (Huqooqul-Bait page 17&19)

The importance of spiritual maintenance and the approach employed

Alas! We pay no due consideration to her religious rights; neither to her Sawlah nor to her Sawm (fasting). We don't even tell them about such things. Remember that on the day of judgement you will be questioned about the extent of your endeavour regarding the piety of your wife and children. However, this in no way implies that you should go overboard and keep a slick with you all the time. First explain to her in very mild tones. Thereafter express a bit of anger and grief over her actions. Insha Allawh, this method will make a lasting impression. Make them read or read to them religious booklets. This will ensure that they maintain better morals whilst improving their Deeni (religious) nature at the same lime. However, if they are not prepared to read books on their own, then as I have mentioned many times in the past that you fix a certain time daily in which you read to her Bahishti Zewar (or any other beneficial book after consulting the 'Ulama). In the beginning, don't even ask her to come and listen to you. Just start reading aloud and she will, Insha Allawh, come and listen to you eagerly- With this method, all complaints finally come to a standstill. Women are prone to be more readily influenced. If Deeni (religious) literature is read to them, then morals and spiritual status can, Insha Allawh, be set right very swiftly indeed. Men tend to complain a lot about their women; that they are very rudely-mannered, ignorant etc. but they should turn their gazes of criticism to themselves for a while and determine the conduct they themselves have meted out towards these women. In short, men have only sought their own comforts from these women without the least bit of attention towards their Deen. No doubt, the women may be at fault, but the men are also to be reproached for their apathy towards the spiritual enhancement of their women folk and their trampling of their (the women's) Deeni rights. (Huqooqul-Bait page 46)

Deficiency of the *learned* in spiritual maintenance and the method of reforming the women folk

Those who are referred to as religious and do have some concern for the spiritual well-being of their women folk tend to admonish them merely in passing. They might just tell them perform your Sawlah, it is a great sin to omit Sawlah etc. The men are then under the impression that (by them uttering such hollow statements to their wives) they are absolved of their responsibilities. When he is questioned as to why he fails to admonish his wife for refraining from Sawlah, he submits: "I've told her to perform Sawlah but what do I do if she refuses to perform her Sawlah?" However, tell me with utmost sincerity and honesty if you admonished her in exactly the same intensity as you would if the salt is a bit extra in the food? If she was not careful in adding the correct amount of salt after you told her a few times, did you then remain silent just as you did after admonishing her for Sawlah after a few times? Never! If she adds on a little extra salt, you are prepared to crack her skull and you become so furious with her that she eventually becomes extra-vigilant in ensuring that the salt is of the right quantity. Friends! You have never admonished your wives for the omission of Sawlah in a manner that portrays to them that you are extremely furious with them. If you expressed your anger as you do in the aforementioned case, she would most definitely be conscious of her Sawlah. If she does not become regular with her Sawlah after your first round of admonishment, you should admonish her a second time, third time, and continue admonishing her until she becomes regular with Sawlah. You should employ various methods of portraying your anger towards her evil actions. For instance, you may refrain from sleeping next to her, or refrain from partaking of the meals prepared by her etc. When your once-off anger had no effect on her following the excess salt in the food, you didn't remain silent but you admonished her repeatedly. You didn't sit back and say: "Oh well! I've told her repeatedly but to no avail. She's adamant and refuses to adhere so I might as well remain silent." Be honest about it; do you console yourself and sit put in matters regarding food just as you console yourself and sit smugly about matters relating to Sawlah? Never! This is definitely a grave deficiency. If you wish to make your wife regular with Sawlah, it is not a very difficult task because the wife is not the chieftain but the

subject.. When his personal interests are at heart, he rules over her with authority but he fails to employ the same authoritarian rule in favour of Deeni matters. This is surely a very grave deficiency. (Huqooqul-Bait page 20)

PART III
ADDITIONAL RIGHTS OF WOMEN

Apart from normal expenses, pocket-money is also an additional right

Give the wife a certain amount every month which she may spend at her leisure as and when she pleases. This amount is normally referred to as pocket-money. The amount may be calculated according to the individual financial status of the husband and wife. For instance, a Rupee, 2 Rupees, 10 or 50 – whatever is convenient. Give her this amount separately, specify very clearly that the other amount is for the house expenses, and this amount is your pocket-money for your personal use. You may spend it as you please. Once this amount is given to her separately, you wouldn't feel ashamed in telling her that the amount given to her for the normal house expenses is a trust. A person (particularly a woman) has numerous personal expenses. Hence, if she is not given *pocket-money* separately she will be compelled to misuse the trust (normal house-money) given to her. Thereafter, any form of harshness towards her will be tantamount to cruelty and pitilessness. (At-Tabbleegh volume 7 page 46)

The need for pocket-money

Since Deeni and worldly expenses do continue cropping up and since women don't normally have their own wealth (nor personal income), it is most appropriate for the men to give their wives, apart from the necessary household expenses, an affordable amount for such expenses. The men should not ask them to account for that money so that the ladies may spend that amount freely whenever such personal expenditure occurs. Also, it is not binding upon the husband to pay Zakah on his wife's jewellery, nor is it obligatory upon him to perform Qurbani or to pay Sawdaqawtul-Fitr on her behalf- Therefore, if the ladies receive some sort of allowance, it would be much easier for them to pay such compulsory dues on their own. However, such an allowance is not compulsory on the husband, if he does not give her an allowance, she should sell part of her jewellery and pay all her monetary dues. She is permitted to spend no part of her husband's wealth in payment of her own monetary dues without her husband's consent. Many women are totally incautious in this regard; they consider their husband's wealth as their own. This is totally erroneous and wrong. (Islaahe-Inqilaab volume 2 page 168)

To gratify the wife and exercise patience over her excesses is also her right

A woman's right is not only confined to financial support but she also has the right to be gratified and cheered. A Hadeeth mentions:

Be courteous and pleasant with the women because they are *prisoners* under you.

If a person is at the total mercy of someone and he is harsh unto him, it is rather callous and unmanly of him to do so. Gratifying her in this context means that you should not say anything that may hurt her feelings and upsets her. Provision of food, clothing etc. and other limited rights are all well known and these rights are very restricted. Gratification (in favour of the wife), on the other hand has a very vast meaning. It cannot be restricted. Basically, il means that you should do nothing that hurts her (either emotionally or physically). How can such a right be restricted. It can never be restricted to a few rules and regulations. Hence, we can safely deduce that the rights of women are unlimited and unrestricted. (Kisaun-Nisa At-Tabbleegh volume 7 page 122)

Speaking lies in view of gratification

A wife's rights are not restricted to her physical needs of food, clothing, etc. but make her happy is also necessary. The Fuqawha (jurists) have went to the extent of saying that it is permissible to speak lies just to make the wife happy. From this we can deduce the emphasis laid down upon the gratification of the wife. And from this we can also deduce the importance of a wife's rights that even Allawh Ta'ala has waived away His right in favour of gratifying the women. (Malfoozaate-Ashrawfiyyah page 364)

Obviously, this will only apply to the permissible acts. Another reason to keep them happy is they should not feel that if we were not conforming to Purdah (Hijabb) regulations, it would have been much easier for us to carry out all our work just as the other non-observers of Hijabb do. Therefore, you should serve them and attend to their needs in such a manner that they now believe that, had they not observed Hijabb regulations, you wouldn't have served them in this manner. In other words, the man should conduct himself in such a manner that the women consider Hijabb as a source of comfort and ease and they don't get tempted to abandon the Hijabb altogether. (Al-Qawl-ul-Jaleel page 76)

The method of gratifying them

The women should no doubt remain in Hijabb but they should also be provided with some means of gratification. It should not be such that when the husband goes out for Sawlah, he locks the door from the outside thereby locking her in; he allows none to meet her nor does he provide some means of keeping her gleefully occupied. In fact, in the state of Purdah, men should provide such means for the amusement and happiness of their wives that they have no inclination thereafter to step out of the house. However, these provisions should be within the bounds of Shari'ah. It is something to think about that if men feel lonely or dreadful, they can put their hearts at ease by going out to meet other men and friends. Women in Purdah, how can they ever put their hearts at ease by staying all alone at home? You should stay with her at home or if you do not have the time, then at least leave another woman with her to give her some company. If at any time she complains about something or the other to you, don't feel offended. Who else apart from you can she complain to? Consider her bouts of complaining as a form of expression of her love because our women have such love in their hearts for us that no doubt, their love has reached a stage of Ishqq (passionate love). [At-Tabbleegh volume 7 page 126]

Sleeping with the wife al night is also her right

Many of the social rights that Shari'ah has placed upon our shoulders are generally taken very lightly by some men. For instance, it has been witnessed in some households that the husband cares the damn about his wife. For years on end he sleeps outside in the courtyard and he does not sleep indoors with his wife. He either contracts an illicit affair with some other woman or he continues sleeping all alone outside totally apathetic of his wife's right whereas to sleep with her at night is also her Shari (religious) right. At some places it has been witnessed that the wives are virtually boycotted and shunned aside or the husbands don't come home to sleep merely because of some seemingly trivial mistakes committed by them. (Huqooqul-Bait page 21)

Conversing with her and making her happy is also her right

There are many people who are considered as great Buzurgs (saints) or they are Mureeds of some saint and they are persistently occupied in Sawlah, Sawm and other forms of Zikr – as though they are purchasing Jannah with these devotions – but they are totally negligent of the rights of their wives. Remember, it is her right upon you to set aside some time and converse with her and to listen to her grievances and compliments and to gratify her verbally as well. However, everyone, the so called *Deeni* as well as the worldly people are all totally negligent of these rights. The main reason for this apathy is that they don't consider such rights binding upon them. They only consider the provision of food, clothing, etc. as their responsibility. (Huqooqul-Bait page 21)

Feeding her with your own hand or purchasing something for her just to make her happy is also an act of Thawabb

To feed your wife (with your own hands) is also an act of charily (Allawh Ta'ala rewards such an act as well). To purchase something even unnecessary with an intention of making the wife happy does not constitute wastage because to gratify one's wife is also a (Shari) requirement. However, no unbearable loans etc. should be pursued to meet this requirement. (Rawdha'ul-Haqq page 122)

Administration of household affairs should be conducted by you or by the wife

I'm not issuing a Fatwa (legal Shari verdict) but I will definitely counsel you thus; the administration of household affairs should be either in your wife's hands or in your hands. Don't entrust the affairs to the hands of other family members even though they are your parents or brothers and sisters or else it will be rather heart-breaking for her. Hence, the husband should ensure that he controls the purse-strings of the house or amongst his relatives he should consider his wife the most eligible. A woman's right is not only confined to the provision of food and clothing. To gratify her is also necessary. (Husnul-Azeez volume 1 page 424)

PART IV
THE WIFE'S RIGHT OF PRETENSION OR POMPOSITY
Rawsoolullawh (S)'s wives' pomposity in his presence

On the occasion of Ifk when the hypocrites slandered Hadhrawt Aisha (R), Rawsoolullawh (S) told her: "O Aisha! If you're innocent, Allawh Ta'ala will expose your innocence and if you're guilty of making an error, then repent before Allawh Ta'ala and seek His forgiveness."

This statement made her very dejected and she submitted: "I don't know how to answer you. If I tell you that I'm totally innocent –and Allawh Ta'ala knows that I'm innocent – then your hearts will not accept my innocence. And if I tell you that I'm guilty – and Allawh Ta'ala knows that I'm innocent – then your hearts will immediately accept my confession. Hence, at this point in time, I'll say exactly the same thing that Ya'qoobb (A) said to his sons: "Patience is better and Allawh Ta'ala is the Helper.""

She then lied down on her bed and started weeping. At that very moment, certain effects of Wahy (revelation) started appearing on the countenance of Rawsoolullawh (S). At the termination of Wahy a little while later, the first thing Rawsoolullawh (S) said was: "O Aisha! Glad tidings unto you! Allawh Ta'ala has exposed your innocence."

He thereafter recited the verses that were revealed unto him. None of those present could contain their happiness on hearing these verses. On this occasion, Hadhrawt Aisha (R)'s parents commanded her: "Stand up and express your gratitude before Rawsoolullawh (S)."

Her mother lold her: "Stand up, O Aisha! And make Salaam to Rawsoolullawh (S)."

Whereupon she replied: "By Allawh! I will not stand up and go to him. I won't praise anyone other than Allawh (because you considered me guilty). I won't express my gratitude to anyone apart from Him who exposed my innocence." Her harsh words employed before Rawsoolullawh (S) are rather obvious. However, Rawsoolullawh (S) didn't take offence to this because such words were spurred by amorous (loving) pomposity.

The men should now ponder over the basis for this utterance of Hadhrawt Aisha (R). What was the underlying reason for this statement? The main reason for this utterance is the genial bond of intimacy and harmony that the wife cherishes for the husband. And the Shari'ah does not penalize the women for uttering such statements out of amorous pomposity. If the women did not have this right of being pompous, Rawsoolullawh (S) would have most definitely admonished Hadhrawt Aisha (R) because her statement was very harsh indeed. Also there is no possibility of Rawsoolullawh (S) making concessions for anyone in Deeni and Shari laws. This is evident from the following incident:

A woman by the name of Fatimah was caught for theft. Rawsoolullawh (S) in accordance to Shari law issued an order for her hand to be chopped off. The people wished to intercede on her behalf. They chose Usamah 'Ibn Zaid (R) for this intercession as he and his father were both very close to Rawsoolullawh (S). He innocently went and interceded on her behalf. Rawsoolullawh (S) became extremely furious and retorted: "Intercession (and ultimate relaxation) in regards to the Shari penal code destroyed the earlier nations." He thereafter said: "By Allawh! Even if (my own daughter) Fatimah Bint Muhammadd had to steal, I would have chopped her hand off." (Abu Dawood volume 2 page 253)

From this we can determine that Rawsoolullawh (S) made no concessions in regard to Islamic law nor was he permitted to do so. Hence, if Hadhrawt Aisha (R)'s statement was contrary to Shari'ah, he would never have condoned it and he would have admonished her for doing so. Therefore, we deduce that her statement *I'd not stand up and express my gratitude to Rawsoolullawh (S) and I'll only express my gratitude before Allawh Ta'ala* was not contrary to the laws of Allawh and His Rawsool (S). So the wife enjoys such an intimate relationship with her husband that even seemingly harsh statements made by Hadhrawt Aisha (R) were overlooked by Allawh and His Rawsool (S). If her statement was incorrect, he would have taken her to task for it or at least some verse or the other would have been revealed. This is evident in the case where the Azwajj-i-Mutawhharawh (the pure wives of Rawsoolullawh (S)) asked him for more money. Even in times of extreme poverty they did not make such a request. In fact there were times when they didn't even have water in their houses but yet they did not complain to Rawsoolullawh (S). However, following certain victorious battles when the Muslims started getting a bit wealthy and poverty was slowly being eradicated, they also desired a bit of comfort and ease. However, this was against the natural temperament of Rawsoolullawh (S). Where would he have preferred comfort and ease for his wives when he did not even prefer the same for his own daughter? In fact his Du'a used to be as follows: "*O Allawh! Make the sustenance of the family of Muhammadd sufficient only for that day (by which they can at least live)*."

In short, excessive wealth was contrary to his nature. This is why he became very dejected with the request of the Azwajj-i-Mutawhharawh (his pure wives). On that occasion the following verses were revealed: "*O Nabee! Say unto your wives that if they prefer the worldly life and its beauty, then come, I'll benefit you in some way and I'll dismiss you in an amicable manner and if you prefer Allawh and His Rawsool and the hereafter then (remember) that Allawh has prepared for the pious amongst you a tremendous reward*."

Following the revelation of these verses, Rawsoolullawh (S) went first to Hadhrawt Aisha (R) and because of her young age, before reciting these verses to her, he told her: "O Aisha! I wish to tell you something but you should not be very hasty in replying. In fact you should first seek the counsel of your parents before you reply."

Thereafter he recited these verses before her. Taken aback by a sudden spell of ardour, she said: "Should I seek the counsel of my parents in such a matter?! I have already preferred Allawh, His Rawsool, and the hereafter."

This answer made Rawsoolullawh (S) extremely happy. Thereafter Hadhrawt Aisha (R) said: "O Rawsoolullawh! Don't inform the other wives about my answer."

To which Rawsoolullawh (S) replied: "If they happen to ask me about it, I will not conceal it."

It is something to think about that Allawh Ta'ala prohibited the wives from asking for more expenses but He did not prohibit them from being pompous. We can therefore deduce that pomposity is not as evil as asking for more expenses. However, nowadays things have gone topsy-turvy. A request of increasing their expenses – which to some extent is reprehensible as well – is not viewed as immorally as her pomposity and free nature is viewed whereas this is not even reprehensible.(Huqooqul-Bait pages 23-9)

The amorous pomposity of the Pure Wives of Rawsoolullawh (S)

On one occasion, Hadhrawt 'Umar (R) learnt that some of the Azwajj-i-Mutawhharawh (the pure wives of Rawsoolullawh (S)) were speaking to him very loudly and in a very adamant manner. Hadhrawt Umar (R) came at a time when Hadhrawt Aisha and his daughter Hadhrawt Hafsah ® were seated near Rawsoolullawh (S). Hadhrawt Umar reprimanded them thus: "Don't you fear (the wrath of Allawh and His Rawsool)? You have also started speaking loudly before Rawsoolullawh (S) just as the other women are doing? Remember! You will be destroyed (if you do not desist)."

The Azwajj-i-Mutawhharawh used to speak (at times) in a loud manner because they were aware of the fact it would not anger Rawsoolullawh (S). Under normal circumstances, to raise the voice before Rawsoolullawh (S) was considered a sin (as evident from the verses of Soorawh Hujurawt).

The amorous pomposity of Hadhrawt Aisha (R) before Rawsoolullawh (S)

The conditions were such in the house of our Rawsool (S) that at times some of his wives used to become seemingly *displeased* with him and he used to somehow steer clear of this. On one occasion he also ostracised them all. *Once Hadhrawt Aboo Bakr (R) came to the house of Rawsoolullawh (S) when at the door he heard Hadhrawt Aisha (R) screaming and talking to Rawsoolullawh (S). He was overtaken by a severe bout of fury. As he entered, he told her: "I've just heard you speaking loudly to Rawsoolullawh (S)."*

He was about to slap her when Rawsoolullawh (S) intervened and prevented him. When Hadhrawt Aboo Bakr (R) departed, Rawsoolullawh (S) told her: "See, how I saved you or else you would have really got a hiding."
Once Rawsoolullawh (S) told Hadhrawt Aisha (R): "I can determine when you're displeased with me."
"How," she asked, "do you determine that?"
He replied: "When you're pleased with me, in your conversations you say, "La wa Rabbi Muhammad! (Nay, by the Lord of Muhammadd!)" and when you're displeased with me you say "La wa Rabbi Ibbrawheem! (Nay, by the lord of Ibbrawheem!). You don't say by the Lord of Muhammadd at that time."
Hadhrawt Aisha (R) said: "No doubt, your deductions are correct. However, when I'm angry I only omit your name." (In other words, I only leave out the mention of your name. You are still in my heart.)"
Just as Rawsoolullawh (S) had a lot of love for Hadhrawt Aisha (R), she also in turn cherished intense love for him. This is expressed in one of her poems in which she says: "*If Zulaikhawh had to see the blessed countenance of Rawsoolullawh (S), she would have cut her heart instead of just her fingers*."
Hadhrawt Aisha (R) had intense love for Rawsoolullawh (S) but in spite of this, she at times used to become displeased with him. Rawsoolullawh (S) wouldn't say anything to her because this in reality was not displeasure or anger but it was pomposity. (At-Tabbleegh volume 7 page 137)

CHAPTER X
THE SOCIAL LIFE OF RAWSOOLULLAWH (S) AND HIS CONDUCT WITH HIS WIVES

Rawsoolullawh (S) displayed such outstanding morals and character with his wives that today's so-called cultured nations will probably be left dumbstruck. However, we are not concerned with their surprise and bewilderment. We will laugh at their stupidity. We will not conceal the conditions and incidents of Rawsoolullawh (S) for fear of them being criticised. Our religion isn't something to hide. We will expose it fully before the masses because everybody in this world is not stupid. There are many intellectuals in this world who will attach value to his teachings and lifestyle.

Gratifying the women and consideration of their emotions

The morals of Rawsoolullawh (S) were such that he used to make Hadhrawt Aisha (R) happy in accordance to the demands of her age since she was the youngest of them all.
On 1 occasion they even raced with one another. She at that lime was still young and lean in body whilst Rawsoolullawh (S) was elderly and a bit heavy in body. On that occasion she won the race. A few years later, when they had another race, Rawsoolullawh (S) beat her because she became slightly heavier. Women normally pick up weight much faster and they grow up much quicker as well. She was unable to beat him this time. After the race he told her: "This (winning) is in reciprocation of that (earlier race-in which you won)."
Subbhan Allawh! What marvellous traits of character did he display. (At-Tabbleegh volume 7 page 132)
Rawsoolullawh (S) had a race with Hadhrawt Aisha (R). So do we consider this act as futile and pointless? Allawh forbid. The underlying wisdom of the race Rawsoolullawh (S) had with Hadhrawt Aisha (R) was the education of the Ummah. He wished to demonstrate to his people that if an elderly man marries a relatively younger girl, then he should not keep her like a *shrewd and wise* man like him but he should take into account her emotions and feelings as well. Children have a natural penchant for playing and merry-making. Hence, she should be afforded the opportunity for this. However, if out of respect and consideration for the husband, she feels shy to play about, she should be permitted not only verbally but physically as well. This is why Rawsoolullawh (S) had a race with Hadhrawt Aisha (R).
On one occasion, Rawsoolullawh (S) also showed her an Abyssinian sport of bows and arrows played by Abyssinian children in the courtyard of the Masjidd. Rawsoolullawh (S) also permitted her to play with dolls. It should be noted at this point, however, that the dolls she played with were very unlike the ones we have today. Her dolls were crudely made up with not much resemblance to real-life. Only dolls without eyes and other real-life features are permitted. At times when the other girls of the locality used to come and play with her, they would disperse upon the arrival of Rawsoolullawh (S). He would then gather them once again and portray to them that he was not offended and they may play at ease. The Ummah had a physical demonstration of conjugal life before them in the aforementioned incidents. An elderly man has been physically instructed on the method of conjugal relationships between him and his young wife; these actions of Rawsoolullawh (S) constitute amicable social manners – that is also a Shari requirement – and the fact that the Ummah is being taught amicable social manners does not make this a futile exercise. (At-Tabbleegh volume 17 page 153)

The temperament of the husband at home

Amongst my colleagues, there is a man who is very serious and solemn in nature. Wherever he sits, he sits in a very serious and grave manner. He doesn't laugh nor does he joke with anyone. I once lectured on this matter and told the people that I have an aversion to such gravity and solemnity. People should talk and be humorous with one another. They should not sit with pulled-up faces all the time. Nobody is inclined to such people. You, the masses refer to this as dignity whereas this is actually pride. Who is more dignified than Rawsoolullawh (S)? He used to meet the Sahabah (R) with a cheerful countenance. He used to talk with them and join in their conversation. Our dignity can never surpass the dignity of Rawsoolullawh (S). I have a habit of mentioning at the Maddrawsah before my colleagues certain events and conditions that appear at my house. Some of them objected to this saying that it is undignified to mention one's domestic affairs before others. They most probably said this in view of my own welfare but I consider them wrong. I told them: "Maulana! Dignity and decorum isn't what you claim it to be. Dignity is what is established from the Sunnah of Rawsoolullawh (S). Really, you're deprived of certain Sunnahs due to this so-called dignity and decorum. Come on, tell me the truth. Did you ever practise on this Sunnah of Rawsoolullawh (S) (i.e. to run with the wife)? Alhamdulillah! I have been fortunate enough to be blessed with the opportunity of practising upon this Sunnah. You will confine yourself to the so-called dignity due to which you are deprived of practising upon the Sunnah of amicable conjugal relationships. Review the lifestyle of Rawsoolullawh (S) and you will learn that he used to milk the goats, harvest the vegetables and assist his household with household chores. Alhamdulillah! I have been fortunate enough to practise upon this as well. Remember that the Sunnah demands that you lead a simple life with no frivolity. You should not lead a life of pride. You should not sit with such haughtiness and dignity that wherever you sit, it seems as though you are the leader of that gathering. (At-Tabbleegh volume 7 page 134)

A PLEASANT AND ENJOYABLE LIFESTYLE

A humorous relationship between the spouses and the incident of Hadhrawt 'Alee and Fatimah (R)

Once Hadhrawt 'Alee (R) jokingly recited a poem in criticism of women before Hadhrawt Fatimah (R): "Verily, the women were created as Shaytawns for us. We seek Allawh's refuge from the evils of the Shaytawns."
In reply to this Hadhrawt Fatimah (R) said: "Verily, women are like the Rawyhan (sweet basil) flower created for you (men). And all of you are inclined to the fragrance of the Rawyhan flower."
(At-Tabbleegh volume 20 page 108)

Paradise within the home

There is great worldly benefit in showing concern towards and comforting the wife. The first and foremost is that one's life becomes enjoyable and pleasant. Each one of the spouses shares the happiness and grief of the other. What an enjoyable life it would be if both spouses are accommodating, suitable and informal with one another. Great pleasure is felt when a man, exhausted at the end of a hard day's work, comes home and delights himself with his family. They comfort him and he, in turn, is also concerned of their well-being and comfort. Those who lead a favourable social life with their families are really blessed with paradise in this very world. This is the mystery behind the gratifying attitude of the Ahlullawh (saints of Allawh Ta'ala). They are concerned of the well-being of their families so that their lives can be one of peace and enjoyment. On the other hand wherever there are quarrels and constant tiffs, there is no pleasure amongst those people. What

kind of life is this; when a man, exhausted at the end of a hard day's work, comes home also to be greeted with grief and problems. Nonetheless, the temperaments of the people today have curdled. Insensitivity has become the norm of the day. Many people prefer to live such unhappy lives. However, if a person is even slightly sensitive, he considers such a life as a life of hell in this very world. (At-Tabbleegh volume 14 page 145)

Some women are fond of saying that life is quite normal where one spouse's hand is always in motion whilst the other spouse's tongue is always in motion. There is practically no pleasure in a life where both spouses are cheerful with each other for a few days followed by incessant quarrelling for the next ten days. The true pleasure of life will only be felt when both spouses take total heed of each other's rights. (Huqooquz-Zawjayn page 149)

Consideration of the wife's comfort

Rawsoolullawh (S) had apprised us of Deen as well as the Dunya (worldly affairs). *Hadhrawt Aisha (R) says that once Rawsoolullawh (S) got up at night to visit the grave yard. He got up very quietly, put on his shoes and opened the door also very quietly. When asked about the reason for his stealthy movements, Rawsoolullawh (S) said: "I went out very quietly lest you get up and feel bewildered all alone."*

Look at the extent of his consideration towards his wife who is after all subjected to him. Nowadays, leave alone the subjects and subordinates even the superiors like the parents and grandparents, are not awarded due consideration. (Al-Ifadhatul-Yawmiyyah volume 2 page 153)

It appears in a Hadeeth narrated by Hadhrawt Aisha (R) that Rawsoolullawh (S) got up one night from bed very softly. He put on his shoes very quietly, opened the door and closed it also very softly. Hadhrawt Aisha (R) suspected him of going to one of his other wives. The underlying reason for this suspicion was the intense love she cherished for Rawsoolullawh (S). Such suspicions can occur during the course of love. She enjoyed a very informal relationship with Rawsoolullawh (S) and to top that, she had intense love for him as well. She says in one of her poems: "If the companions of Zulaikhawh had to witness the countenance of Rawsoolullawh (S), they would have cut their hearts instead of their hands (as they did when they witnessed the handsomeness of Hadhrawt Yoosuf (A))."

Hadhrawt Aisha (R) had such intense love for Rawsoolullawh (S) that none of his actions would have offended her. In spite of that, he took her comfort into account and did everything very softly lest her sleep was disturbed. So where there was no possibility of any displeasure whatsoever, he still considered her comfort, whilst we on the other hand make a lot of noise, particularly with our (high-heeled or hard-soled) English shoes when we get up at night. When we take clods of earth at night for Istinja, we break them with a lot of noise whereas this is rather disturbing to the others. (Huqooqq-wa-Faraw'idh page 337)

Making the wife comfortable is to the husband's own benefit

There are some women in our locality who are leading a life of total comfort and case. Their ages are around the forties but they look as though they have been married just a year or two ago. They don't look older than twenty five. One of the benefits of keeping the wife in comfort and ease is that she will remain healthy and the effects of old age will not appear as quickly. She will also be able to serve you for a longer period of time. However, nowadays, the people don't even consider them even though their own long term benefit is at stake. (Al-Ifadhatul-Yawmiyyah volume 4 page 204)

CHAPTER XI
THE FAVOURS, VIRTUES, AND SACRIFICES OF WOMEN

Appreciation of women

The men are under the notion that they have fulfilled their rights adequately by providing food and clothing to their women folk and the balance of the rights rest on the shoulders of the women; let me inform you that in lieu of you providing food and clothing, the amount your wives care for and serve you is such that no servant or maid will be prepared to serve you for so meagre a provision. Whoever is still sceptical about this should try it out and see. Without a wife, it is virtually impossible to run the household systematically even if you had to employ 1000 servants. We had witnessed some people that they had enormous incomes that were disposed off by their servants. Their household expenditure had no limits. Only after they married they were able to maintain some sort of system within their household. I maintain that even if the wife does nothing physically, the fact that she supervises the running of the household is a mammoth task in itself. Even in normal worldly affairs, huge wages are fixed for those involved in mere supervision, they are accorded great honour, and respect. Take the case of a viceroy for instance; he does not do anything physically because he has under him a great number of staff and there is no need for him to do anything. However, his big salary and honour comes because of his responsibilities and supervision. Similarly the wives play such a mighty important role in the supervision of the household that the mere provision of food and clothing can never be sufficient in lieu of their services. We see many girls of influential and elite households who carry out lots of the household chores with their own hands. The children in particular, are reared with great care and sacrifice. This is such a feat that even a paid servant will not be able to accomplish. (Raful-Iltibaas page 149)

Perception of responsibilities

The women are normally so busy that they don't even sit with ease. One of the reasons for her getting feeble and weak so quickly is that she always has some anxiety and worry sitting on her shoulders. She has so much to care and worry about. Dumping all the household affairs on the poor lady's shoulders, the husband absolves himself of all responsibility and renders himself free from anxiety. The poor lady virtually kills herself with the household work. Ask (he husband lo run the household successfully for just 2 days and then we will consider him a true man. In spite of all these trying circumstances, her true marvel lies in the fact that she does not verbally expose her hardships. This is the main reason they get weak so quickly. (Al-Ifadhatul-Yawmiyyah volume 4 page 203)

A wife is a true benefactress and protector of your Deen

One of the reasons for a woman's rights is the fact that she is helpless and dependent. Another reason is that she is your companion and the bond of companionship ultimately increases the rights one companion enjoys over the other. To top that, she is a protector of your Deen as well. She is a very valuable entity because she is very instrumental in protecting your Deen and in putting a stop to evil thoughts. For this reason she is a true benefactress. Those who are religiously-inclined really appreciate this favour. You should really appreciate your wife because she is your assistant in both your Deen as well as Dunya (worldly affairs). Considerations of her rights is very important because she's endowed with various characteristics all of which have some rights or the other. Allawh Ta'ala has made the bond between the husband and wife such that no other human being is able to comfort the husband as the wife does. At times, a person is shunned aside in disgust by all his relatives, particularly if he is suffering from sicknesses like acute diarrhoea etc. However, a wife won't shun her husband even in such circumstances. At times of illness, she gives the husband the most amount of comfort. This is a worldly benefit from the wife. As for the Deeni benefit from her, a man is free from anxiety in regards to the household affairs. As a result, his heart is at ease and tranquil (to accommodate the 'Ibadah of Allawh Ta'ala). Experience bears testimony to the fact that it is extremely difficult to run a home systematically without a wife. (At-Tabbleegh volume 14 page 147)

An elegant virtue of women

It is something to contemplate over that men after many years of spiritual exercises and effort finally give themselves over to Allawh Ta'ala. A wife on the other hand, surrenders herself totally to her husband on the very first day after the marriage. So if even the husband is not there (to comfort and gratify her), who else can the poor lady turn to? (Al-Qawl-uj-Jaleel page 77)

Experience bears testimony to the fact that during tough and trying times, all other relatives, even parents at times, shun the husband aside. However, a wife will always stand by her husband's side. Similarly the comfort a wife gives to her husband, no other friend nor parents can afford him such comfort. From this it is quite evident that a man has no other companion parallel to the wife. (Huqooqul-Bait page 22)

Devotion and loyalty

Simple and homely women are very obedient and devoted to their husbands. Some women display such devotion to their husbands that even though they themselves may be ill and don't even have the strength to get up if the husband also falls ill, these women forget about their own illnesses and attend to their husbands. They arc never at ease. They're always attending to the needs of their husbands. It is a daily occurrence where women cat right at the end. They firstly feed the men and they normally cat after that. If an unexpected guest appears, she will remain hungry and present her share of the food to the guest. If there is anything left over after the guest has eaten, she will partake of it or else remain hungry. If the husband returns from a journey at the middle of the night, she will forego her sleep and cook some food for him. She will also attend to all his needs. (Huqooqul-Bait page 30)

I can deduce from experience that the women here (in India) entertain such intense love for their husbands that their love has penetrated every fibre of their bodies. However, there is only a wee bit of carelessness on their part and that is they are unable to control their tongues. Nonetheless, she is bestowed with so many other virtues that this one defect can be overlooked. Look at her excellent virtue and not her defects. (At-Tabbleegh volume 7pages 59&61)

PART I

Extreme kindness to women

Show kindness to the wife even though she may be slovenly or ill-mannered. She has left her parents and all other family members solely for you. Her vision is now directed to you alone. She only has her husband to turn to. Human nature also demands that such a loyal person should not be put into any form of difficulty. Whatever bad manners or disrespect she displays should be considered as pomposity and frivolity because she is intellectually less efficient than men. She does not possess sound judgement and discretion. She does not have the correct manner of speech. Hence she converses in a manner that displeases men. However, the reality of such seemingly 'bad manners' is nothing but her pomposity. After all, to who else can she display such pomposity? You are the only one for her. (At-Tabbleegh volume 7 page 59)

Value her at all times

Men should always appreciate their women particularly for 2 reasons:

1. Since she is your wife, she is like a prisoner subjected to you. It is rather ungallant of you to ill-treat someone totally subjected to you.
2. Because of her Deen.

You are a Muslim and she is also a Muslim. Just as you fulfil the tenets of Deen (such as Sawlah, Sawm etc.), she also fulfils the same. None knows who of you two is more accepted in terms of Deen-consciousness in the eyes of Allawh Ta'ala. A woman is not necessarily lower in states than a man. There is a possibility that in the Eyes of Allawh, she is on par with him or maybe higher in Deeni status. Don't despise the women nor look down upon them. Allawh Ta'ala accepts even the seemingly trivial actions of the helpless and broken-hearted and He accordingly increases their status. So there should be no surprise if the women you despise due to their helplessness, turn out to be more accepted in the eyes of Allawh Ta'ala. Hence, the men should fear Allawh Ta'ala in regards to the affairs of women whilst women, on the other hand, should be obedient to their husbands and not confront them boldly and impudently. (At-Tabbleegh volume 7 page 17)

The Ulama are not their wives Mureeds (disciples) but their cherishers

Those who are religious normally value and appreciate the favours of their wives. Maulana Muhammad Mazhar (R'A) was such that in spite of his wife being extremely old, he had extreme love for her. Whenever she fell slightly ill, Maulana used to take leave from the Maddrawsah and serve her with his own hands. Nowadays, some people have an aversion to their old wives whereas you are responsible for rendering her so old. Maulana would never dump his responsibilities upon the servants and maids. He ensured that he served his wife himself even if he had to take leave from the Maddrawsah for a few days. This is the reason people say that the Ulama have become Mureeds (disciples) of their wives. Yes, surely! However, them being Mureeds is better than you being a Spiritual mentor (Shaikh). You are a Spiritual mentor for your wives but you are a bandit Spiritual mentor. In actual fact, the Ulama are not the Mureeds of their women. They harbour the fear of Allawh Ta'ala in their hearts. They're very considerate of the rights of other human beings. They have studied the rights of the wives during the course of their research. They have come across the social life of Rawsoolullawh (S). This is why they approach their women with such love and tenderness and they are concerned about their comfort. In fact, the consideration and concern Rawsoolullawh (S) had for his women, even the Ulama don't display such concern. If one of the Ulama had to display such concern, the masses would award him with a more superior title than *Mureed-i-Zann* (disciple of women). In short, an Alim is more considerate of his women simply because he has the social life of Rawsoolullawh (S) before him. There is also great benefit in giving her due consideration. The Ahlullawh (saints) were not Mureeds of their wives but they were cherishers of their wives. They valued them and understood their worth. (At-Tabbleegh volume 7 page 60 & volume 14 page 144)

The condition of the Ahlullawh (saints)

The vision of the Ahlullawh isn't centred upon the ladies defects but upon a certain virtue which renders all their defects insignificant. It is a very outstanding virtue and, Alhamdulillah, all our noble ladies are endowed with this virtue that is really worth appreciating. This virtue is her chastity. If the husband goes away from home out of negligence or any other reason or he is imprisoned and he stays away from home for over 50 years without even informing his family of his well-being and the wife has no source of income, he will find his wife at the very house he left her in. He will witness with his very own eyes her wretched and pitiable condition but there is no question of her disloyalty to him. She wouldn't lift her gaze to another man. This is such a virtue that all else can be tolerated before this one virtue. In view of this virtue (of chastity), don't allow your vision to centre upon any of her faults and defects. Out of experience I can swear that the love our women cherish for their husbands has penetrated every fibre of their beings. It was for these very virtues that the Ahlullawh displayed such concern for their wives that the people find rather surprising. They were not Mureeds (disciples) of their women but rather they were cherishers and they understood their worth; they endured all their wives' harassment with good intentions. In short, conversing in an ill manner is no doubt a grave error amongst women but together with this she has a very excellent virtue; she cherishes intense love for her husband which exposes itself on certain occasions. (Al-Tabbleegh pages 59-60)

The social life of Hadhrawt Thanwi (R'A) and his politeness with his house folks

It is surely not something to be mentioned but since there is a need for it I will say it. Find out from my family as to what extent I rule over them and what services I extract from them. Alhamdulillah, neither am I subjected nor do I subject others to anything. Life is lived like kings. It is my habit that when I go home and see that fresh roti (unleavened bread) is not baked, I eat stale bread. Many a times if I see that she is busy doing something I will take the roti, fill the water and take the curry etc. by me and place it on the Dasiarkhan. Thereafter I will sit down and eat. In fact, if I see that she is busy making Roties or something of that sort (in the kitchen) and she needs something like water etc. I organise the water for her from the pump or water tank. At times if I see that she is free, I request her to bring the food. The poor lady brings the food and serves it. It is necessary to consider all these things. Il is not a matter of whether she is free or occupied. After all she is also a human being. Temperaments are not stable at all times. At times, even ordinary servants tend to feel a bit lazy and un-geared for work. In short, there is no hard and fast rule that she has to do everything. Within the boundaries, if you do take any service from her at times – taking into consideration her comfort and ease – then there is no problem with that. After all they should have something to do. However, cruelty and meanness should never be depicted. I carry out many of the household chores with my own hands. What inconvenience is there to me? Do any of my other responsibilities get neglected? In fact, just as I'm comforted if she serves me, similarly, she is also comforted if she has to do nothing for me. I tend to sleep very little at night. When I see the family asleep, I express my gratitude unto Allawh Ta'ala for making them sleep fitfully. Otherwise I would be overcome with double grief; one because of my own insomnia and one due to their sleeplessness. When leaving home I ask them if there is anything necessary for me to attend to. If there is nothing I leave and if they say that there is something for me to attend to, like letter writing etc. I remain behind and attend to whatever requires my attention. Then only do I leave. After meals if I feel like eating a Paan (betel-leaf), I just ask her where the paan container is and I take it myself. I don't normally ask her to bring it for me. The youth nowadays refer to

their wives as *Rawfeeq-i-Zindagee* (lifelong companion). O you gentlemen! Do you ever fulfil the rights of this Rawfaqawt (companionship) or are your claims confined to words only? From your actions it seems as though you have rendered her your *Fareeq-i-Zindagee* (estranged companion) rather than your Rawfeeq-i-Zindagee (lifelong companion). [Nusrawtun-Nisa page 549]

An Incident of Hadhrawt Thanwi (RA)

It was just the other day that whilst performing the Sunnahs of Fajr Sawlah someone came from the big house (probably a reference to the house of his senior wife) with news that she fell down from the upper floor. I broke my Sawlah the moment I heard about it. All of you (sitting here in this gathering) are intelligent and understanding people. Some ignorant people are probably thinking at this moment that how could he break his Sawlah for his wife? He has so much of love for his wife that he broke off his 'Ibadah with Allawh Ta'ala solely for his wife? Undoubtedly, if it was a bogus spiritual mentor, he wouldn't have broken his Sawlah because he would have been disgraced before his ignorant disciples. Alhamdulillah, I don't care in the least bit about what people would say. If anyone feels that I have disgraced myself doing this, he may search for another Shaikh (spiritual guide) with pleasure. What can I do if Allawh Ta'ala has commanded us to break the Sawlah on such occasions? Should I abandon the divine command of Allawh Ta'ala merely to make myself honourable in the eyes of the ignorant? It is quite obvious that when a lady falls off the upper story, only the husband can alleviate some of the pain she suffers due to her injury. Only the husband is able to enquire about the state and place of injury. Particularly in this case where the only other occupants of the house were a small girl and another old helpless lady. Even if there was someone else to assist her, this fall could have been fatal. Immediate help does offer some hope of life. Hence, it was necessary for me to attend to her at once. I considered it religiously binding upon me to break my Sawlah immediately and attend to her. It appears in a Hadeeth that once while Rawsoolullawh (S) was delivering the Khutbah when either Hadhrawt Hasan or Hadhrawt Husain (R) came into the Masjidd. At that time he was still a small child. He came wobbling into the Masjidd (there was a fear of him falling). Rawsoolullawh (S) broke off his sermon, went, and picked him up. The Khutbah is just like Sawlah. In other words, the rule applicable to Sawlah is the same as the Khutbah. The Khutbah cannot be nullified without any valid reason. So when Rawsoolullawh (S) could break off the Khutbah for his grandson, who am I that I do not break my Sunnah Sawlah for such a grave incident? This was not (only) a consideration to the wife, but it was also a consideration of the right of Allawh upon me. This was the law of Allawh Ta'ala that applied at that instance. What is the status of the wife before the command of Allawh Ta'ala? If Allawh Ta'ala commands us to kill the wife, a true Muslim will do that as well. Where He commands us to attend to certain emergencies, a true Muslim will break Sawlah also for that. In both cases, the main reason for carrying out those injunctions is obviously the right of Allawh Ta'ala. (At-Tabbleegh volume 17 page 145)

Love for the wife – its boundaries

A person once wrote to me saying that he cherishes intense love for his wife. He asked:
Is such intense love despicable or not?
I wrote back:
Even more intense love than that isn't despicable subject to one condition.
I even asked him about this condition and that is; if at any time your consideration towards her is perilous to or contrary to Deen, who will you award preference to? To your wife or to Deen? This is the touchstone (criterion) for your love. If you grant preference to your wife over Deen, then this love is despicable and if you grant preference to Deen then this love is laudable. I wonder why people make their wives scapegoats. The person who posed the question above regarding intense love for his wife felt that his love was directed to an entity other than the entity of Allawh Ta'ala. Hence, he asked the above question. In response to that Hadhrawt Thanwi asks why he singled his wife out only for this question. The person could have directed this question to himself as well. Just as this person loved his wife, probably he loved himself also intensely. So the same question can be directed to him as well. If he has a doubt that his wife is Ghawyrullawh (a being other than Allawh), then he himself is also Ghawyrullawh. If he cherishes the same love for himself as he cherishes for his wife then the same doubt can apply here as well. However, this person did not ask this explicitly. Nonetheless, whatever he did ask is still a blessing. At least he has some concern for Deen. When a person has some concern for Deen, even the Shaikh takes pleasure in teaching him and informing him about other things as well. (Malfoozaat Hakeemul-Ummat volume 1 page 26)

Overindulging the wife is also stupidity

We once visited a great saint. He was so soft-natured and well-mannered that his wife also used to beat him at times. It seems rather crazy for the wife to hit her husband. It was due to his soft nature that he endured her abuse or else he would have retaliated. It was due to her insolence that she used to hit her husband whilst it was his slackness that contributed to her insolence. To be physically abused by the wife is rather crazy and weird. I don't mean that you should hold such awe over her that the moment you step into the house you become like an anathema to her. She loses all her senses out of fright. The moment she says something or asks for anything, you start beating the hell out of her. Nor do I mean that you should not even admonish her at all. You should endeavour to reform her, albeit tenderly and affectionately. To threaten her at times also is not despicable. However, to be immoderate in this also is not recommended. (At-Tabbleegh volume 7 page 130 & 138)

CHAPTER XII
DISCORD BETWEEN THE SPOUSES

Dissension between the spouses – the root of evil

The discord and differences between husband and wife gives rise to endless problems. (Malfoozaate-Ashrawfiyyah page 46)
Shaitawn is very pleased with the person who sows seeds of discord between the husband and wife. It appears in a Hadeeth that Shaitawn sets his throne on the middle of the ocean every night and he listens to the cases of all his disciples. One of them will claim that he made a man commit adultery whilst others will claim other forms of sin. Shaitawn will address each one of them and say that you didn't do much. Since mere repentance will obliterate the sin. One of the Shaitawns will say that he planted seeds of discord between husband and wife and he persisted in his endeavour until the husband divorced his wife. Shaitawn embraces this disciple, praises him and exclaims, "You've really carried out a marvellous feat."
The reason behind Shaitawn's joy lies in the fact that any discord between two people is confined to them two alone. It does not affect other people. However, any discord and subsequent divorce between the couple has far-reaching affects. Families on both sides turn antagonistic towards each other. The enmity between two people leads to enmity amongst 100 others. Shaitawn does not have the time to sow seeds of hatred amongst 100 people. He just has to bring about discord between the husband and wife and this will have a ripple-effect far and wide. There is an incident of a foreigner who wished to learn Arabic. Right at the very beginning he started reacting *Sharawh Jami* (one of the higher books of Arabic grammar) for many years on end. The people told him repeatedly that he wouldn't benefit from the bigger books until and unless he studied the smaller books like *Meezan* etc. To this he would respond: "My mother used to breed chickens. Every evening, it used to be a real hassle for her to gather all the chicks into an enclosure. At that time, my mother used to catch the hen and all the chicks used to squawk and come together with the hen. Similarly, *Sharawh Jami*'s like the hen. Once I get hold of the hen, all the others'll automatically come under my control."
Similarly, the discord between the husband and wife is like the hen. Shaitawn sows the seeds of hostility between them and this ultimately leads to endless quarrels and disputes. These disputes eventually destroy one's Deen. The non-relatives also face a problem; they are not sure whether they should meet the warring parties or remain aloof from them. (Islaahe Zaat-i-Bayn page 278)

Dissension between the spouses – both are at fault

It is a deficiency amongst women that they do not respect their husbands and show extreme disrespect to them. This is totally shameless of them. Some women treat their husbands as though they are equals and they treat their husbands as though they are brothers of the same age. Great emphasis has been laid in the Hadeeth in favour of respect to the husband. It is narrated in the Ahadeeth that Rawsoolullawh (S) said:

If I'd to command anyone to prostrate before any being other than Allawh, I would have commanded the wife to prostrate before the husband. However, prostrating before anyone other than Allawh isn't permitted.

Nonetheless, we deduce from this Hadeeth that the women are compelled to respect their husbands. In some places, women rule over men whilst in some places they show extreme disrespect to them and they are fond of despising their husbands. (Huqooquz-Zawjayn page 110)

Similarly, (men are also to blame) for imposing hardships upon their women folk. They attend to them in a rather despicable manner. Some men trample upon the rights of their wives by protecting their own interests first; they eat the best of delicacies and wear the best of clothing whilst the wife and children are left suffering. This complaint is not directed to a person who does not have anything. In fact in such cases, the women work and feed their husbands (and they will even sell their jewellery for them). Our complaint is addressed to that person whom Allawh Ta'ala has bestowed with abundant wealth and yet he is niggardly with her. This is rather unbecoming of a man and really heartless of him. There is so much of cruelly shown towards women that some men are under the false notion that they enjoy total and unfettered rights over their women folk. In some places, both parties are at fault. One party is guilty of cruelty whilst the other is guilty of disrespect. On the day of judgement, they will all be reckoned with. Whomsoever encroached upon the rights of others will be taken to task. In short, men are required to fulfil the rights of their, wives whilst the women folk are required to show respect to their husbands. They should obey and honour their husbands. (Huqooquz-Zawjayn pages 42, 111, & 382)

Discord between the spouses – the wife is mainly at fault

One of the intrinsic maladies found in women is that they are very disrespectful to their husbands. There is no doubt that some men are also very tyrannical and hard-hearted. However, some women are such that in spite of hosting them with a warm reception, they tend to harass their husbands. There is no denial of the services the women of India render to their husbands. However, their service can be summarised thus; they serve him physically but harass him spiritually. They no doubt serve him physically. They are matchless in this feat. They are also very chaste. They probably don't even have some inclination towards undermining this chastity. However, the condition of their tongue is such that they blurt out whatever comes to mind. This is really perplexing to the husband. The most simple method of rectifying this evil is to keep the tongue in check. At the beginning it will be a bit difficult. Controlling the tongue will first develop into a habit and thereafter she will be delivered from this malady. This is the cure for this disease and not what some women do; they get some salt or sugar etc. read upon (as a form of a Taweez) in order to subordinate the husband and ultimately the ladies can say what they wish to whilst the husbands will go on listening. This is not the cure for this malady. (Al-Aqilat-ul-Ghawfilat page 332)

Immoderate extremities

Some women are of the opinion that taking the husband's name severs the Nikah. It is as though it is impermissible to take the husband's name. Taking his name is disrespectful whilst harassing him. and dishonouring him with the tongue is not disrespectful? According to these women, quarrelling with the husband or other women is as though it is not prohibited. Some women tend to go to such extremes that even if their husband's ;name appears in the Qur'an, they will omit the name whenever they pass his name whilst reciting the Qur'an. It is as though his name is not mentioned in the Holy Qur'an. Some women won't even employ words similar in scale to the names of their husbands. It is really ironical that they consider all these things impermissible whilst verbal dishonour to him is permissible. (Deen-o-Dunya page 334)

An excellent method of avoiding conflict and making the husband affectionate

A woman came to a certain Buzurg (saint) and requested a Taweez to ensure that her husband does not abuse her. The Buzurg feigned recitation on some water and advised her: "Place this water in a bottle and the moment your husband walks in, take a sip of this water, keep it in your mouth, and sit down. Until he remains with you, make sure you keep the water in your mouth. Your husband will automatically be overwhelmed with shame for abusing you."

She did as instructed. Whenever he came to her, she took a sip of water and sat down with the water still in her mouth. After some time, the husband softened up a bit and became affectionate towards her. The woman returned to the Buzurg with some gifts saying: "Hadhrawt! Now my husband is treating me well."

The Buzurg smiled and said: "That's merely a ploy. It's not a Taweez or anything of that sort. I realised that your husband's hard on you because of your abusive language and because of your inability to control your tongue. I employed this ruse just to restrain your tongue. Make sure you keep your tongue in control in the future. Take these gifts away as well as I'll not accept them." No doubt, the (impudent use of) the tongue is a great calamity. (Al-Aqilat Al-Ghawfilat page 343)

What should she do if he is at fault?

Ladies! The fact that you get angry whenever he gels angry signifies that you consider yourself either superior to him or equal in status to him. A person normally becomes angry with someone lower than him or equal to him. If a person considers someone else superior to him, he will never become angry with him as in the case with the servant. He does not get angry with his master. If you consider yourself inferior and subjugated to your husband, you will never become angry with him regardless of the degree of his fury. So remove this baseless notion from your heart and consider yourself subjugated to your husband just as Allawh Ta'ala has created you. (Even if the husband is at fault and his anger is unwarranted) then too control your tongue. Remain totally silent. When his anger subsides then only should you tell him about his error or inappropriate action. This course of action will ensure that such matters are not prolonged and at the same time he will really appreciate you. (Huqooqul-Bait page 51)

If anger takes its furious toll over you then contemplate over the fact that there are many rights of Allawh Ta'ala over us and we are perpetually sinning. When Allawh Ta'ala forgives our sins then we too should overlook his (or her) sins. (Malfoozaat page 6)

Such forbearance and patience brings about tremendous Deeni benefit and one is rewarded greatly as well. (Huqooqul-Bait page 42)

Women are naturally and judicially subjected to men. However, out of love for them, men become subjected to women. Hence, the wife should conduct herself in a manner that develops love in his heart for her. The method to achieve this end is as explained above. The husband will only be subjected to you until his love for you remains within his heart. And the prevailing of this love rests on the practice of Hijabb. Men are normally very concerned about the comfort of their wives and the underlying reason for this concern is the love they cherish for their women folk- And the origin of love is based upon Ikhtisas (exclusivity). Experience bears testimony to the fact that when something becomes commonly prevalent (free for all so to say), one does not cherish a very strong bond towards it. This Ikhtisas (exclusivity in favour of the husband whereby even the gazes of other men don't linger upon her) can only be achieved by the institution of Hijabb. Hence, Hijabb is the chief contributor towards the preservation of this love. From this, the importance of Hijabb is also deduced. (Al-Faidhul Hasan page 170)

The employment of Taweez etc. to subjugate the husband

The Fuqawha (jurists) have prohibited the employment of Taweezes etc. the sole objective of which is the subjugation of the husband. (Huqooquz-Zawjayn page 381)

The use of such Taweezes is Harawm because the effects of the Taweez renders the husband predisposed to something he isn't religiously compelled to do. (At-Tahzeeb page 47)

Question: If a woman, with the sole intent of subjugating her husband, resorts to certain verses of the Holy Qur'an, Du'as or any other agency, is this permissible or not?

Answer: No, it is not permissible. However, in order to avert his cruelty (so that he may fulfil all his wife's rights) it is permissible. (Imdaadul-Fatawa volume 4 page 89)

Commentary: If the wife is disobedient, it is permissible to employ some A'mal (Taweezes etc.) to make her obedient. Similarly, if the husband is very cruel, it is permissible to subjugate him. However, there are certain very sensitive angles to this rule. Many consider this permissibility as a general rule. If a woman employs some A'mal (Taweezes etc.) in order to subjugate her husband, there is some detail to this; if her husband is deficient in fulfilling her rights, she is permitted to

employ such Taweezes to attain that shortfall only. If on the other hand, he is fulfilling her rights and just to make him infatuated with her she employs such Taweezes, it is prohibited. (Ta'meemut-Ta'meem page 143)

Few simple and beneficial A'maliyat to create love between the couple

A'mal to please the husband

If the husband's upset and angry, recite the following verse on some sweetmeat and feed the same to him. Insha Allawh, he will become affectionate towards you. Remember that this verse will have no effect in the wrong places. The verse is:

Wa-minan-Naasi-may-yattakhizu-min-doonillahi-andaada-y-yuhibboo-nahum-kahubbalaawhi-wal-lazeena-amanoo-ashaddu-hubballawh. Wa-lao-yarawllazeena-zawlamoo-iz-yarawonal-'azaaba-annal-quwwatalaawhi-jamee'an-wa-annallawha-shadeedul-'iqaawbb.

A'mal to create love within the wife

1. In Soorawh Yoosuf is written out, made into a Taweez form and tied to the arm of the husband, his wife will (Insha Allawh) start loving him.
2. Read in the mind not with the tongue, the word *Al-Mughni* whilst engaging in sexual intercourse with the wife; this will also engender sentiments of love from her side (Insha Allawh). [A'amal-i-Qur'ani pages 64-5]

A proven A'mal for developing love between the couple

In order to engender love between the spouses, write out the following, or read it and blow onto some food or water. Thereafter, feed the same to the couple. Insha Allawh, love will develop immediately between them.

Yaa-aiyyuhannaasu-inna-khawlaqqnaakum-shu'ubaa-wa-qawbaa'ila-lita'aarifoo-inna-akrawmakum-'indallawhi-atqawkum. Innallawha-'aleemun-khawbeer. Alif-baina_____falaana-bin_____falaana_____wa-falaanati-Bint-falaanati_____kamaa-allafta-baina-Moosaa-wa-Haaroon. Masalu-kalimati-tawyyibaatin-assluhaa-saabituwwa-Fir'uhaa-fissamaa'. Tuti-akulahaa-kulla-heeni-bi'izni-rawbbahaa-wa-yadribullawhul-amsaala-linnaasi-la'allahum-yatazakkaroon

Write out the husband's name together with his father's name (like Muhammadd 'Ibn 'Abdullawh for example) at the 1ST empty space and write out the wife's name together with her mother's name in the second empty space (like Fatimah Bint Aisha for example). One person employed the aforementioned verse in a prohibited place and it had no effect whatsoever. In fact, it was rather detrimental to him. Hence, this A'mal should not be used in a prohibited place or else he will land himself in trouble.

CHAPTER XIII
CRUELTY TOWARDS WOMEN

Violation of women's rights

Nowadays conditions have become such that men consider their own rights binding upon women whilst the rights of women over the men are not even considered. As the case is with some fathers; they demand their rights from the children but they are not even aware of the rights the children have over them. The underlying reason for this sorry state of affairs is that normally authority is life whilst subjugation is death. This is why the ruler is living and he considers his rights to be alive as well. The subject on the other hand is like the deceased and he regards his rights as lifeless as well. Most rulers demand their rights from their subjects and ensure that their rights are redeemed as well. However, they don't consider the rights of the public. They don't make sufficient arrangements for the comfort and tranquillity of the subjects. Similar is the case with the ministers below the rulers. They are only concerned about their own welfare. No sympathy is shown towards their subjects as well. Thereafter, the authority the father enjoys over his children, the husband over his wife, the master over his servant, the teacher over his student, the Spiritual mentor (Shaikh) over his disciples and so forth – all of them are suffering from a similar malady. People of authority acquire their rights from those beneath them whilst the rights of the subjects are considered non-existent simply because they are not in a position to demand their rights. Of course the subjects who confront their seniors and demand their rights do realise some of their rights. An idiomatic expression in Urdu is quite famous:

He who wields the cane owns the buffalo.

The husband is just the same. He is under the notion that his rights are in force simply because he has the power to obtain his rights. The poor women are able to do nothing, that is why their rights are considered obsolete. Nevertheless, Shari'ah on the other hand places more emphasis upon the fulfilment of these so-called *lifeless* rights that are demanded by no party. It appears in one Hadeeth that the right that none apart from Allawh Ta'ala is aware of – not even the person eligible for that right is aware of that right – then Allawh Ta'ala Himself will demand that right. We deduce from this Hadeeth that he who has nobody to help him, Allawh Ta'ala will help him. This is the main reason why the Du'a of the oppressed against the oppressor is not rejected. When the oppressed makes Du'a, Allawh Ta'ala says to him: "I'll definitely assist you even though it may be after some time." (Raful-Iltibaas, Huqooquz-Zawjayn page 147)

Constrictions placed upon the wife's maintenance

Some people place restrictions even upon the indispensable expenses of the wife, like food and clothing. When she asks for something, they beat the hell out of her for being extravagant. "There's no need for such expenses," they claim. They set out a few monetary principles to curb their wives' expenditure. For instance, they will only give them a few cents. Even if guests are to be entertained or medical costs incurred, they will part with nothing more. Gentlemen! Your wives aren't subject to principles but rather they are subject to demands of the occasion. If you are really a man who adheres to principles, then subject yourself rigidly and see if you are really successful. Fix a certain sum for yourself and ensure that you don't exceed that limit whether you are ill, there is a wedding in the family or any other problem. If you are involved in a court case against you, how far will you adhere to your principles? You will spend a great sum of money behind the case. Then why do you set out principles for your poor wife? (At-Tabbleegh page 140)

Deficiency in other rights

The wife enjoys many rights against the husband. Many are guilty of encroaching upon their rights. Their rights are: to feed and clothe them according to your capability, to teach them the correct path of Deen etc. Some don't feed and clothe them or they are rather niggardly when it comes to spending upon their women. Some men are guilty of having illicit affairs even with lower-class women. They have no scruples of tainting their family lineage nor do they fear disrepute. A veil has fallen over their eyes and they have resolved to perpetrate acts of injustice. (Irshadat Hakeemul-Ummat page 407)

The injustices of the men and the forbearance of the women

Some men encroach upon the rights of their women in such a manner that they shamelessly worry about their personal comfort first. Such men eat the best, dress in the best of clothing whilst the wife and children are abandoned in total neglect. It is rather inhumane of him to dress up smartly whilst leaving the wife looking like a maid. He has no concern for her clothing nor her food. The woman is more eligible for beauty and adornment not a man. Some men are possessed by.evil dispositions which lead them to pursue illicit relationships with immoral women whereas they have wives like Hoors sitting at home. Their wives are sitting idle at home without even attracting a glance from their husbands. The women of India are very forbearing and grateful. They will do nothing but cry and lament over their plight. They don't usually expose the secrets of their husbands. (Huqooqul-Bait page 43)

The victimisation of women

Women are put through endless torments and hassles. I just received a letter from a lady today who took Bait (pledged allegiance at my hands) approximately 40 years ago. She is extremely pious. She complained about her husband's harassment and abuse. Her letter left me grieved and sorrowful. Men nowadays have resolved to encroach upon the rights of women. The poor lady wrote that excessive weeping adversely affected her eyesight as well. She lamented: "At times, I

just feel like tearing off all my clothes and running out of the house. Sometimes I feel like drowning me by jumping down a well. However, since this is contrary to Deen, I'm able to do nothing like this. I placate the heart and restrain me. All day long, I can do nothing but cry."
How despotic of her husband. What else can the poor lady do besides crying? This lady had remarried about 17 years ago. Her husband probably married her with high hopes when she was a bit younger. She must have been very beautiful and charming at that time. Her husband must have been infatuated with her at that time as well. Now that she has reached old age, he doesn't even look at her. In fact, he even refuses to maintain her. Her husband is much younger than her in age. At least the husband should have taken into account the company she afforded him for all of these seventy years. But alas, it has no effect on his hard-heartedness and cruelty. Even when the poor lady asks him if this is the fruit of all her past services, the despotic husband retorts: "What services are you talking about!?"
I wonder what services the husband has in mind that his wife was unable to fulfil, I am in the process of writing a booklet concerning these same helpless souls. Everyone wishes to be in authority over others. There is no problem with that but there are some rules and regulations governing the rights of the subjects. They should also be considered. Hadhrawt jokingly says: "If I get control of the government, the first thing I will do is to announce: "All women who are being victimised and persecuted should report it to me and I will investigate the problem and pass judgement on the matter. I will also make arrangements for their comfort. But as the proverb goes *a mean person becomes a nuisance if invested with power*. Where will I be invested with power when I already have the intention of harassing the men. They won't even vote for me. The women won't give me their vote but at least they will bake Roat (roti) for me."

The aftermath of wife-abuse

There was a person, so-called Alim and Muttaqee who was very stern and cruel upon his wife. Owing to his behaviour, she used to address him as *soowar ka bachhaa* (son of a pig). The effects of my amicable behaviour with my family members has left such an impression on them that they consider me a true Spiritual mentor. Rawsoolullawh (S) was very affectionate and tender towards his wives. (Al-Qawl-uj-Jaleel page 76)

Cruelty upon the fairer gender? How merciless and cowardly!

Women under the authority of their men folk are rather befitting to the proverb *a dead body at the hands of the living*, (in other words, they are the mercy of their husbands). How much of Thawabb (reward) will you acquire if you harass them?! If you have a penchant to exercise your valour and authority then why don't you seek a powerful adversary? Then only will you be regarded as brave and courageous. Try saying something to a harsh-mannered labourer. You will see the reality of your authority. Some men transgress even these limits and physically abuse their women. Visualising such a scene is also frightening. Such harshness upon women is a sign of cowardice and chicken-heartedness that does not behove the honour of a man. It is rather ungallant of a man to inflict physical abuse upon another human who is totally subjected to him and at his mercy. (Nusrawtun-Nisa Huqooquz-Zawjayn pages 268&548)

Beware of the *ah* of an oppressed woman

The poor ladies are unable to do anything much because their rights are not even considered binding upon the males. Surely, they do know how to curse. When the husband harasses her, her tongue is in constant movement. This is quite cruel of him and to top that if she complains to her parents, he threatens and intimidates her. The poor lady is apparently left with nobody to lodge her complains. The only being she can turn to is Allawh Ta'ala and continue cursing her husband. Really her curses are so close to Allawh Ta'ala that they are readily accepted. The sigh of pain uttered by an oppressed person is readily accepted by Allawh Ta'ala. We learn on the basis of the Ahadeeth that he who has no assistant, Allawh Ta'ala is his best of assistants. When the oppressed makes a Du'a against the oppressor, Allawh Ta'ala declares: "I'll definitely help you even though it may become apparent to you after some time." (Huqooquz-Zawjayn Nusrawtun-Nisa pages 147&549)

The calamitous aftermath in this very world of oppressing women

Live with your family members with exceptional character and love; converse and joke with them. Don't be cruel to them in any way. Fear Allawh Ta'ala (in regards to their matters) at all times. Allawh Ta'ala has the power to inflict some calamity upon you, draw up a court case against you, inflict you with some deadly disease, appoint an oppressive ruler over you or anything of that sort. The aftermath of oppression is generally exposed in this very world. The former nations were inflicted with punishment swiftly and openly. Allawh Ta'ala's special mercy descends upon this Ummah in that His punishment does not appear as openly or else this would have been rather disgraceful. But of course it is a veiled form of punishment for the sin of oppression. The masses of the world don't even realise that this is a form of punishment. They attribute it to external causes. In fact it is a punishment for oppression particularly when the oppressed makes a Du'a against the oppressor. The Du'a of the oppressed is very swiftly accepted. (Irshaadaat Hakeemul-Ummat waz-Zulm page 408)

The punishment of the hereafter

Severe punishment awaits the perpetrators of injustice and cruelty. When a woman who was guilty of cruelty to a cat died, Rawsoolullawh (S) saw her burning in the fire of Hell while the cat was busy clawing her. She was hurled into the hell-fire just for being cruel to a cat. The children and women folk are after all human beings. They will definitely take revenge in the hereafter. (Da'waate-Abddiyat volume 19 page 119)

One who harasses the wife or anyone else will enter Jahannam

If you intentionally harass anyone (like the wife for instance), it is very repugnant indeed. If you don't have an intention to harass but you do such things that cause harassment, then too it is repugnant. It appears in the Ahadeeth that *2 women were made mention of before Rawsoolullawh (S). One of them, it was said was very particular with her (optional) Sawlah and Sawm but she harassed her neighbours. Rawsoolullawh (S) declared regarding her: "She's destined for the hellfire." The other woman, it was said was not very particular about her (optional) Sawlah and Sawm but she did not harass her neighbours either. Rawsoolullawh (S) said regarding her: "She'll enter Jannah."* Ponder over the above. This is the outcome of harassment. Hence our concern (of ensuring that others are not harassed by us) should surpass the concern we have for Sawlah and Sawm. (Husnul-Azeez page 234)

CHAPTER XIV

RELIGIOUS CODE OF CONDUCT WHEJN SHE DISOBEYS OR TRANSGRESSES

"As for those women on whose part you fear disobedience (disloyalty and ill-conduct), then (first) advise them. Next, abandon them in the sleeping quarters (suspend sexual relationships with them and don't sleep with them). (Finally) beat them (lightly). But if they obey you then seek no path (of annoyance) against them (Soorawh Nisa verse 34)

Commentary

If you are really confident of a woman's transgression then you should employ verbal advice and admonishment first. If she still does not mend her ways, then avoid sleeping with her. If even this is not sufficient then beat her, albeit in moderation. However, if she starts obeying you then don't look for excuses to commit excesses upon her for Allawh is Most Great and Lofty (above you). Allawh's rights, authority and Urn are much greater. If you take advantage over her, then He can also claim thousands of His rights from you. However, in spite of all this, if you fear such contention between the spouses which you feel they would not be able to resolve themselves, then appoint arbiters from the husband and wife's families ensuring that both arbiters are capable enough. Send these arbiters to look into their dispute and endeavour to resolve the issue. They should advise the defaulting party or parties. If both parties really wish to rectify the situation then Allawh Ta'ala will bring about reconciliation between the spouses, provided they implement the advice given to them by the arbiters. Verily Allawh Ta'ala is totally

knowledgeable and well-acquainted. He is well aware of the measures that can bring about reconciliation between the spouses. When Allawh Ta'ala sees the correct intention of both arbiters, then He will inspire them with those measures. (Bayan-ul-Qur'an volume 2 page 115)

A summary of the procedure

1. Exercise patience upon the stupidity and ill manners of the wife.
2. If she does not refrain from her transgression or the husband is unable to exercise patience, then advise and admonish her.
3. Thereafter, if she still persists, sleep separately from her.
4. Thereafter, you may beat her. However, this beating should be very light and not harsh at all.
5. Even if this proves ineffective, then appoint two arbiters – one from each spouses family. They should look into their dispute and try to resolve the issue.

Hadeeth of Rawsoolullawh (S)

Rawsoolullawh (S) is reported to have said something to the effect: "Treat the women in an amicable manner as they are like prisoners under your authority. You don't have more authority than that. If they do something offensive, make them sleep separately. If this proves insufficient, then beat them. However, don't beat them very severely but very lightly. Thereafter, if they become obedient, tell them nothing. (In other words, don't overdo it with them.) Behold! There are some rights you enjoy over women whilst they also enjoy some rights over you. Your right over them is that they don't allow such people who you are displeased with, to sit on your bed. (In other words, they don't allow anyone to come into your home without your permission.) And their right against you is that you feed and clothe them well. (Huqooquz-Zawjayn page 268)

Punitive measures and their limits

There is a need at times for punishment and chastisement. According to the rule *necessity is confined to the demand of the occasion*, only that amount of chastisement is permitted that will enable proper reformation. Such chastisement is referred to as Ta'zeer in the Shari'ah. There are various forms of this to:

1. Reproach
2. Scold
3. Beat with the stick or hand
4. Pull the ears
5. Utter harsh words
6. Physically detain
7. Apply financial restraints etc.

Only that amount of punitive measures can be employed that assist in improvement. It should not reach a stage of excessive torment and agony. Such excess is, let alone a sin, also unnatural and inhumane. The Fuqawha (jurists) have explicitly prohibited excessive beating. This includes beating in a manner that leaves marks on the body. As for beating in a manner that breaks the bones or splits the skin, it will obviously be more prohibited. (Islaahe-Inqilaab volume 2 page 220)

Method of restraining oneself within the permitted boundaries

Hadhrawt Thanwi (RA) was told that people tend to commit excesses with the tongue and hand whilst applying punitive measures upon their subordinates. However, they most often regret their actions. Hadhrawt was asked for some method to ensure people remain within the limits. Hadhrawt replied, "The best plan is, prior to you saying anything or stretching your hand out, to ponder over what you are going to say or what course of physical action you will assume. Thereafter, make sure you stick to those limits. (Husnul-Azeez page 351)

The best remedy is to ensure that you don't hit whilst angry. Once the anger subsides, contemplate over the severity of the offence and punish accordingly. (Da'waate-Abddiyat volume 19 page 119)

On occasions of extreme fury

If one becomes furious with someone else, he should move away from in front of him or move the other person away. Thereafter, drink some water. If the anger is much worse, one should ponder over the fact that Allawh Ta'ala has many rights over us and we are also guilty of offences. Just as He forgives us, we should also forgive the faults of the other party. What will our condition be if Allawh Ta'ala has to take us to task for all our sins? (Malhoozaat Jadeed Malfoozaat page 6)

Treatment for anger

Rawsoolullawh (S) once enquired from the Sahabah (R): "Who is referred to as a brave and valiant champion?"
"One who wrestles," they replied.
He said: "No! A true champ is he who controls himself at the time of anger."

It is quite natural when anger develops into rage. One cannot be reproached for this. However, Allawh Ta'ala has also blessed us with the faculty of control. One should endeavour to suppress his anger.

Hadhrawt Abu Wa'il narrates: "We once went for some work to Urwah 'Ibn Muhammadd. For some reason or the other he became extremely furious. He immediately summoned for some water to be brought to him. He made Wudhu and performed 2 Rawkahs of Sawlah. Thereafter he said: "My father reported from Rawsoolullawh (S) that anger is from Shaitawn and Shaitawn has been created from the fire."

Think about it, only effects of heat are exposed at the time of anger; the face becomes red, the hands and feet start trembling. All these are the doings of fire.

Shaitawn was asked: "Where about in man's body do you abide?"
He replied: "When a man is happy, I dwell in his heart and when he is angry, I am above his head."

The treatment for anger prescribed by Rawsoolullawh (S) is like a total onslaught for this malady. He ordered us to make Wudhu at the time of anger. The mere washing of the limbs is not sufficient because it is not caused by fire alone but anger is also the effect of Shaitawn who was created from fire. So in essence, the fire can be overcome with water whilst the villainy and disbelief of Shaitawn can be overcome with 'Ibadah (Wudhu). 'Ibadah is the total opposite of pride and pride is the essence of Shaitawn's evils. So the treatment prescribed thwarts the fire as well as pride. This treatment is Wudhu. And Wudhu is a form of 'Ibadah. 'Ibadah is a reference to something that brings about proximity towards Allawh Ta'ala. When a man gains proximity towards Allawh Ta'ala, he obviously, distances himself from Shaitawn. In fact Shaitawn will not be able to stay close to him. He will have to flee from him. (Ghawa'ilul-Ghawzabb)

Another treatment for anger

Rawsoolullawh (S) is reported to have said: "When one of you becomes angry, if he's standing, he should be seated. If this doesn't thwart the anger, he should lie down."

I have total confidence that no further plan of action or treatment will be required. When a man is standing, his body is much further away from the ground. When he is seated, he is nearer to the ground and he is closest to the ground when he is lying down. Allawh Ta'ala has placed humility within the constitution of the earth. So this humility impresses its effects on this angry person. Humility is the total opposite of anger and pride. So, in other words, this treatment prescribed is (in medical terms) a counteracting remedy. (Ibid)

Experience bears testimony to the fact that at the time of anger, one is involuntarily inclined to lake on an appearance that is more conducive towards hilling, seizing, bashing etc. For instance, if one is seized by anger whilst lying down, he involuntarily sits up. If his anger is relatively more intense, he tends to stand up. So it is a natural demand of anger that compels a lying person to sit up and a seated person to stand up. So the sitting position enjoys some distance from the

demands made by the conditions of anger whilst the position of lying down is most distant. So these guidelines – sit down if standing and lie down if sitting – are prescribed to us for the suppression of anger are essentially logical guidelines.

A 3RD treatment to curb anger

Two Sahabi (R)s became furious with one another before Rawsoolullawh (S). None of the two wished to remain silent. Rawsoolullawh (S) remarked: "I'm aware of such a verse that if an angry person has to recite it, his anger will subside immediately. And that verse is: *A'oozubillahi.*"

A 4TH treatment

The Ulama have prescribed this treatment as well for the suppression of anger: they say that he should separate himself from that environment. Obviously, when a person moves away from that place, the person who incited his anger will not be there nor will the things that incited him be there. The anger will automatically die down.

A 5TH treatment

A person who gets angry very quickly should write the following text down on a piece of paper and hang it up at a point where he can always see it:

Allawh Ta'ala enjoys more authority over you than what you enjoy over the person upon whom you're venting your anger.

A person only gets angry upon the person who he considers weaker than himself. He will not become angry if the opposition is more stronger than he is. In fact, even if a more powerful third party is there, this person will not get angry. Whenever he sees this text, its contents will become etched onto his mind. In other words, the power and might of Allawh Ta'ala will always come to mind. This in turn will ensure he does not get angry (with his wife or anyone else). [Ghawa'ilul-Ghawzabb]

Don't entertain high hopes of totally reforming your wives Don't ever have high hopes of her becoming totally like you are. Their intrinsic crookedness and natural deformities will never vanish. "Straighten out a dog's tail for a hundred years but it'll still remain crooked." (An English proverb expresses this in the following words: "What is bred in the bone will never come out of the flesh.")

Men should not be so cruel and ill-tempered that every trivial and inconsequential grossness of their wives infuriates them. You should not exercise such awe over your wife that you turn out to be a bugbear (object of needless terror) for her. The moment you step foot into the house, she feels terrorized, she loses her senses, the poor lady has to just ask for something and she is physically manhandled. The poor lady left her parents and family members only for your sake. Now her vision is centred around you only. She is always concerned about her husband only. If her husband does not give her support then who else can she turn to? Hence, morality demands that such a loyal soul should not be put through any sort of difficulty. Whatever ill manners or disrespect she displays should be considered as an act of pomposity and dalliance (Naz). They are less intelligent, at times unable to differentiate and they lack the correct etiquette of speech. This is why they tend to speak in a manner which is very offensive to men. However, the reality of this behaviour can be summed up as pomposity (Naz). After all, with who else can she behave in such a manner? You are the only person in the world for her. If your heart is really perplexed with her ignorance and ill manners, this can be rectified as well. Teach her some religious books. This will bring about, to some extent, some etiquette and manners in her because religious knowledge rectifies one's behaviour and brings about the fear of Allawh Ta'ala. It also makes her aware of her husband's rights. Even if she is really at fault, then too you should overlook it. Exercising patience upon her harassment will elevate your status in the hereafter and bring about forbearance within your disposition. This forbearance is extremely beneficial to Deen and very rewarding. (Huqooqul Bait pages 35,40, At-Tabbleegh volume 7 pages 57,138, Al-Qawl-uj-Jaleel page 77)

A formula whereby the spouses will never contend with one another

Hadhrawt Luqqman (A) – who was unanimously Hakeem (wise) and a Nabee according to some – was employed as a labourer in an orchard. One day, the owner of the orchard came and asked him to bring some cucumbers. He peeled one and gave it to Hadhrawt Luqqman (A) who started eating it with relish. The owner, witnessing Hadhrawt Luqqman eating the cucumber with such relish thought that it must be rather delicious. He placed a slice of it into his mouth and on finding that it was extremely bitter, spat it out and frowned. "This cucumber's rather bitter/" he addressed Hadhrawt Luqqman, "but you were eating it as though it was very delicious."

Hadhrawt Luqqman said: "Yes, of course! It's bitter."

"Why didn't you say so?" asked the master.

He replied: "What can I say? I thought to myself that the hand from which I ate sweet things thousands of times if the same hand gives me something bitter just once, how can I show it on my face?"

This is such a principle that if both spouses remember it, there will never be an opportunity for contention and dispute. The wife should remember that the husband has put up with all her frivolities thousands of times, what is there if he is hard with me just this once? The husband on the other hand should also ponder over the thousands of times his wife had served him diligently. This is just an isolated incident which I am unhappy with. The same subject is also dealt with by Allawh Ta'ala in the Holy Qur'an (as explained at the beginning of the next chapter). [At-Tabbleegh volume 7 page 128]

Where there are many instances of ill manners found amongst our Indian women, there are also many virtues found within them. They should also be taken into consideration. Those virtues demand that you should be lenient and affectionate towards them. Don't overlook those virtues. Their most profound virtue is their service to you. She is always concerned about your comfort and well-being. If the person who has comforted you a hundred times torments you just once, don't even mention it before that person. (Huqooqul Bait page 45)

An incident

Our Spiritual mentor Sahibah (the wife of Hadhrawt Hajee Imdadullawh Sahib (R'A)) became very feeble and helpless during her last days. One of Hadhrawt's servants went from here (India) to Makkah Mu'azzamah to attend to his household chores. This servant took the responsibility of running the affairs of the entire household. However, she was very harsh-mannered and hot-headed. She was always fighting with Peer Sahibah. On one occasion, my wife commented to Peer Sahibah: "This woman continues fighting with you but you tell her nothing nor do you throw her out of the house?"

She replied: "This woman grants me great comfort and ease as well. Not to exercise patience on the excesses committed by someone who also gives great comfort is unethical and an act of ingratitude. So whenever she harasses me, I think about all her comforts and I overlook and forgive her excesses."

She as a woman understood this. You are a man after all. You should employ your intellectual powers in whatever you do. Think about all the comforts your wife has afforded you and exercise patience upon all her excesses. (Huqooqul-Bait page 45)

CHAPTER XV

INTERCESSION ON BEHALF OF ILL-MANNERED WIVES AND CONSOLATION FOR HUSBANDS BEREAVED BY THEIR WIVES' BEHAVIOUR

Men should contemplate over the manner in which Allawh Ta'ala intercedes on behalf of the women in the following verse:

And associate with them (the women) in an amicable manner and if you dislike them (for any reason) then probably you dislike (just) one thing about them whereas Allawh Ta'ala has placed an abundance of good in it.

Obviously this dislike a man harbours for a woman is fuelled by some reason or the other. The main reason for disliking women is their ill behaviour and this is quite tormenting to a man. However, it is a sort of promise made by Allawh Ta'ala that He will make the ill manners etc. of the women a source of abundant virtue and goodness. Allawh Ta'ala is all-wise. He has the power to do everything. For instance, from this ill-mannered woman, a man may get children who will assist him in the hereafter. On the day of Qiyamah (judgement), a person, due to his excessive sins, will be destined for Jahannam but one of his children who died in infancy or immaturity will intercede for him and say: "I will never go to Jannah until my father also goes into Jannah."

Due to this child, the father will also be admitted into Jannah. There is also abundant goodness in a woman's foul tongue or ill manners in a sense that a man exercises patience upon her tormenting utterances and the reward for patience is Jannah. Jannah is obviously goodness in abundance. The harassment a person endures from his wife in this world is relatively negligible. It is only for a few days. The comforts he will enjoy in the hereafter as a form of recommendation will definitely be much more because those comforts will be permanent (and her harassment was temporary). So there is an abundance of goodness in woman. In such instances (where a man dislikes certain traits) he should keep the promise of Allawh Ta'ala in mind and he should abstain from thinking about her ill manners (or her other faults). However, this in no way indicates that he should totally abstain from admonishing and advising her as well. You should endeavour to reform her, albeit with tenderness. At times, threatening her also is not inappropriate. However, don't harass and torment her. Excessive threatening is also not recommended. (At-Tabbleegh volume 7 page 130)

The virtues of exercising patience upon a woman's ill manners

Allawh Ta'ala says:

If for any reason you dislike your wives, then most probably you dislike something whereas Allawh Ta'ala has placed an abundance of good therein.

Some people may be under the notion that this goodness can only be confined to the presence or absence of children and nothing else. A woman's ill manners and temperamental nature normally generates hatred and dislike for her. So what goodness can there be in that? In this also there is goodness for a man. By the husband exercising patience, his status in the hereafter is increased. Secondly, forbearance develops within his disposition. Patience and forbearance occupy the uppermost levels of good character. (Huqooqul-Bait page 40)

An Incident of Hadhrawt Mirza Jaan Jaanaan (RA)

Hadhrawt Mirza Jaan Jaanaan (RA)'s wife was extremely ill mannered and he was extremely sensitive as evident from the following incident: A very old lady Mureed of Hadhrawt once sewed a quilt for him and brought it to him whilst Hadhrawt was lying down. He asked her to throw it over him and go away. When he got up in the morning his eyes were very red. On enquiry by his servants, he complained of lack of sleep. "You were feeling very cold?" they asked.

He replied, "No, the quilt was sufficient to combat the cold but the stitches on the quilt were skew. As a result, I felt uneasy and I was unable to fall off to sleep."

Think about it! The stitches are not visible in the darkness of the night but he perceived the crooked stitching on the quilt. How sensitive he must have been to perceive the crookedness of the stitching without looking and this made him so restless that he was unable to sleep for the night. So Hadhrawt was very sensitive but he was extremely patient with his ill mannered wife who used to let him have it verbally. Hadhrawt used to bear all her utterances with patience and he never thought of divorcing her nor did he ever ill-treat her on his part. In fact he was so considerate of her that every morning he used to send his servant to enquire about her health etc. The servant would go and ask her on behalf of Mirza Sahib and she in reply would hurl abusive remarks about Hadhrawt and openly abuse him. However, the servant used to return and merely inform Hadhrawt that she is well. One day according to his norm he sent his Palhan servant – who hailed from the frontier region – to enquire about her health. He became extremely furious with her .cply and returned to Hadhrawt saying: "She verbally abuses you and vilifies your character but yet you are so considerate towards her?"

He replied: "Don't take her abuses to heart. She's also your senior. I'm very considerate of her because she is a very great benefactor of mine. All these spiritual achievements of mine you're witnessing are all due to her."

In other words, exercising patience upon her ill manners has brought me to this level of spiritual achievement. Allawhu Akbar! What harrowing agony a sensitive man like him must have went through with such an ill-mannered wife. How sublime of him, though, to exercise patience and live with her. The Ahlullawh (Saints of Allawh) did not annoy even their enemies but alas, we can't even endure the torments of friends among whom the best of friends is the wife. We are unable to bear her nuisances. If you are unable to bear her harassment with the intention of reward in the hereafter, then endure it all thinking that this must be Kaffarawh (expiation) for some sin or the other committed by me. (Huqooqul Bait page 42)

Method of exercising patience upon an ill-mannered, ugly, and slovenly woman

Think of it this way that 1 have perpetrated a sin and this woman is a sort of Kaffarawh (expiation) for that sin. I heard about an incident involving a couple from Lucknow. The husband was a very saintly man whilst the wife was very ill-mannered. One day he shouted out at her: "You are really unlucky! You are living with me for so many years but yet you have achieved no spiritual enlightenment."

She retorted: "Why should I be unlucky? There's none more lucky than I'm because I got a noble man like you. You're unlucky for getting a woman like me in your marriage."

Another incident

There is another similar incident mentioned of a man who was very handsome and pious whilst his wife was ugly and ill-mannered. The men of today would have divorced her in a matter of days but this husband was a pious servant of Allawh Ta'ala. He exercised patience upon her behaviour. When asked why he wouldn't divorce her, he replied: "No, I'd never divorce her. I probably committed some sin or the other. Allawh Ta'ala has given me such a wife as a form of punishment for that sin. She, on the other hand, probably did some pious action for which Allawh Ta'ala has rewarded her with a handsome man like me. I am her reward and she is my punishment. So why should I divorce her?"

This was the manner in which the pious servants of Allawh consoled their hearts. They did not separate their wives just because of their ill manners or unsuitable behaviour. They always exercised patience. So even if the wife is definitely at fault, then too you should overlook it and exercise patience. This forbearance is very beneficial for Deen and it entails tremendous rewards. (Huqooqul-Bait page 42)

Exercising patience upon an ugly woman

If a man is sexually inclined to a strange woman, he should, as a remedy shown by the Hadeeth, have intercourse with his own wife. The same Hadeeth portrays the reason for this remedy thus: "She (the wife) also has what she (the strange woman) has."

Maulana Muhammadd Ya'qoobb Sahib (R'A) analysed this Hadeeth in a rather marvellous manner. They were personalities whose Uloom (religious knowledge) was not compiled. Hadhrawt said in explanation of this Hadeeth: "All usable items are divided into 3 categories; the 1ST category comprises of things whose objective is merely the fulfilment of a need, pleasure is not the objective. For example, visiting the toilet. The 2ND category comprises of things whose objective is solely pleasure. For example; in spite of the absence of thirst, to consume a delicious and fragrant drink – as will be the case in Jannah. The 3RD category deals with things compounded with both aspects. In other words, pleasure and the fulfilment of a need, both are the objectives. This category again has two angles to it; one where the fulfilment of a need is predominant – as in the case of consuming food. The fulfilment of a need is dominant even though pleasure is also the objective. This is why the table, tablecloth, utensils, etc. are all kept neat and tidy. However, this is not necessary. The 2ND angle to this is the case where pleasure is predominant. For example, in sexual intercourse there is a fulfilment of need whereby excess spermatic fluid is released and also there is an angle of pleasure to it. However, the angle of pleasure is dominant."

So coming back to the Hadeeth, Rawsoolullawh (S) says that even though the angle of pleasure is dominant in intercourse but you should look at the other angle – where the objective is the fulfilment of a need. Once the objective is the fulfilment of a need then a strange woman and one's wife are the same in fulfilling this objective. The main objective of an adulterer is pleasure. This is why if he has to sleep with all the women of the world except one, he will still want her as well thinking that the pleasure may be different with her. Hence, such a person is always living in anxiety and restlessness. This is unlike the person whose dominant objective is the fulfilment of a need. He will be at ease and remain within the bounds. (Al Kalam-ul-Hasan page 120)

Policy towards a woman fit to be divorced

There was a saint who was perpetually harassed by his wife. Even the masses learnt about the extent his wife used to torment him. Some suggested that he should rather divorce such a woman. He replied: "I've the ability to divorce her but think about the repercussions of this divorce. If she doesn't remarry, she would be in difficult straits and if she does remarry, then her Muslim husband would have to bear her hounding. It is better if I endure her harassment and save another Muslim from grief. Whilst I'm alive, why should another Muslim be put to difficulty?"

Policy towards a disobedient and impinging wife

One should ponder over the fact that Allawh Ta'ala has many rights over us and we are also guilty of encroaching upon those rights. Just as He forgives us, we should also forgive the faults of the other party. What will our condition be if Allawh Ta'ala has to take us to task for all our sins? (Malfoozaat Jadeed Malfoozaat page 6)

Friends! Ponder over the fact that we are the subjects of Allawh Ta'ala and yet He gives us grace. How much the servants disobey Allawh Ta'ala but yet His conduct with them in reciprocation is remarkable; He still continues to provide their sustenance and He does not punish them immediately. The reason for this is that Allawh Ta'ala is quite aware that all these are His subjects. There is no other being apart from Him they can turn to. Whatever sins they commit are due to their stupidity and ignorance. This is why Allawh Ta'ala takes them into such great lengths of consideration. Our behaviour with those under us (like our wives, servants etc.) should also be the same. (At-Tabbleegh volume 7 page 59)

Expressing anger over the infertility of a woman

The husband should not be so harsh that he boils in fury over his wife's trivial mistakes. At times, his anger is centred over matters within her control. This is understandable. However, at times he becomes furious over matters that are beyond her control. This is rather deplorable of him. For example, some husbands tell their wives: "You unlucky women! You can't even get children." What can the poor lady do in such a case? The procurement of children is beyond her control. At times, even the kings don't get children in spite of taking aphrodisiacs and fertility drugs. Such matters lie solely in the control of Allawh Ta'ala. This is no fault of the women. In fact, yow should visit the doctor. He might find some problem with you instead of her.

Expressing anger over her deliverance of female children only

We have witnessed some men vilifying their wives for giving birth to female children only. Firstly, this is no fault of the poor lady and secondly there is nothing offensive about female children. Friends! You do recall the incident of Hadhrawt Khidr (A) when he murdered a young boy. This murder was beneficial to the boy's parents. We learn from other narrations that following the death of this boy, Allawh Ta'ala had blessed his parents with a daughter whose descendants comprised of many Ambiya (A). So if you had a son who turned out to be like the boy killed by Hadhrawt Khidr (A), what would you do? It is through the Wisdom of Allawh Ta'ala that he has given you daughters upon daughters only. Girls generally don't bring disrepute to the family like boys normally do. Girls are more obedient to their parents also. Nowadays, the boys are so wayward that *Allawh save us* – it is better not to have them. As for the couple who has not been blessed with any children whatsoever – neither girls nor boys – this is better for them. Allawh Ta'ala is quite aware of what is good for His servants. Today a person may be occupied with his Deeni devotions with no worry or concern simply because he has no children. Now if he happens to gel children, who knows whether the freedom from care and anxiety will still remain or not? There are thousands of problems attached to children; one of them has an ear-ache, another has stomach-ache, one has fallen down, the other is lost and so forth. Their problems leave the parents perplexed and in constant worry. Probably this is why Allawh Ta'ala did not bestow them with children – He wishes to keep them free from any concern and anxiety. Undoubtedly, there are various types of grief and concerns attached to children. If they grow up to be pious, then well and good. However, this is very rare nowadays. If they are impious, then everyone is quite aware how tormenting they can be. Once they grow up, the parents are now concerned about getting them married. With great difficulty they marry but then again they are grieved over the lack of children. Employing Taweezes and other fertility drugs, the couple get children but by now the old man (i.e. the children's father) is so old that even his grandchildren have grown up. The same children or grandchildren (who he was pining for) mock at him and they are fed up of serving him. They verbally abuse and vilify him. The poor old man is sitting helpless in one corner unable to do anything. (In the other corner of the house, contention between the mother-in-law and daughter-in-law has left the boy's mother depressed.) This is the (bitter) fruit of the children. Then why do people still pine for children when this is the position? Childless couples should console themselves by looking at the people of the world. They should see the problems people are facing with their children. If this docs not console them, they should ponder over the fact that whatever Allawh Ta'ala wishes is best for me and even if I do get children, who knows what their condition will be? If a person is unable to do this also, then he should at least realise that his wife is not at fault for them being childless. (Huqooqul-Bait pages 35-38)

A few basic and beneficial A'maliyat (Taweezes) for the procurement of children

1. Excessive recitation of *Al Bariul-Musawwir* will simplify the occurrence of miraculous wonders. If the woman is barren, she should fast for 7 days and break each fast with water. After breaking her fast, she should recite this (Al-Bariul-Musawwir) 21 times. Insha Allawh, she will fall pregnant.
2. *Aw Kazulumaatin Fil Bahri* [Soorawh Noor verse 40]: The aforementioned verse should be recited upon 7 cloves. After taking a bath following purity from haidh (menses), she should take one clove daily. The clove should be taken at night without water. During these days, her husband should continue engaging in sexual intercourse with her.
3. The following verse should be written with rose water and saffron upon the pellicle (membrane) of a deer's skin that should thereafter be tied as a Taweez around the infertile woman's neck. The verse is: "Walaw anna Qur'aanan Suyyirat Bal Liliaahil Amru Jameea'a. [Soorawh Raw'd verse 31] (A'amal-i-Qur'ani pages 69-70)

Preventing a miscarriage

1. *Yaa Ayyuhan Naasut-Taqoo Rabakum* [Soorawh Hajj verse 1]. This verse is very beneficial in protecting the foetus. Recite this verse thrice after every Sawlah. Thereafter make Du'a unto Allawh Ta'ala.
2. *Allawhu Ya'lamu Maa Tahmilu* [Soorawh Raw'd verse 8]: If there is a fear of miscarrying or there is a history of her suffering a miscarriage, the aforementioned verse should be written and placed upon her womb (taking care that no disrespect is shown to the verse). Insha Allawh, the foetus will remain intact or if she is not conceiving, she will Insha Allawh conceive soon. (A'amal-i-Qur'ani page 70)

CHAPTER XVI
DIVORCE

It is cruel to issue a divorce without intense compulsion

Some people don't restrain themselves whilst issuing a divorce. Trivial excuses are sufficient for them to blurt out Talaqq whereas this is not permitted except in dire circumstances. A Hadeeth warns:

Talaqq (divorce) in the eyes of Allawh Ta'ala is the most disliked of all permitted things.

A verse of the holy Qur'an prohibits such a form of Talaqq:

If the women obey you, then do not seek excuses against them.

In other words, do not look for excuses to separate them. Issuing of divorce without any valid Shari reason leads to the perpetration of many sins, such as:

1. Foolishness of judgement
2. Showing ingratitude towards the Ni'mat of Nikah

3. Causing grief and harassment to the wife and her family
4. Afflicting her children with grief
5. Bringing shame and disrepute to the wife since people may cast doubts over her chastity and character. As a result, it would be very difficult for her to remarry. Ultimately, her entire life will be wrecked. (Islaahe-Inqilaab volume 2 page 163)

It is very sinful of her to unnecessarily ask for a divorce

Some women are also at fault for asking their husbands to divorce them over trivial matters. Stern warnings have been issued by the Ahadeeth in this regard. Rawsoolullawh (S) is reported to have said:

The woman who requests her husband to divorce her without any pressing need, the fragrance of Jannah is forbidden upon such a woman.

(Tirmeedhi, Abu Dawood, Ahmad etc.)

Requesting divorce against another woman is also prohibited

Just as it is impermissible to request an unnecessary divorce for oneself, similarly it is not permissible to ask him to divorce another woman. For example, if a man who already has one wife, requests her hand in marriage, she only agrees on condition he divorces the first wife beforehand. This has also been prohibited in the Hadeeth. The Hadeeth advises her to remain content with what has been allotted for her. It has been reported in a Hadeeth:

Don't ask (your husband) to divorce your sister (your co-wife) so that you may attain whatever is in the utensil entirely.

(Islaahe-Inqilaab page 136)

It's sinful to issue a divorce whilst she's in Haidh or Nifas

Quite often people don't even think while issuing a divorce whether she is in her menses or whether intercourse had taken place in this period of purity (in between 2 periods). In fact, it is sinful to issue a divorce whilst she is in her menses or in such a period of purity wherein intercourse had taken place. Divorcing her in a state of Nifas (period of bleeding following childbirth) is the same as divorcing her in her period of Haidh. (Shaami volume 2 page 290)

A very common error

Some ignorant people – either out of anger or jokingly – call their wives as *divorcee*. (For example, they call out to her: O divorced lady.) They are under the false notion that divorce utlered in such a manner does nol take place. In fact even in such instances divorce docs take place. (Islaahe-Inqilaab volume 2 page 165)

Talaqq in anger

At the time of anger, helplessness is no excuse. Even at the time of anger, a person is subject to the laws of Shari'ah. He is compelled by Shari'ah to control and curb his anger. Some ignorant people go to the extremes of issuing a divorce in anger and they don't even consider it binding. They claim that since they uttered the Talaqq in anger, it will not be considered. Friends, open your ears and listen to this Shari rule. Leave aside anger, even a Talaqq uttered jokingly is considered binding. This is explicitly mentioned in the Hadeeth:

There are three things, whether they are uttered in seriousness or in jest, they will be binding…

One of the three is Talaqq. If one jokingly tells his wife that I have divorced you, the Talaqq will come about. If uttered once or twice, a revocable Talaqq (Rajie) comes about. In other words, he can revoke it and recall her within the period of 'Iddat if the marriage has been consummated. Once he recalls her, the Nikah still remains intact. However, once 3 Talaqqs has been issued, it becomes Talaqq-i-Mughawllazah (irrevocable divorce). Now there is no way he can recall her into the Nikah. The family is broken up. This is the Islamic ruling for issuing a divorce in jest and it will invariably apply to the divorce issued in anger. (Ghawa'ilul-Ghawzabb page 213)

Both spouses are at fault

Even the women should lake heed to this ruling since it is a very common malady. Women are not very adept in reading other people's moods. Many a times, when the husband is not in if good mood, she goes on arguing with him. She will not think of suppressing the contentious issue at hand. The whole issue then explodes beyond control until such time that the husband is Ted up and he divorces her. There have been many instances of this nature. Thereafter, both of them regret what they did. Discord is not confined to their household alone, but both spouse's families are now at logger-heads with each other. Some women are so foolish that no opportunity is spared in demanding a divorce from the husband. Men and women both should take heed that the word divorce does not appear – neither in jest nor in anger – on their tongues. The word Talaqq can be likened to a loaded gun; the bullet is released whether you pull the trigger intentionally or playfully. Even if the trigger is pulled in anger, then too the bullet is released. Losing control in anger is not entertained as a valid excuse, neither religiously nor judiciously. Control your anger and learn how to suppress it. The teachings of the Shari'ah aren't futile. They are there for your own benefit. (Ghawa'ilul-Ghawzabb page 213)

If the marriage has irrevocably broken down, Talaqq is the best option

At times, the issuing of Talaqq is Wajibb

Some people feel ashamed to issue Talaqq irrespective of the urgency and wisdom behind issuing it. Even if the spouses are unable to live amicably with each other – resulting in the encroachment of each other's rights – or even if the wife is so irreligious that the husband is unable to reform her, then too some men are adamant and refuse to divorce their wives. If the wife is a tormentor or she is totally negligent of her Sawlah, the Fuqawha (jurists) have considered it Mustahabb (preferable) to divorce her. And if the man is unable to fulfil her rights, they have considered it Wajibb upon him to issue a divorce. (However, if she waives her rights, it is not Wajibb to issue a divorce.) [Islaahe-Inqilaab volume 2 page 155]

Nonetheless, considering it to be contrary to family nobility, many people are not prepared to issue a divorce. He thereby renders his or his wife's entire life bitter and acrimonious. When the occasion demands, it is permissible to issue a divorce with no form of Shari detestability even though Talaqq is the most detestable of all permissible things. At times, Talaqq is either Mustahabb (preferable) or Wajibb (compulsory). Hence, it is not possible for something to be Mustahabb or compulsory and detestable at the same time. Therefore, even Talaqq is not detestable at times. The holy Qur'an says:

There is no harm upon you if you divorce the women (when the occasion demands.

According to a narration by Rawzeen Rawsoolullawh (S) wanted to divorce Hadhrawt Sawda (R) but refrained from doing so when she requested him to keep her. (Mishkaat)

Many incidents of divorce amongst the Sahabah have also been narrated. (Raddul-Muhtaar)

Hence, Talaqq cannot be detestable without any exception. There are certain occasions when Talaqq is not detestable. Undoubtedly, it will be detestable when there is no pressing need for it. (Shaami) [Islaahe-Inqilaab volume 2 page 160]

The limits of Talaqq

Some people after learning of the Mas'alah that the Nikah remains intact after revoking the Talaqq are under the false impression that revoking the divorce is limitlessly permitted regardless of the number of times Talaqq has been issued. They should understand well that this is not the case. The issuing of Talaqq is confined to 3 Talaqqs only whether these were issued collectively or individually or whether revocation intervenes or not. If a person issues one Talaqq and thereafter revokes it (by taking her back into his marriage), this revocation is in order because only one Talaqq has been issued. If he again issues a revocable divorce and thereafter revokes it, then too his revocation is in order because this revocation appears after only two Talaqqs. This will now be considered as 2 Talaqqs because the first Talaqq will also be counted with the second Talaqq even though he had revoked the first Talaqq. Once a Talaqq is revoked, its effects only vanish but its reality remains. (Hence, the second will be considered with the first and a total of 2 Talaqqs will be considered as issued.) Thereafter. if he

issues a third Talaqq, he cannot revoke it and she cannot return to him because according to the aforementioned rule, this revocation appears after 3 Talaqqs and revocation after 3 Talaqqs is not in order. Similarly, if he fails to revoke the Talaqq after issuing one or two Talaqqs until such time that her Iddat has passed (3 menstrual cycles), then too the Nikah has terminated. If they willingly remarry thereafter and he again issues a Talaqq, then this Talaqq will be counted together with the first. If again he issues a Talaqq. it will be considered as 3 Talaqqs. Thereafter, he will be unable to revoke it.
Note: The 2 Talaqqs mentioned above refer to Talaqq-i-Rawj, not Talaqq-i-Baain.

It is prohibited to issue 3 Talaqqs collectively

it is a very common malady nowadays that when people issue Talaqq they issue 3 Talaqqs collectively or issue more than 3 Talaqqs. It is sinful and prohibited to issue Talaqq in such a manner. Apart from the sin this involves, such a divorce is also imprudent. After issuing a divorce, quite often a person regrets his action and he may remedy the situation if one or 2 revocable Talaqqs were issued. If Talaqq-i-Baain was issued, he is unable to revoke it but he may remarry her with her consent – within her Iddat or out of it. However, if he has issued 3 Talaqqs – regardless of how he has issued them – then there is no way he can remedy the situation even if both parties agree except if a third person makes Halalah. (If another man marries her and divorces her after consummation of the marriage, she may remarry her first husband after her Iddat. This is referred to as Halalah; it is as though the second person is rendering her Halal (lawful) for her previous husband. Hence the word Halalah). Even if Halalah is made, then too it is doubtful whether the situation can be rectified or not (because the second husband may or may not divorce her.) If the second person marries her on condition that he will divorce her after intercourse, then, in the words of the Hadeeth, both of them are cursed – the person who is making Halalah and the person in whose favour Halalah is being made. The Fuqawha (jurists) have considered this to be Makruh-Tahreemi (close to Harawm). [Raddul-Muhtaar]
Even after subjecting the second husband to a condition of divorce, he is not compelled to issue a divorce. It is left entirely upto him. The first husband and wife have no option in this regard. So these are the detriments of issuing 3 Talaqqs collectively. (Islaahe-Inqilaab volume 2 page 164)

3 Talaqqs render the wife like a stranger

Many people, overcome with furious rage, issue 3 Talaqqs collectively. Thereafter to save face, they endeavour to suppress their folly. Many of them, in spite of issuing 3 Talaqqs, keep their divorced wives as normal wives under the notion that releasing them entails disgrace and disrepute. Alas! Is there no disgrace in committing adultery? Obviously this is more disgraceful in this world itself whilst the disgrace and punishment of the hereafter is much more intense. Those amongst them who are irreligious and fearless, have no scruples about Harawm and Halal. Hence they continue living in sin. If the woman is also like this, then it is though they have established a workshop for sin in which illegitimate children are produced. However, if the woman is fearful of Allawh Ta'ala due to which she excuses herself, she is beaten and oppressed. This action now entails a twofold sin; adultery as well as oppression. Nonetheless, it is Wajibb upon the woman to abstain from him as far as possible and until there is no threat of serious injury, she should not succumb to his sexual demands. Some people who claim to be religiously inclined employ some strategy or the other whether the strategy is valid or not. For example, they probably heard a modern Mujjtahid claiming that the issuing of 3 Talaqqs collectively is only counted as one. Hence, according to them, revocation of the Talaqq or renewal of the marriage without Halalah is permitted. They accept this opinion claiming that after all the person who issued this Fatwa is also an Alim (learned scholar). They claim that it is permissible to practice upon this opinion whereas it has already been established that this opinion is totally incorrect and it is prohibited to practice upon it. (Raddul-Muhtaar volume 2 page 688)
This is the condition of the so-called religious people. As for the ignorant they grapple with the Ulama employing unwitting methods to justify their claims. They say that they had no intention of issuing Talaqq whereas intention is not conditional for an explicit divorce. Some claim that Talaqq was blurted out of anger and not cheerfully whereas Talaqq generally occurs in anger. In other words, people generally issue Talaqq out of anger and not because they are cheerful. [Islaahe-Inqilaab volume 2 page 161]

Condition of some aristocrats

Some noblemen conclude that in such cases (where 3 Talaqqs have been issued) the spouses should not stay as husband and wife but the (divorced) wife should be kept within the home and provided with maintenance. This is done to avoid the disrepute of Talaqq and also to ensure that there is no need for her to remarry. (In some instances, the women themselves request for such an arrangement). There are very many evils attached to this system. For example, the fact that both of them are going to live in one house is sure to provide an opportunity some time or the other where both of them will be all alone. Hence, the evil of being alone with a strange woman is posed. This is Harawm. This is further compounded by the fact that since both of them have lived informally for some time, there is a greater chance of them both falling into evil compared to other women; another evil is that the husband is compelled to provide maintenance for his (divorced) wife throughout his entire life whilst the wife is prevented from remarrying. Both these evils in the light of the Shari'ah are contemptible. (Islaahe-Inqilaab volume 2 page 161)

An important Fatwa

Issuing Talaqq at the behest of the parents

If the parents ask their son to divorce his wife without any valid reason, he is not compelled to obey them in this regard. As lor the Hadeeth which makes mention of obeying them in this regard, it will be ascribed to desirability or a valid reason. In other words, it will be preferable to divorce her or he should divorce her if there is a valid reason. Similarly, if they demand that your entire earnings be handed over to them, then too you are not compelled to obey them. If they force you, they will be sinful. If they take anything more than they need without your permission, it will be considered as a debt. Request for repayment can be made in this world. If they fail to reimburse you in this world, they will be compelled to do so in the hereafter. (Imdaadul-Fataawa volume 4 page 485)
Question: In order to prevent myself falling into sin, I, of my own accord, married a woman I am deeply in love with. However, my father insists I divorce this woman and marry someone else. Should I divorce her or not?
Answer: Don't divorce her if you fear that either you or your wife will be unable to exercise patience (without each other). (Imdaadul-Fataawa volume 2 page 467)

A few Masa'il on Talaqq and Iddat

1. There are 3 types of Talaqq; Rajj'i, Baa'in, and Mughawllaz. In Talaqq-i-Rajj'i, the husband may revoke the Talaqq and recall her within the Iddat period. She is not permitted to marry anyone else within her Iddat period. If the husband failed to revoke the Talaqq within the Iddat period, his Nikah with her has terminated. She may marry another man after this period. In Talaqq-i-Mughawllaz, he is unable to revoke the Talaqq. However, she is not permitted to marry another man within her 'Iddat period. She may do so after her Iddat.
2. The details regarding Iddat are as follows: if the woman has not been to her husband as yet (in other words, the marriage has not been consummated as yet) and then he issues Talaqq, Iddat is not Wajibb upon her. If the marriage has been consummated and then he divorces her, her Iddat is 3 (lunar) months if she is a minor who does not menstruate or if she has reached menopause. However, if she does menstruate, her 'Iddat is a period of 3 menstrual cycles. If she is pregnant, her Iddat terminates upon delivery of her child. In the case where the husband dies, her Iddat is 4 months and 10 days. However, if she is pregnant, then in this case as well, her Iddat terminates upon delivery of the child. A second marriage (to another man) within the Iddat period is not permitted. She may marry only after the termination of her Iddat. The same conditions of Iddat will apply to a non-Muslim woman who converts to Islam whilst her husband remains a non-Muslim. Iddat is Wajibb upon her as well. She is not permitted to remarry until the termination of 3 menstrual cycles or the termination of pregnancy. Many people aren't very circumspect in this regard. (Islaahur-Rusoom page 97)

CHAPTER XVII
ANNULMENT AND SEPARATION

The need for a Shari judge in certain cases of annulment

There are many instances (in the annulment of marriages etc.) where the judgement of a Muslim ruler (or Muslim judge in an Islamic court) is conditional. This is referred to Qawdha-ul-Qawdhi (judicial ruling) in Islamic terminology. Some of these cases are in regard to the wife of a man whose:

1. Impotent.
2. Insane.
3. Lost.
4. Refusing to maintain her or fulfil her conjugal rights.
5. Whereabouts are known but he refuses to call her lo stay with him or he refuses to provide maintenance.

In all the aforementioned cases, the Islamic judicial ruling of a Muslim judge is conditional. In other words, the wife or her guardians arc not at liberty lo make their own decisions in these matters. They should lodge a case at the court of the Muslim judge. The judge will pass judgement according to Shari principles only after probing into the case. Without this, annulment or separation cannot be realised in the aforementioned Masa'il. (Al-Heelatun-Naajizah page 41)

Annulment of marriages in our present circumstances

In our present circumstances here in India, since there is generally no Shari judge in most places, other available avenues will 1ST be mentioned in regards to such Masa'il in areas where:

1. A Shari judge is present, there is no problem. It is a simple matter.
2. There is no Shari judge but there is some form of administration of justice, like a judge, magistrate etc. they do have the authority from the government to pass judgement in such matters. If such people are Muslims, then their ruling and judgement will serve in place of Qawdha-i-Qawdhi (ruling of a Muslim court) – as inferred from the text of Shaami. However, if the judgement is passed by a non-Muslim judge, it will definitely not be considered. His judgement in annulment of marriages etc. will not be binding because a non-Muslim isn't fit to. pass judicial verdicts against a Muslim. In fact even if the proceedings of the case are prepared by a non-Muslim and judgement's passed by a Muslim judge or vice-versa, then too his judgement will not be implemented. (Al-Heelatun Naajizah page 45)

If judgement is left in the hands of another group or committee - like in the case where the rendering of a verdict is left to a panel of judges or a committee of legal experts etc. – then in this case, it is conditional for every member to be a Muslim. If the judge, magistrate or any member of this group is a non-Muslim, the verdict of this group is not acceptable. Annulment ton the grounds of such judgements will definitely be incorrect. (Al-Heelatun Naajizah page 45)

Appointing a Muslim Judge

The judgement of a Muslim judge is conditional in many Shari Masa'il (propositions) that is referred to as Qawdha-ul-Qawdhi (legal verdict) in Shari terminology. According to Kitabul-Qawdha, one of the conditions of this judge is that he be a Muslim even though he is appointed by non-Muslim rulers. This is explicitly mentioned in Durre-Mukhtar and Rawddul-Mukhtaar. For example, in order to annul the marriage of a lady whose husband's whereabouts are unknown or to annul the marriage of a girl who was married before maturity and wishes to exercise her right of annulment etc. There is many other Masa'il of this nature where a legal verdict is required. So the ruling body in every administrative district or province should be requested to appoint – with the counsel of the 'Ulama – a pious and learned Alim who will listen to such cases. If this can be achieved, it will really simplify matters for the Muslims or else they will be left in constrained circumstances. For example, I once issued a Fatwa regarding the wife of a man whose whereabouts were unknown that once the period of waiting passes according to Imam Malik (R'A), the people of that locality should request the local authorities lo appoint an Alim for listening to this case. This Alim should thereafter pass judgement and declare: "According to me, the person whose whereabouts are unknown has died."

Following this verdict, the woman should sit in Iddat-e-Wafaat (130 days) and remarry if she desires. The people of this locality did as suggested but the local authority responded by saying that they do not wish to interfere with the religious affairs of the Muslims. So, look how difficult it becomes. In some cases, there is apparently no difficulty but there is some Shari problem. For example, in a case where a girl was married before puberty and she wishes to exercise her right of annulment once she reaches puberty. If a non-Muslim judge annuls the marriage and permits her to remarry, then apparently legal proceedings will follow but from a Shari viewpoint, these proceedings are not acceptable. Her first marriage will not be annulled and her second marriage will not be valid. Hence, both spouses will now be guilty of illegitimate intercourse throughout their lives. Therefore, such cases render the appointment of a Muslim judge extremely necessary. These are cases which deal with Harawm and Halal (prohibited and lawful). Its need is felt for by the entire community at large. Hence, due consideration to this matter entails Thawabb as well. The simplest method of (getting a Muslim judge appointed solely for such cases) is that the men of letters should get together and draft a letter to the relevant authorities explaining the need for such a system. This letter should then be signed by as many people as possible and presented to the government for approval. Hopefully, the government will look into the matter. (Bawaadirun-Nawaadir volume I page 45)

Annulment of a marriage in today's times

If such a situation (of annulment) does arise in today's times, file a suit with a Muslim governor (judge, magistrate etc.) who has such powers even though he may be appointed by the non-Muslims. If he does not have such authority of annulment, request for it from the government even if it means just for this one case; once he acquires the authority and annuls the marriage, the Nikah will be considered annulled from a Shari viewpoint. In areas where there is a Muslim judge, his annulment will suffice. In short, the Nikah will only be considered annulled if the annulment is executed under the authority of a ruler by a Muslim judge. Nothing will be legally considered merely by the father (or anyone else) saying that he is not satisfied with the Nikah. (Huqooquz-Zawjayn page 380)

Question: In cases where the legal judgement of a Shari judge is conditional, will the judgement of an English court be considered in the same light?

Answer: If the judge is a Muslim, he is considered as a Shari judge. (Imdaadul-Fataawa volume 3 page 434)

POLICY TO BE ADOPTED IN THE ABSENCE OF A SHARI JUDGE

Council of arbitration: In places where there is no Muslim ruler or authority to submit the case to the court of a Muslim judge or the Muslim ruler (or judge) does not pass judgement according to Islamic law, then in this case, as far as possible, Talaqq should be sought by Khula (by giving the husband a sum of money etc.). However, if Khula is not possible due to the adamant behaviour of the husband or due to the insanity or unknown whereabouts of the husband, there is scope according to the Maliki school of thought, of presenting the case to a council of pious Muslims. According to the Maliki school of thought, in the absence of a Shari judge, it is permissible for the pious Muslims of the locality to form a council of at least three members. This council should probe the case at hand and pass judgement according to Shari'ah. This will sufficiently serve as Qawdha-ul-Qawdhi (legal verdict handed down by a judge). In cases of extreme necessity and common urgency it is permissible according to the Hanafi school of thought to pass a Fatwa according to another school of thought. However, the ordinary laymen are not permitted to do so as and when they please until and unless a number of learned and pious Ulama investigate the urgency of the matter and pass Fatwa accordingly. Urgency will only be considered as such by the Ulama of insight. (Al-Heelatun Naajizah)

Important points regarding the formation of a council of arbitration

According to the Fataawa of the Malikiyah, the members of the council of arbitration should comprise of Udool (singular – Adl) Muslims. Adl is referred to as a person who is not a Fasiqq (flagrant violator of Islamic law). In other words, he abstains from major sins and he is not persistent upon minor sins. If he does commit a sin, he repents immediately. Hence, a person who accepts bribery or interest, shaves his beard, speaks lies, is not regular with his Sawlah or Sawm etc. cannot become a member of this council. This Mas'alah (proposition) was virtually borrowed from the Maliki school of thought. Hence, all conditions attached to it according to their school should be applied here as well. According to them, it is a precondition for the Qawdhi (judge) to be Adil (upright). Therefore, a non-Adil's

judgement will not be instituted. According to the Hanafi school of thought, although it is not a precondition for the Qawdhi to be Adil, it is nevertheless Harawm to acquire judgement from a non-Adil. Hence, even according to the Hanafis, it is not permissible to appoint a non-Adil as a member of the arbitration council. In short, it is imperative to ensure that the council comprises of Deeni inclined and pious members. (Al-Heelatun Naajizah)

Laymen's council of arbitration is unacceptable: If judgement is handed over to a council of ordinary laymen, it will not be acceptable. There is a great possibility of them failing to adhere to Shari requirements. Hence, ensure that all the members of the arbitration council are Ulama. If this is not possible, then at least ensure that there is one well-acquainted Alim amongst the members. Seek his counsel for the case at hand from the beginning to the end. If an Alim is unavailable, then the judgement handed down by this council is not acceptable. However, the proceedings of the entire case may be shown to well-acquainted Ulama. Every angle of the case should be presented to them for their perusal. Thereafter, the council may pass judgement according to the Fatwa of the Ulama. If the council of laymen fail to carry out even such a procedure, and pass judgement according to their own whims and fancies, their judgement will not be accepted even if their judgement proves to be incidentally correct as mentioned by the jurists of (he Maliki school of thought. (Al-Heelatun Naajizah)

In the absence of the influential pious

In the unfortunate event of the influential people being irreligious, then the influential people should grant authority to a few pious people so that in Shari terms, the judgement can be attributed to this group of pious people. The membership of the influential is not necessary but their influence simplifies matters. In this manner, the objective will be achieved and the influential will also be rewarded. (Al-Heelatun Naajizah)

The Shari ruling of the council of arbitration

If the council of arbitration – whose mention was made above – unanimously, annuls the marriage, it will serve in place of the judgement of a Qawdhi (judge). Hence, its annulment will be considered valid. However, if the members of the council differ on any given issue, the annulment will be considered invalid. If anyone does pass any judgement, it will be considered as non-existent. The only judgement considered valid is the one handed down unanimously by all council members. Even the opinion of the majority is not considered, simply because majority is not regarded as a Shari proof and no judgement can be established without Shari proof. (Al-Heelatun Naajizah)

A woman may appeal against the judgement passed by the arbitration council

Nevertheless, a woman has the right to request the council to review the judgement handed down. After reviewing the case, if the council does come across any angle which corroborates her request of annulment and it thereafter unanimously re-passes judgement in her favour, then this annulment will be considered valid. However, if the proceedings of the case are invariably the same as before, nothing new has come to light, then annulment will not be considered. (Al-Heelatun Naajizah page 53)

Ruling of a Muta'annit's wife

Muta'annit literally means a stubborn or obstinate person. In Shari terminology, a Muta'annit is referred to as a man who despite the ability refuses to provide maintenance to his wife. In dire circumstances, the ruling in this case also has been taken from the Maliki Madhabb to release the oppressed women from the clutches of oppression; the wife of the Muta'annit should firstly endeavour to free herself by making Khula' with her husband. However, if there is no other avenue, then due to pressing need, there is scope to practise upon the Maliki Madhabb. According to their school of thought, the wife of a Muta'annit does have the right of annulment as well. The method of annulment is as follows: she should lodge her case before a Muslim ruler or Muslim judge. In their absence, she may lodge her case before a Muslim council of arbiters. Whoever has been handed the case will probe into the case employing Shari methods of testimony etc. If the woman's claims – regarding her husband who despite the ability fails to maintain her – proves lo be true, then the husband will be ordered either to fulfil her rights or grant her a divorce or face annulment of his marriage. If the cruel husband fails to respond favourably then the judge or the council charged with his responsibilities should annul the marriage. There is no need to wait or to grant respite in this case. Within the Iddat period, if the obstinate (Muta'annit) husband repents from his evil (and decides to fulfil her rights), the wife is compelled to go and live with him as his wife whether she is willing or not. This law applies simply because the consent of the wife is not conditional in the case of Talaqq-i-Rajie (revocable divorce). However, as a precautionary measure, it is advisable to renew the Nikah (marriage). If the Iddat period has already passed without the husband repenting, he has no authority left over her. However, the Nikah may be renewed if both parties willingly consent to a renewal. (Halalah is not required.) [Al-Heelatun Naajizah page 82)

Disability to provide maintenance doesn't justify annulment

Some women are rather erroneous in requesting annulment even over the negligible financial straits of the husband. Remember, according to some Ulama, the judge is permitted to annul the marriage in cases of extreme poverty. Nonetheless, we don't have a Shari judge and annulment without a Shari judge is not permitted according to all the Ulama. Secondly, according to our Madhabb, even if there is a Shari judge, he is not permitted to annul the marriage on these grounds. In cases where the husband is destitute and unable to provide for his wife, the judge will order her to lake a loan and spend when necessary. Repayment of this loan will be the responsibility of the husband. (Islaahe-Inqilaab volume 2 page 183)

Shari ruling of a husband who neither calls his wife to live with him nor provides maintenance

Question: What is the ruling in the case where the husband's absent but his whereabouts are known? He neither comes to his wife nor does he call her to him. He neither provides maintenance for her nor does he grant her Talaqq. The wife is distressed and perturbed. Is there any way where she can separate herself from this man and legally remarry someone else?

Answer: The woman in question may resort to Khula' (pay a certain amount of money to her husband and free herself). If the husband is not willing to accept, then she may, in extreme circumstances, resort to the following procedure laid down by the Maliki Madhabb: She should first lodge complain with the judge (or his deputy). She should establish her marriage by utilising witnesses etc. Thereafter she should establish that her husband has left her without providing any sort of maintenance nor did he make any arrangements for its provision. She should also say that she has not forgiven the maintenance. In other words, she should establish the compulsion of maintenance as well as her claim that her husband is deficient in the execution of this compulsion. She should also swear an oath upon all these claims; thereafter if a relative or stranger shoulders the responsibility of her maintenance, then good and well. Otherwise, the judge will order the husband to either come and fulfil her rights over here or to call her over to him or to make some arrangements for her or to issue a Talaqq. in the event of failing to comply with any of the above, the judge will threaten him with annulment. If the husband does not comply with any of the above, the judge will grant him respite of another month and request the wife to hold on for a further month. If her problem is not sorted out after this period, the judge will annul her marriage. Obviously, a request by the wife for annulment is conditional. Hence, if the wife abandons her request after her husband's reply to this court order, annulment will not be instituted. (Al-Heelatun-Naajizah page 84)

Cautionary note

The summons issued by the judge (or council of arbitration) and sent by post to this obstinate man will not suffice legally. Written judgement should be handed over to 2 reliable men and they should be made cognizant of its contents. This judgement should be taken by these two men to the obstinate man and solicit a reply from him. Whatever his answer – verbal or written, negative or positive – should be promptly recorded so that they may give testimony upon their return. Even if he fails to reply, they should give testimony accordingly. In short, the judge (or the Muslim council of arbitration) should pass judgement in consideration of their testimony. However, if the obstinate husband lives in such a far off land that in spite of laborious endeavour, it is not possible to send someone to him, then there is scope in this case for the ruler, (judge, or the council of arbitration) to annul the marriage following a probe into the case according to the aforementioned rules. (Al-Heelatun-Naajizah page 84)

MAULANA MUHAMMAD ASHRAWF 'ALEE THANWEE
A GIFT TO THE HUSBAND AND THE WIFE
Translated by *MAULANA MUHAMMAD KADDWA*
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PECULIAR PERSONAL PROBLEMS OF MEN AND WOMEN

(مردوں عورتوں کے مخصوص مسائل)

By

MAULANA ASHRAF ALI THANVI

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In the Name of Allah, Most Gracious, Most Merciful

DESCRIPTION OF WUDU (ABLUTION)

Rule: Wudu is breached if anything comes out of urinal passage or anus; such as urine, 'mazi' (minor involuntary seminal discharge), semen, glutinuous liquid, worm or stone from bladder and profusion of rectum or wind—however small in quantity they might be. (Alamgiri Vol. I)

Rule: Wudu (ablution) is not breached if one fears passing of urine and keeps piece of cotton at the catheter or at the opening of the private part, then there is no harm, and in such a case Wudu (ablution) is not breached until urine appears on the surface of cotton. (Alamgiri Vol. I)

Rule: Wudu (ablution) is breached if on being touched by the opposite sex or just out of thinking, liquid comes out of vagina of a woman, and the liquid that comes out of sexual passion is called 'mazi'.

Rule: Sticky water that comes out of vagina of a woman is unclean and causes breach of Wudu (ablution). Though a few Muslim theologians go against this, but however, caution should be maintained.

Rule: If a drop of urine or 'mazi' (minor involuntary seminal discharge) comes out of the urinary organ but remains within the covering skin of the organ, even then the Wudu (ablution) is breached. Its coming out of the covering skin is not necessary for the breach of Wudu (ablution).

Rule: If a man's organ touches a woman's private part and no cloth etc. intervenes, then Wudu (ablution) is breached. Similarly if two women join their private parts, Wudu (ablution) is breached. But such an act is bad and sinful. In both cases, whether anything comes out or not, the same rule will apply.

Rule: If some part of the anus comes out then Wudu (ablution) is breached, whether it goes back of its own or is pushed back with the help of some stick, etc.

Rule: Both 'mazi' and 'wadii' cause breach of Wudu (ablution). Thick dust-coloured water which comes out after urina-nation is called 'wadii',

Rule: If after making Wudu (ablution), nails are clipped or dead skin of a wound is scratched, then Wudu (ablution) is not breached nor it is necessary to reach water again to those spots.

Rule: If after making Wudu (ablution) one touches one's private part, then Wudu (ablution) is not breached—whether the person is male or female.

RULES REGARDING BATH

Rule: During bath, it is obligatory for a woman to pass water into the outer skin of vagina, otherwise bath will remain invalid. In the same way if a man has not been circumcized, then water should be passed into the skin which is not cut off during circumcision.

Rule: Whether asleep or awake, if semen is discharged with excitement, bath becomes necessary—no matter whether the person is man or woman.

Rule: If upon awakening, semen is found on clothes or the body, then also bath becomes necessary, whether there had been a wet dream or not.

Warning: In exuberance of youth, the liquid which comes out of excitement and which enhance excitement instead of cooling it, is called madhi; and that which comes out after full enjoyment is called 'semen'. Moreover, 'madhi' is thinner, while semen is thicker. So only passing of the 'madhi' does not make bath necessary—but Wudu (ablution) is certainly breached.

Rule: If the top of the male organ (penis) enters vagina and becomes invisible, bath becomes necessary for both, whether semen is discharged or not, Insertion of penis into back organ also makes bath necessary. But it is a major sin to do so in the back organ.

Rule: If the top of the male organ has undergone incision, the organ upto the length of the top makes bath necessary, whether semen is discharged or not.

Rule: If the male organ is inserted into the private part of an animal or a dead person or a minor girl who is not fit for sexual intercourse, then bath will not be necessary without discharge of semen. (Alamgiri)

Rule: The blood which comes out of the vagina of a woman every month, is called 'menses'. When menses stops, bath becomes obligatory. The blood which comes out after child-birth is called 'nifas'. When it (nifas) stops, then also bath becomes obligatory. In short, four cases make bath obligatory—(1) Seminal discharge with excitement (2) Insertion of the top of the male organ and when (3) menses and (4) nifas (after-birth discharge) stop.

Rule: If a man indulges in sexual intercourse with a minor girl who has not yet attained her puberty, bath is not necessary for her, but in order to make her used to take bath, she may be made to take bath.

Rule: If during sleep, a woman dreams of having sexual intercourse with a man or a man dreamt of having sexual intercourse with a woman and also had a taste of it, but on waking up found no seminal discharge, then bath is not necessary. But in case of seminal discharge, bath becomes compulsory. Moreover, if (on waking up), one finds his or her clothes or body a little wet, but thinks it to be 'madhi' and not semen, then also bath is compulsory—whether man or woman.

Rule: If after bath, semen of the husband comes out of the vagina of the woman, the bath remains valid; repetition of bath is not necessary.

Rule: If after a little seminal discharge, a woman takes bath but after taking bath, a little more semen comes out, then repetition of bath is compulsory. It should be considered at this point that if semen is discharged with excitement and in such a

case some quantity of the semen comes out and the rest remains inside and comes after birth, only then repetition of bath becomes compulsory. But if after taking bath, fresh semen comes out without excitement, then repetition of bath is not compulsory. This is the rule for the compulsory repetition of bath but since it is difficult to know that the semen coming out without excitement is former or fresh, so the Muslim Jurists taking recourse to their authority has decided that the semen which comes out before walking forty or fifty steps or before sleeping and before passing urine, belongs to former state and so one should repeat the bath; but if semen comes out after a lot of walking or after sleeping or after passing urine without any excitement, then the semen is fresh, and if it comes out again, repetition of bath is not compulsory.

Rule: If on account of some illness or loadings or falling from a raised spot, semen comes out without excitement, then the semen is fresh and so repetition of bath is not compulsory but Wudu (ablution) will certainly become invalid.

Rule: If husband and wife were sleeping on the same bad and on waking up found certain stains of semen on clothes but neither of them remembers to have a wet-dream, precaution demands that both should take a bath because nobody knows as to whose semen is this.

Rule: If a non-believer accepts Islam, then it is desirable for him or her to take a bath. But if during the state of infidelity he or she had made bath obligatory for him or her and had not taken a bath or had taken a bath but not according to religious code, then the bath is obligatory for him or her.

Rule: One who gives bath to a dead body, it is desirable for him to take a bath.

Rule: If one, for whom bath has become compulsory, wants to eat and drink something before taking a bath, then he or she should first wash his or her hands and mouth and rinse the

mouth. If one eats or drinks without doing so, he or she is not supposed to have committed any sin.

Rule: One who needs a bath, is forbidden from touching or reciting the Holy Qur'an or entering a mosque.

Rule: If the semen is discharged with excitement but the person stops its release by putting finger etc. on the hole and the semen comes out when excitement is over, then also bath becomes obligatory.

Rule: If any man's circumcision has not been done and his semen comes out but sticks in the superfluous skin which is cut-off in circumcision, then bath will become obligatory for him.

Rule: If a man has undergone castration and he enters the top of his penis into the vagina of a woman, then also bath will become obligatory for both of them.

Rule: If anyone is suffering from spermation and semen continues to come out, bath is not obligatory for him. But if the sufferer has a seminal discharge with excitement, then bath will become obligatory.

Rule: If a man enters his penis into the navel or thigh of a woman or man and semen is not discharged, then bath will not be obligatory.

Rule: If a man or a woman has a wet dream, but on waking up has no trace of wetness or semen, then bath is not compulsory, even if there was taste of discharge in dream.

Rule: If a woman puts medicine in her vagina or makes anybody else to do so, bath is not obligatory for her.

Rule: One who needs a bath, touching of the Holy Quran or reciting it or entering a mosque is not forbidden for him; but reciting of Allah's name and 'Kalimah' (word of Allah) and Darood (blessings upon the Holy Prophet—Sallallahu alaihi wa Sallam) is valid—and other such 'rules' will Insha-Allah (Allah-willing) be described in the chapter on 'menses'.

Rule: To touch "Books of Commentaries" (on the Holy Qur'an) without Wudu (ablution) is disapproved; and to touch the Holy Qur'an with translation is quite prohibited.

Rule: If anyone has slept on such a bed which had semen in dried form and the bed became wet due to his or her sweat, then if the wet bed does not leave any trace on his or her body, he or she is not unclean.

But if wetness of the bed leaves its trace on the body, then the body will become unclean and its cleaning becomes compulsory.

Rule: After passing urine or stool, Istinja (cleaning the private parts after natural evacuation) with clod of earth is enough, provided the pollution is not spread to the sides of the organ. If it has spread to the sides of the organ, it is essential to clean it with water as well; and if the pollution has spread upto one 'dirham' (small silver coin) Istinja (cleaning the private parts after natural evacuation) is compulsory.

Rule: The method of performing 'Istinja' after passing urine is that one should hold his penis with the left hand and take clod of earth in his right hand and make it dry till the period one is quite satisfied that drops of urine were no longer to come out; and according to some others, one should perform 'Istinja' by walking a few steps or by wrapping his right leg with the left leg so that any drop, if left stuck, should come out. In short, if one is satisfied that the pollution inside the hole has come out, 'Istinja' becomes proper. After this, cleaning also with water is better. If urine has spread over the top of the penis, it is compulsory to get it washed.

Rule: If after passing urine, one performed 'Istinja' with clod of earth, and not with water and while making Wudu (ablution) one did not remember to perform 'Istinja' with water and did remember after making 'Wudu' that he had not performed 'Istinja' with water then he should perform 'Istinja' (with water) as and when he recalls it. In case, one recalls

during prayer that he has not performed 'Istinja' with water, and if he thinks that pollution over the top of the penis was not upto the size of a 'dirham', then he should offer prayer and that prayer will be quite valid. But if he is sure that the pollution was spread over the top of the penis, then he should perform 'Istinja' after breaking his prayer. Similarly, if one recollects after offering prayer that he had not performed 'Istinja' with water, then, if he is sure that the pollution had spread about the size of one 'dirham' then he should again perform. 'Istinja' and repeat his prayer. But if he is sure that what to speak of a 'dirham' the pollution would have hardly spread upto the size of a grain of rice or two, repetition of prayer is not at all necessary.

Rule: A woman suffering from 'Istehazah' (prolonged morbid menstruation) should compulsorily perform 'Istinja' for every prayer.

Rule: If someone suffers from Bright's disease (liquid coming from the private part by drops), then the person should perform 'Istinja' at the time of offering every prayer and washing of the portion of the clothes which is supposed to be affected from the 'drops' is compulsory or that 'tahband' (sheet meant to cover lower part of the body) or trousers should be changed.

Rule: If anybody's left hand is crippled or cut off and there is none to pour water, then 'Istinja' with water is not necessary, only clod of earth is enough; and if he has control over the running water, he should perform 'Istinja' with the right hand. (Alamgiri Vol. I)

Rule: If a patient has no wife or maid-servant and has a son or brother, then in case of his being unable to perform 'Wudu' then he can perform Wudu with the help of his son or brother. But 'Istinja' can not be performed with the help of others, because none else can touch the penis of others. So 'Istinja' will become null and void for him. In the same way, if a female patient has no husband, her daughter or sister can help

her perform 'Wudu', but they also should not help in performing 'Istinja' because they can not touch private part. So 'Istinja' is null and void for that woman as well.

Rule: One should perform 'Istinja' with one clod of earth only once, but in case the clod is so big that 'Istinja' may be performed once with one side and again with another side, then it is allowed. The used part of the clod should not be used again.

Rule: It is disapproved to pass urine in standing position or lying state or after being naked. If there is no way out, there is no harm.

THINGS WHICH DO NOT BREAK FAST AND WHICH BREAK IT AND REQUIRE BOTH COMPULSORY FAST AND RECOMPENSATION

Rule: If anybody sleeps in the day and has a dream which necessitates a bath, then the fast will not be breached.

Rule: If husband and wife lie together, touch each other and embrace each other, it is permissible in a fast. But if these acts excite passion so much that there is fear of sexual intercourse then one should avoid such acts. It is execrable to do so.

Rule: If bath becomes essential in the night, but one did not take a bath in the night, rather took bath on the day following then the fast remains valid. The fast remains valid even if one does not take bath the whole day following. But he will become a sinner for remaining unclean and for not offering the prayer.

Rule: If one indulges in sexual intercourse during fast, then the fast will be breached, and both compensatory fast and recompensation become due in such a case. The fast is also broken when the top of the male organ enters the vagina, then both compensatory fast and recompensation become due, irrespective of the fact whether semen is discharged or not.

(Alamgiri)

Rule: If a person observing fast rubs his organ of sex or makes others to do so or cause it to move by others and semen is

discharged, then the fast will be broken and compensatory fast will be due. (Alamgiri)

Rule: If one rubs his sexual organ with a dead-body or an animal and semen is discharged, then compensatory fast will be compulsory but recompensation will not be due.

Rule: If a man commits sexual intercourse with a sleeping woman or in a state of her unconsciousness, then the fast of the woman is lost and compensatory fast becomes due; but the man (who committed sexual intercourse) is responsible both for the compensatory fast and recompensation as well.

Rule: If someone committed sexual intercourse forcibly with a woman, then the woman is liable to compensatory fast and not recompensation, but the man is responsible for both. But in case she was disagreed at the beginning but agreed before discharge of semen, then she also is responsible both for compensatory fast and recompensation.

Rule: If a man was sleeping and someone rubbed his sex organ which resulted in seminal discharge, then the fast was not disrupted. (Alamgiri)

Rule: If anyone kissed his wife or slave-girl and semen was discharged, then the fast was disrupted. In such a case compensatory fast is essential but recompensation is not due.

(Alamgiri)

Rule: If anyone kissed an animal and it caused discharge of semen, then fast was not disrupted.

Rule: If anyone rubbed a woman above the clothe and it caused discharge of semen, then the fast will be disrupted if the heat of her body was felt.

Rule: If the vagina of an animal is rubbed with hand and it causes seminal discharge, then the fast will not be disrupted.

(Alamgiri)

Rule: If anyone looks the face or the vagina of a woman again and again or only once and it causes seminal discharge,

then the fast is not disrupted. Similarly, if semen is discharged out of imagination then also the fast is not disrupted.

Rule: If a woman rubs the penis of her husband and semen is discharged; then the fast remains intact. But if the husband asked his wife to do so, then his fast is disrupted

(Alamgiri Vol. I)

Rule: If anyone commits sexual intercourse with an animal or a dead-body or committed sexual intercourse outside the vagina and it caused no seminal discharge, then the fast is not disrupted. But if there is seminal discharge in such conditions, then the fast will be disrupted and a compensatory fast will be due on him, but recompensation will not be due.

Rule: If seminal discharge is caused on account of looking anybody committing sexual intercourse or on seeing anybody's sexual organ or on mere imagination, then the fast is not disrupted, only a bath will be due.

Rule: If two women rub their sexual organs together and seminal discharge is caused to both of them, then the fasts of the both women are disrupted. In such a case compensatory fast is due and not any recompensation.

Rule: If anyone enters his penis (into vagina) before dawn and pulls out as he is informed of the sunrise but the semen is discharged with the sunrise, then neither the fast is broken nor any compensatory fast became due. In the same way, if anyone enters his penis (into vagina) in forgetfulness or enters before the dawn and hurriedly pulls out on recollection or on information about sunrise, then the fast is not disrupted. But if after recollection or in spite of being informed about the sunrise, pushed his penis a little more (inside the vagina) or remained as it is and did not pull out, then his fast became disrupted and he is liable to both compensatory fast and recompensation. (Alamgiri)

Rule: If anybody observing fast knowingly inserts the top of his penis (into vagina or anus) then both compensatory fast and recompensation becomes due on both of them, whether

semen is discharged or not. But if the woman was not agreed upto the last, then only a compensatory fast is due on her and not any recompensation. But if the woman was disagreed in the beginning but agreed in the due course, then she also is liable to both (i.e. compensatory fast and recompensation). (If the woman lets her body loose and allowed to be used at will, then this also will be taken as agreement).

Rule: If due to wet-dream or on seeing a beautiful woman or on touching the vagina of an animal or out of imagination, seminal discharge is caused and he thought that his 'semen' was breached and so he ate anything, then only a compensatory fast and not a recompensation is due.

Rule: If anyone inserts his finger in his anus or any woman does so into her vagina, then the fast will not be breached. But if the finger is wet with oil or water, then the fast will be breached and a compensatory fast will be due and not the recompensation.

Rule: It is not proper for a woman to put any medicine or oil etc. into her vagina. If anybody does so, then the fast is breached and a compensatory fast is due and not any recompensation.

Rule: If out of need, a midwife inserts her finger into the vagina of any woman or the woman herself inserts her finger into her own vagina and after pulling out a part or whole of the finger, inserted it again, then the fast in disrupted, but recompensation is not due. But if the finger after being pulled out, is not inserted again, then the fast is not disrupted. But if the finger was wet with water or oil, then the fast is disrupted at the very first insertion of finger (into vagina).

Rule: If a man pour some medicine into his penis or does so with a syringe, then the fast is not disrupted, provided the liquid poured inside the penis does not reach the bladder.

(Alamgiri Vol. I)

Rule: If a person performs enema with oil or reach oil inside his nose or pours it into his ears, then his fast is disrupted, but expiation is not due. If the person himself does not perform enema but anybody else does so with him, then also his fast it disrupted, and expiation is not due. (Alamgiri Vol. I)

CONDITIONS UNDER WHICH ONE IS EXEMPTED FROM DESERVING 'SAUM' (FAST)

Rule: If menses starts or a child is born to a woman, and after-birth discharge is started, then it is not proper for her to observe 'Saum' (fast) during the period of menses and after-birth discharge.

Rule: If a woman becomes clean in the night, then she must not give up 'Saum' in the morning. In case she does not take bath in the night, even then she should keep a 'Saum' and take bath in the morning. But if she becomes clean after sun-rise, then intent for 'Saum' is not proper. But it is also improper to eat and drink anything. One should pass the day like a 'Saum'—observing person.

ABOUT 'HAIZ' (MENSES) AND ISTEHADA (PROLONGED MORBID MENSTRUATION)

Rule: The blood which usually comes every month from the vagina of a woman is called Haiz (menses).(Hidaya 62/Vol. I)

Rule: The least duration of menses is three days and three nights and the maximum is ten days and ten nights. So if one has menses for less than three days and three nights, then it is not menses, rather it is 'Istehada'. It has happened due to some disease. If the blood has come for more than ten days and ten nights, so the days other than ten, will be included in 'Istehada'.

(Hidaya 62/Vol. I)

Rule: In case it (the blood) comes for three days, but it stops before the third night is passed; for example, if it starts from the morning of Friday and stops by the sun-set, then also it is not menses, rather it is 'Istehada'. In short, if it is even a little less than three days and nights, it is not at all 'menses'. For

instance, if the blood starts from the morning of Friday at the sun-rise, and it stops on Sunday, a little before the sun-rise, then it is not menses, rather it is 'Istehada'. (Shami 393/Vol. I)

Rule: During the period of menses, the blood in red, yellow, green, 'khaki' that is dust-coloured, or in whatever colour it comes, it is menses, unless the sanitary towel remains white. And when it looks white as it was kept, then she (the woman) became clean from the menses.

(Dur-e-Mukhtar 297/Vol. I)

Rule: Nobody has menses before nine and after fifty-five years of age. Therefore, the blood which comes to a minor girl less than nine years old is not menses, rather it is 'Istehada'. In case the blood comes after fifty-five years, and if it is too reddish or black, then it is menses, but the yellow or green or dust-coloured is not menses, rather it is 'Istehada'. But if this woman had yellow or green or dust-coloured blood before this age, then even after fifty-five years it will be taken as menses. But if it is against the habit, then it is not menses but 'Istehada'.

(Alamgiri 32/Vol. I)

Rule: If one had blood for three or four days, but in some month it came for more days but not more than ten days, then it is all menses. But if it exceeded more than ten days, then it is 'Istehada' for the days more than what it used to come habitually. For example, if it habitually comes to one for three days, but in some month it came for nine or ten days, then it is all menses. But if it exceeds even a little more than ten days and nights, then only three days are those of menses and the rest are those of 'Istehada'. One has to offer compensatory 'Namaz' (prayer) for those days.

Rule: If a woman who has no fixed habit i.e. blood comes to her sometimes for four days and sometimes for seven days and it so often changes like that and sometimes it comes for ten days as well, then it is all menses. If blood comes to such a woman for more than ten days and nights, then it is to be noted

as for how many days it came in the previous months. Now it is menses for the days formerly fixed for the same and it is 'Istehada' for the rest of the days. (Shami 293/Vol.I)

Rule: If someone always had menses for four days, but in some month it came for five days and came for fifteen days in the next month, then out of these fifteen days, five days will be counted as those of menses and the rest ten days as those of 'Istehada'. In such a case, former habit will not come under consideration and it will be supposed that the habit is now changed to five-day cycle. (Shami 309/Vol. I)

Rule: One had blood for more than ten days, but she does not remember her former habit as for how many days it had come in the previous month, then the rule for it is so delicate that it is not very easy to understand and it seldom happens so. Therefore, I leave out its description. If one needs it, she should consult some renowned scholar and not any ordinary 'moulvi'.

(Shami, Dur-e-Mukhtar, Hidaya 66/Vol. I)

Rule: If a girl had first experience of such a blood, then if it is for ten or a little less than ten days, then it is all menses; and if it comes for more than ten days, then it is menses for ten days and for the rest of the days it is 'Istehada'.

Rule: The least duration of cleanliness between two menses is a fortnight and for the most there is no limit. So if menses stops to anyone for any reason, she will remain clean for the months menses does not come.

Rule: If someone has blood for three days and nights, then she remains clean for a fortnight, then again blood comes for three days and nights, then the blood before and after the fortnight will be taken that of menses and the fortnight in between, will be taken as the period of cleanliness.

Rule: If anyone has blood for a day or two and then remains clean for a fortnight, and the blood comes again for a day or two, then the period in between is that of cleanliness. The

blood which comes of a day or two before or after (the period of cleanliness) is not that of menses, but of 'Istehada'.

Rule: If one has blood for a day or for a few days and then remains clean for less than a fortnight, this is not at all reliable. In such a case it will be taken as if the blood remained continuing for the whole period. So the period habitually fixed for menses will be counted as those of menses but the rest will be taken as those of 'Istehada'. For example, if someone usually has menses by the first, second or third of every month, but in some month it happens that the blood comes on the first, and she remains clean for fourteen days and has blood once again for one day only, then it be taken as if the blood remained continuing for the whole period of sixteen days. Out of these days, the period of three days passed earlier will be taken as the days of menses and the rest of the thirteen days are those of 'Istehada'. If the fourth, fifth or sixth of every month are the dates of menses by habit, then these dates will come under the period of menses; and the three days passed earlier and the ten days passed later are those of 'Istehada'. But in case she has no fixed habit, then the ten days will be taken as those of menses and the rest of the six days as those of 'Istehada'.

(Shami 289/Vol. I)

Rule: The blood which comes during the period of conception is also not that of menses but it will come under 'Istehada', no matter how many days it comes for.

(Shami 289/Vol. I)

Rule: The blood which comes at the time of child-birth, before the child comes out, is also that of 'Istehada'. In fact, that blood is also that of 'Istehada' which comes till the child comes out more than half. (Hidaya 63/Vol. I)

ABOUT MENSES

Rule: It is not proper to offer 'Salat or observe Saum' during the period of menses. But while one is exempted from offering Salat during this period and compensatory 'Salat' is not

due, 'Saum' is not excusable. One has to observe compensatory 'Saum' after being clean. (Hidaya 63/Vol. I)

Rule: If menses starts during 'Fard (obligatory) Salat' then that Salat is also excused. One is not to offer compensatory Salat after being clean. But if the menses starts during 'Nafl' or 'Sunnah' Salat, then one has to offer compensatary 'Namaz' for that. If the menses starts after observing Saum for half a day, then that 'Saum' is breached, and one has to observe compensatory 'Saum' for that. If the menses starts during the 'Nafl Saum' then compensatory 'Saum' for that is also due.

(Hidaya 62/Vol. I)

Rule: If menses comes at a time when there is very little time left for offering Salat then also Salat is excused.

(Shami 300/Vol. I)

Rule: It is not proper for one to indulge in sexual intercourse with one's husband, but to lie down with the husband or eating and drinking with him is allowed.

(Dur-e-Mukhtar 194/Vol. I)

Rule: If one habitually has menses for five or more days and the blood also came exactly for that period and then stopped, then sexual intercourse is not permissible unless she takes bath. If she does not take bath then she can have sexual intercourse after the period of one compensatory Salat is over.

(Hidaya 64/Vol. I)

Rule: If one has a habit of five days, but the menses stopped after four days, then she should compulsorily offer Salat after taking bath. But one is not allowed to get indulged in sexual intercourse before five days are completed, because there is not chance for the menses to come.

Rule: If the menses comes the whole ten days and nights, then sexual intercourse is proper only after menses is stopped, whether she has taken bath or not. (Hidaya 64/Vol. I)

Rule: If the blood stops after a day or two, then bath is not compulsory; one can offer Salat after performing Wudu, but

sexual intercourse is not yet allowed. So, if menses starts before a fortnight is over, then it will be known that the period was that of menses. In such a case, the period by calculation should be taken as that of menses. Now one should offer Salat after taking bath. But if the entire fortnight in between is over without bleeding, then it will be considered as 'Istehada'. So the Salats that were left off because of bleeding for a day or two, will now be offered in the compensatory form. (Hidaya)

Rule: If the menses habitually comes for three days, but it so happens that in a certain month, bleeding does not stop, then one should neither take bath nor offer Salat. If bleeding stops after full ten days and nights or less than that period, then Salat for those days are excused and no compensatory Salat is to be offered; and it will be taken as if the habit is now changed and so all these days will come under the period of menses. If it bleeds for the eleventh day too, then only three days will come under the account of menses and the rest will be counted as 'Istehada'. Now one should take bath on the eleventh day and offer compensatory Salat for seven days and should continue Salat without a break.

Rule: If the menses came for less than ten days and it stopped when the time for offering Salat is so little that even if she hastily takes bath she can hardly say Allahu Akbar only once and make intent (niy-yah) for Salat and nothing else, then also the Salat of that time becomes due and one has to offer compensatory Salat. But in case of a lesser time than this, the Salat is excused and no compensatory Salat will be due.

(Shami 302/Vol. I)

Rule: If the menses comes for full ten days and nights and bleeding stopped at a time that nothing other than Allahu Akbar can be uttered and also she does not have time for a bath too, then also Salat becomes compulsory and one has to offer compensatory Salat.

Rule: If one becomes clean in the day during the month of Ramadan, then after being clean, eating and drinking is not proper. One should compulsorily live like the observers of 'Saum'. But the day will not be counted in 'Saum', rather compensatory 'Saum' for the day will have to be observed.

(Hidaya 207/Vol. I)

Rule: If one has become clean after ten days of menses, then if the part of the night left is so little that Allahu Akbar can be said only once, then also the 'Saum' for the day following is compulsory. In case the part of night left was enough for taking bath but did not do so, then she should not break her 'Saum', rather she should make 'niy-yah' (intent) for the 'Saum' and take bath in the morning. But if the part of night left is so little that one can not even take bath, then the 'Saum' of the next morning is not valid. But eating and drinking in the morning is also not proper. One should pass her day like an observer of 'Saum' and observe compulsory 'Saum' later on.

(Dur-e-Mukhtar 205/Vol. I)

Rule: Menses starts by the time the blood comes upto the outer skin (of vagina). It makes no difference whether it comes out of the outer skin or not. If one keeps cotton pad etc. inside vagina so that blood does not come out of vagina; then, it will not be taken as menses. Till the blood remains inside and the cotton pad is not stained, it will not be taken as menses. If the blood stain appears on the outer skin of vagina or on the cotton pad, then the menses will be considered as started.

Rule: If a clean woman keeps pad inside her vagina in the night and finds blood-stain on it in the morning, then the period of menses will be counted from the time the blood stain has come to knowledge. (Dur-e-Mukhtar 154/Vol. I)

ABOUT ISTEHADA (PROLONGED MORBID MENSTRUATION)

Rule: Istehada is like bleeding at the nose without a break: Such a woman should offer 'Salat' and observe 'Saum'. No

compensatory prayer is necessary in such a case; and sexual intercourse with such a woman is quite right.

Note : Istehada has the orders of the disabled and the excused.

ABOUT NIFAS (AFTER-BIRTH DISCHARGE) AND HAIZ (MENSES)

Rule: A woman who is passing from the period of menses or 'Nifas' and has bath compulsory for her, it is not permissible for her to enter a mosque, circumambulate the Kalimah, recite the Holy Qur'an or touch it. But if the Holy Qur'an is put in a case or wrapped in a bag of cloth which is not stitched with the cover and that can easily be put off then it is permissible to touch or lift the Holy Qur'an.

Rule: One who is without Wudu (ablution) should not touch the Holy Qur'an; but, of course, it can be orally recited.

(Hidaya 64/Vol. I)

Rule: The coins or saucer of amulet having verses of the Holy Qur'an written on it should also not be touched. But if these articles are kept in a bag or vessel, then these containers may be touched and lifted.

Rule: To hold or lift the Holy Qur'an with the skirt of shirt and corner of 'dupatta' (sheet worn loosely over shoulder) is not proper. But if there is some clothe detached from the body like handkerchief, towel etc.; they can be used for holding and lifting the Holy Qur'an.

Rule: If (during the period of menses or Nifas) on recites not the whole of a verse or just a word of a verse or half of a verse, it is proper. But this half of a verse should not be as big as some small a verse. (Hidaya 64/Vol. I, Shami 303/Vol. I)

Rule: If Surah Al-Fatihah or Al-Hamd as a whole to be recited with the intention of Du'a (invocation) or other invocations from the Holy Qur'an are recited with the intention of invocation only and not with an intention of recitation, then it is permissible. It is not a sin. The following invocation; for example:

(INVOCATION IN ARABIC)

Rab-bana aataina fid-dunya hasanatanw wa fil akhirate hasanatanw wa Q'ena Adhabannar.

and the following invocation:

Rabbana la tu akhidhna innasina aw akhtana

upto the last written at the end of Surah Baqara or any other invocation that has occurred in the Holy Qur'an can be recited with the intention of invocation. (Shami 302/Vol. I)

Rule: Recitation of Dua-e-Qunut is also permissible (in such a condition). (Alamgiri 24/Vol. I)

Rule: If a woman gives lessons in the Holy Qur'an to others, then (in such a condition) she can only teach them the spellings of words, but while teaching fluently one should not recite the whole verse, but should break the breath after a word or two and teach fluency in parts. (Alamgiri 24/Vol. I)

Rule: To recite Kalimah (word) or Darood or to call out the name of Allah or to recite 'Istighfar' or Incantation (Wazifah) for instance,

La haula wala quwwata illa billahil ali-ul azeem

is not prohibited.

Rule: During the period of menses, it is appreciable to perform Wudu and recite the name of Allah at some clean spot so that the habit of Salat may not be broken and she may not feel disgusted after being clean. (Alamgiri 23/Vol. I)

Rule: If one had a need for taking bath but the menses started before she could take bath, then bathing is not compulsory for her. She should rather take bath after being clean from the menses. Only one bath is enough for both of them.

(Qazi Khan 27/Vol. I)

ABOUT CLEANING OF THE POLLUTION

Rule: If the semen in the clothe dries up, then it will be clean only after the semen is being scratched, but the wet semen requires washing. But if one had not performed 'Istinja' (cleaning after a natural evacuation) and the semen is discharged

in the meanwhile, then only rubbing will not be enough, rather washing would be necessary. (Alamgiri 27/Vol. I)

ABOUT SALAT

Rule: If one is giving birth to a child but only a small portion of the child has appeared, then also it is Fard (obligatory) to offer Salat, provided she is conscious. To give up Salat is not proper. But if offering of Salat endangers the life of the child, then she is allowed to give up Salat. In the same way, if the mid-wife thinks that offering of Salat on her part may harm the child to be born, then she also can give up the Salat. But all of them should offer compensatory Salat as soon as possible. (Dur-e-Mukhtar 308/Vol. I)

ABOUT ATTAINING PUBERTY

Rule: When a girl gets menses started or though menses has not started, but she becomes pregnant or though she has not been pregnant, but she commits sexual intercourse in dream and had a seminal discharge as well as taste of sexual intercourse—then in all these three states of affairs she attains puberty. 'Saum' and all other orders of 'Shari'ah' (Code of Islam) will be applied on her. In case, she has not yet experienced any one of the three things mentioned above but has now become fifteen years old, then also she becomes young (or attains puberty) and she will come under the laws which are applied on a young girl.

Rule: In Shari'ah, to become young means to attain puberty. No woman (girl) can become young before nine. Even if she starts bleeding (before nine) she cannot be taken as young. The blood which comes before nine is not menses but 'Istehada'—and orders of Shari'ah have already been mentioned in this regard.

ABOUT BURIAL RITES

Rule: If abortion is caused and if the child born has not developed limbs like mouth, nose etc., then without giving bath and shroud, it should be wrapped in a piece of cloth and be

buried into a pit dug for the purpose. In case, the new-born child has developed some limbs, then it will come under the order of the child born dead. Now it should be named and given bath, but it be given no shroud nor any Salat-Janazah (funeral prayer) should be offered. It should be buried after having wrapped in a piece of cloth. (Dur-e-Mukhtar 904/Vol. I)

Rule: During the process of birth, if only the head of the child appears and the child is dead, then it will come under the rules of a dead child. But if the child is dead after a major portion came out, it will be considered to be born alive. If the child is born from the side of head, then if the child is born upto its chest, it will be considered that the major portion is out; and if it came out with the reversed side, it should be out upto its navel. (Shami 927/Vol. I)

ABOUT PEOPLE WITH WHOM MATRIMONY IS PROHIBITED

Rule: If a man commits adultery with a woman, then it is not permissible for him to marry her mother or her daughters.

Rule: If a woman, out of sexual passion and with evil intent commits sexual intercourse with a man, then it is not permissible for the mother or daughters of that woman to marry that man. In the same way, the man who commited sexual intercourse with a woman, became prohibited for her mother and daughters.

Rule: If a man gets up in the night to waken his wife but commits sexual intercourse with his daughter or mother-in-law by mistake, but with sexual passion taking her to be his wife, then that man becomes prohibited for his own wife for ever. Now there is no way out to make her valid for him and hence divorce becomes necessary.

Rule: If a boy commits sexual intercourse with his step-mother with bad intent, then woman became prohibited for her husband. Now she can in no way become valid for him. And if

the step-mother does so with her step-son, then the same rule will apply.

Rule: If a woman who has no husband, becomes pregnant by adultery, her matrimony is also proper. But to indulge in sexual intercourse before the birth of the child is not proper. But if she performs matrimony with the same person who had committed adultery with her, then sexual intercourse with him is also permissible.

ABOUT GUARDIAN

Rule: After being informed of matrimony, when it is necessary to approve it with tongue, she did not do so, but when her husband met her she did not refuse sexual intercourse with him, then also the matrimony became proper.

Rule: If the matrimony of a girl (who has not yet attained her puberty) is being performed with someone by anyone other than her father and grandfather, and the girl was well-informed about her matrimony; and she attained her puberty and remained without sexual intercourse with her husband as yet; then if she expresses her disapproval just at the time of attaining puberty and says that she does not want to keep this matrimony and even if none is present there, her matrimony will not break unless she does not go to a religious authority and he makes her matrimony break. But if after attaining puberty she remains silent even for a moment, then she will forfeit her right of breaking her matrimony. But if she was not informed of her matrimony, then she should express her disapproval just at the moment she attains puberty, otherwise her right to break her matrimony will be forfeited.

Rule: If one attains her puberty after sexual intercourse by her husband, then refusal is not necessary just after reaching puberty, rather one has a right to accept or reject till her inclination be comes clear; no matter how much time is passed. But if she tells in clear words that she does approve of the relation or any indication regarding approval is found such as

her living with her husband in privacy like 'husband and wife' then her right to refuse her matrimony is forfeited and matrimony becomes inevitable.

ABOUT MAIH'R (MONEY SETTLED UPON THE WIFE)

Rule: If one got fixed rupees ten or twenty or a hundred or something according to his monetary position, as 'Maih'r' and brought his wife home and indulged in sexual intercourse with her or did not do so, but both the husband and wife lived together in such a place where there was nothing to stop him from committing sexual intercourse, then the entire 'Maih'r' fixed, has to be paid. And if nothing happened as mentioned above and in such a state the husband or the wife died, then also the entire amount of 'Maih'r' will have to be paid. And in case, no sexual relation got established nor there was a chance for the same and the husband divorced his wife, then half of the amount of 'Maih'r' will have to be paid. In short, the husband and wife had such a privacy as mentioned above or any one of them died, then the whole Maih'r became compulsory. But if divorce took place before such a privacy as mentioned above came to them, then half of the Maih'r became compulsory.

Rule: If one of the two (husband or wife) was sick or was in a state of 'Saum' (fasting) of Ramadhan or was donning 'Ehram' (pilgrim's robe during Hajj) or the wife had menses or anybody would peep into the enclosure; such a privacy does not make the entire Maih'r compulsory. If she gets divorce, she is entitled to half of the Maih'r. But if the Saum (fast) was not that of Ramadhan, rather it was a Saum of compensation or of 'Nafl' or 'Naz'r' (oblation) observed by anyone of the two and in such a state she remained in privacy with her husband, then she is entitled to get the whole of the 'Maih'r'. The husband will have the whole Maih'r due on him.

Rule: If the husband is impotent but the husband and wife remained in privacy with all its conditions then also she would

get the whole Maih'r. In the same way, if any eunuch performed matrimony but divorced after remaining together in privacy, then also the Maih'r becomes due and she is entitled to get it.

Rule: If the husband and wife pass time in privacy, but the girl is so minor that she is not fit for sexual intercourse or the boy is so minor that he can not commit sexual intercourse, then such a privacy does not make Maih'r compulsory.

Rule: If anyone performs Nikah (matrimony) against the rules and so the husband and wife had to be separated; for example, one performed Nikah (matrimony) without any knowledge of people or two witnesses or the two witnesses were deaf and hence they could not hear the words uttered during matrimony; or the husband had divorced her or had died and she performed another matrimony without completing the 'Iddat' (probationary period) or any such thing happened against rules and hence the two had to be separated without sexual intercourse committed by the husband, then she is entitled to no Maih'r at all. She will get no Maih'r even if she passed time with her husband in privacy fulfilling all conditions; then the wife is entitled to Maih'r-e-Mis'l (dower in force in the family). But if some Maih'r was settled at the time of matrimony and Maih'r-e-Mis'l is more than that, the Maih'r settled will be given and not the Maih'r-e-Mis'l.

Rule: If one commits sexual intercourse with a woman by mistake, thinking her to be his wife, then he has also to pay Maih'r-e-Mis'l. But such a sexual intercourse is not adultery and hence no sin for that. If, as a result of such a sexual intercourse, the woman becomes pregnant, then the family lineage will also not be affected and the child will not be treated as illegitimate. And when the person comes to know that the woman was not his wife, then she must remain aloof from her and now sexual intercourse with her is not permissible. Now it is necessary for the woman to wait for the 'Iddat' (probationary period); she, now, cannot have sexual intercourse with her husband without

completing her Iddat (probationary period). The description of Iddat (probationary period) will come later, Insha-Allah.

Rule: If the husband could not pay in advance the amount of Maih'r according to family custom, then the wife has a right to refuse sexual intercourse or if sexual intercourse has already been committed once, then also she has a right not to allow sexual intercourse a second or third time or refuse to go abroad without taking advance from Maih'r. In the same way, if the woman goes abroad with any close relative or from her husband's house to her paternal home, the husband has no right to prevent his from doing so. But when he pays in advance from Maih'r what is customarily due on him, then his wife cannot do anything or to go anywhere without his permission or the husband can take her to any place at his will, and refusal on her part is not proper.

ABOUT NIKAH (MATRIMONY) OF THE KAFIRS (NON-BELIEVERS)

Rule: If the woman adopts Islam but the man remained a non-believer, then the woman cannot marry another man unless she passes the whole period of three menses.

ABOUT PARITY AMONG WIVES

Rule: Parity in sexual intercourse is not essential. For example, if one commits sexual intercourse with one wife in her turn, it is not necessary that he must do so when the turn of another wife arrives.

ABOUT DIVORCE BEFORE ARRIVAL OF THE BRIDE AT THE BRIDEGROOM'S HOUSE

Rule: If the woman has not arrived at the house of her husband as a bride or arrival has taken place but they had not been together in the same type of privacy as has been mentioned in the chapter on Maih'r. So, if such a woman is divorced by his husband then it will be a Talaq-e-Bayyin (distinct divorce) whether it has been done in clear words or in ambiguous words; in every case it will be a 'distinct divorce' (Talaq-e-Bayyin).

And there is no Iddat (probationary period) for such a woman. She can marry any man after divorce; and the husband does not have a right to divorce a second time after once such a woman has been divorced. If such a divorce is given, then it is invalid. But, if at the very first time he says that he is giving divorce twice or thrice, then the same number of divorces will become valid. But after being divorced thrice at a time, they cannot marry each other once again without hala'la (marriage and sexual intercourse with another person). But, if he says that he is giving her Talaq! Talaq! (divorce ! divorce !); then also it will be counted as one Talaq (divorce). And, if after arrival at husband's house, she has sexual intercourse with her husband or had such a privacy with her husband as mentioned above, then all Talaqs (divorces)—from one to three—which have been given, will be taken as valid. Here the rule as applied is that in case of the word 'Talaq' (divorce) being said less than three times, one can return to such a woman without re-marriage. But after getting the Talaq (divorce) thrice at a time, the woman after being Mughalliza (severely divorced) will turn compulsorily out of marriage.

ABOUT PRONOUNCING THREE TALAQS (DIVORCES)

Rule: (After three Talaqs) if (a woman) wants to live with the same man and to remarry him, then there is only one way out, that is, first after marrying some other man, she should have sexual intercourse with him, and when that second man dies or pronounces Talaq, then after passing the Iddat (probationary period) she can marry the first husband. She cannot marry her first husband without having a second husband. If she marries another man, but he died before committing sexual intercourse or divorced before committing sexual intercourse, then that is not considerable; she can not remarry her first husband without having committed sexual intercourse with her second husband. Remarriage with the first

husband without it is not permissible—one should clearly note it.

Rule: If a woman is given in marriage to another man on condition that he (the second husband)will divorce her later on, then this confession or promise is not considerable. He (the second husband) has a right to leave her or keep her at his will; and to perform 'Nikah' with any promise is a sin and it is prohibited. Such a person invites curse from Allah; but if such a 'Nikah' is performed, then after this if the second husband leaves her after committing sexual intercourse or dies. then she will become valid for the first husband.

ABOUT TALAQ (DIVORCE) ON SOME CONDITIONS

Rule: If someone told his wife that if menses starts, she be divorced. After this he saw blood, then any decision will not be taken about Talaq, unless it bleeds for three days and nights. Only after the completion of three days and nights, it will be decided that the divorce is valid from the moment the menses started. But if someone had said that his wife be divorced at one menses, then the Talaq (divorce) will become valid after the completion of one menses.

ABOUT REJOINING (RAJAAT) IN REVOCABLE DIVORCE (TALAQ-E-RAJAIE)

Rule: One method of rejoining is also that one says nothing in words but commits sexual intercourse or kisses or embraces her with sexual passion. In all these state of affairs, she becomes his wife again and there is no need of re-marriage.

Rule: The woman who has menses, has three monthly courses as the period of her Iddat (probationary period). When the three monthly courses have passed, it means her Iddat (probationary period) has been complete. When this state of affair comes to light, then it is to be kept in mind that if the third monthly course has lasted for full three days, then period of Iddat is over with the completion of full ten days and the right of

the man of retain her will also cease to exist whether the woman has taken bath or not, because this is not considerable. If the third menses lasted for less than ten days and then stopped, but the woman has neither taken bath as yet nor any 'Salat' has become due on her, then the right of the man on her is yet intact. Even now she can be retained as wife, if he turns back from his resolve. But if she takes bath as the bleeding stops or does not take bath but the time of one obligatory 'Salat' is passed, that is one obligatory Salat becomes due on her, then the right of the man to retain her is forfeited. Now she can not be kept without Nikah.

Rule: The woman with whom sexual intercourse has not been done by her husband, in spite of privacy pronouncement of only one Talaq takes from him the right to retain her as wife, because this Talaq is a distinct (Bayyin) divorce. This rule has to be kept perfectly in mind.

Rule: If both (husband and wife) remained together in privacy, but the husband claims not to commit sexual intercourse and after this claim, divorced her, then he forfeits his right to turn back from divorce.

ABOUT TAKING OATH OF NOT GOING TO WIFE

Rule: One who vows and says that by Allah he will not commit sexual intercourse or says by Allah, he will never commit sexual intercourse with her or says that he vows that he will not commit sexual intercourse with her or says the same thing in any other way, then the rule is, that, if he does not commit sexual intercourse, then after the passage of four months, Talaq-e-Bayyin (distinct divorce) will become effective on the woman. Now they can not live like husband and wife without Nikah or remarriage. But if he breaks his oath before the expire of four months and committed sexual intercourse, then Talaq will not be effective, but he will have to pay expiation for breach of oath. Such an oath is called 'Eila' in 'Shari'ah'.

Rule: If one vows not for ever (for committing sexual intercourse with his wife) but only for four months and says that by Allah he will not commit sexual intercourse with her for four months, then the purpose of 'Eila' is served. The rule for this also is that if he commits no sexual intercourse for four months, then Talaq-e-Bayyin (distinctive divorce) becomes effective; and if he commits sexual intercourse before the expiry of four months, then he will have to pay expiation for that. The description of expiation for oath will come later.

Rule: If one vows for a period less than four months, then it is not considerable. If he vows even a day less than four months, then 'Eila' will not be effective. But, of course, if he commits sexual intercourse before the period for which the oath was taken, then he will have to pay expiation for breaching his oath; and if he has not committed sexual intercourse, then divorce will not become effective and his oath will also be fulfilled.

Rule: If one vows only for four months and then does not break his oath, then after the expiry of four months, divorce will become effective, and if after divorce, remarriage takes place with the same man, and after this Nikah (marriage) he does not commit sexual intercourse, then there is no harm and nothing will happen now. And if he vows for ever, as he says that by Allah he will not have sexual intercourse with her or says that by Allah he will never indulge in sexual intercourse with her, then did not break his oath, and divorce will become effective after four months. If he marries her for the third time, the same rule will apply. If he does not commit sexual intercourse even after this marriage, then the third divorce will become effective. Now remarriage is not permissible without her marriage with a second man. If he would have committed sexual intercourse after second or third divorce, then the oath had been broken and then divorce would have never been effective. Only expiation for the breach of oath would have to be paid.

Rule: Similarly, if during all the three 'Nikahs' one after another three Talaqs become effective, then if the woman marries another man and after being left by him, and having completed her Iddat (probationary period) she marries again her former husband and again he does not commit sexual intercourse, then a Talaq will not become effective; no matter how long he abstains from sexual intercourse. But whenever he commits sexual intercourse, he will have to pay expiation for his broken oath, because he had vowed that he would never indulge in sexual intercourse; and that oath is now broken.

Rule: If a man pronounces distinct divorce (Talaq-e-Bayyin) to his wife and then vows not to commit sexual intercourse with her, then 'Eila' does not become effective. Now if after remarriage, he abstains from sexual intercourse, then the 'Talaq' will not become effective. But whenever he commits sexual intercourse, he will have to pay expiation for the breach of oath. If after pronouncing Talaq-e-Rajaie (revocable divorce), he vows like that before the period of 'Iddat' (probationary period) is over, then 'Eila' becomes effective. If he now rejoins his wife but abstains from sexual intercourse, then after four months, Talaq will become effective; and if he commits sexual intercourse, then he will have to pay expiation for breach of oath.

Rule: If one does not swear by Allah but says that if he commits sexual intercourse with her, then she be divorced, then also 'Eila' becomes perfect. If he now commits sexual intercourse, then Talaq-e-Rajaie will become effective, but expiation for breach of oath will not have to be given. And if he abstains from sexual intercourse, then after four months, Talaq-e-Bayyin will become effective. If he says that in case of sexual intercourse, one Hajj (pilgrimage of Mecca) or one Saum (fast) or, alms of one rupee or one Qurbani (sacrifice of animals during Hajj) is due on him, then in all these conditions, 'Eila' becomes perfect. If he now commits sexual intercourse, then he

will have to fulfil his pronouncements, but will not have to pay expiation for that, and if he abstains from sexual intercourse then Talaq (divorce) becomes effective after four months.

ABOUT CALLING WIFE EQUIVALENT TO MOTHER

Rule: If someone said to his wife that she is equal to his mother or to him she is equal to mother or now she is to him like his mother, hen one should try to arrive at the meaning of these words. If these words carry the meaning that she is equal to his mother in esteem or age or appearance, then it is immaterial. Similarly, if he said all these things without any intention and uttered these words aimlessly, then also there is no harm. But if he meant divorce then one Talaq-e-Bayyin (distinct divorce) becomes effective. But if he meant neither divorce nor had the intention to leave his wife, but he simply meant that although she is his wife and he does not want separation from her, but from now on he will not commit sexual intercourse with her and make sexual intercourse prohibited for himself; and now her rights are reduced to food and clothe only; and in short, he does not want to divorce her, but thinks this act as prohibited, then in Shari'ah this act is called 'Zehar' (elevation of one's wife to the supposed status of one's mother or sister' etc.). In such a case, the religious injunction is that the woman will remain in his marriage, but unless the man pays expiation, he can neither commit sexual intercourse, nor can he embrace her with sexual passion, nor can kiss her. All such acts are prohibited for him. That woman will remain prohibited for him unless expiation is paid, no matter how many years are passed. When the man pays expiation, they can live as husband and wife. They need no re-marriage. The expiation for this is the same as for the breach of 'Saum'.

Rule: If the husband commits sexual intercourse with her before expiation is paid, then it is a major sin and he should repent and pray Allah for His Forgiveness and should now

resolve firmly not to indulge in sexual intercourse with her without paying expiation and the woman should not allow her husband to come near her unless expiation is paid.

Rule: The religious injunction is the same; if the husband said that his wife was equal to his sister or daughter or paternal aunt or any such woman with which marriage is forbidden for ever.

Rule: If the husband said that his wife was like a swine, then if he had an intent for divorce, then divorce became effective; but if he told this with the intent of 'Zehar', that is he had an intent not to divorce but only to make sexual intercourse forbidden for himself, then it is of no account. In the same way, if he had no intent for anything, then also it is immaterial.

Rule: If during 'Zehar', the husband abstained from sexual intercourse nor paid expiation, it would neither be divorce nor 'Eila'.

Rule: Unless the expiation is paid, he is not forbidden from looking or talking with his wife, but, of course, looking at the private parts is not permissible for the husband in such a case.

Rule: If 'Zehar' is not intended for ever, but it was for a specified period, say, for one year or four months, then Zehar will last for the specified period. If he wants to commit sexual intercourse within that period, he will have to pay expiation; but if he commits sexual intercourse after the prescribed period then he has to pay nothing and the woman will become lawful and valid.

Rule: In case of 'Zehar' also, if he hastily said : Insha-Allah (if Allah-willing) then nothing happened.

Rule: A minor or an insane person cannot exercise 'Zehar'. If such a person does so, it is immaterial. In the same way, if 'Zehar' is exercised for a woman who has not yet come into his marriage, then also it is of no account. Nikah (marriage) with such a woman is quite permissible.

Rule: If the words of 'Zehar' have been repeated several times; for example, he says twice or thrice that she is equal to his mother; then he will have to pay expiation for the number of times he said so. But if by uttering the words of 'Zehar' twice or thrice he just wanted to make it firm and no fresh 'Zehar' was intended, then only one Zehar is enough.

Rule: If the husband said so to several women, then he has to pay expiation for as many wives as he has with him.

Rule: If the word 'equal' or 'like' has not been spoken, but the man directly tells that 'she is his mother' or 'sister' then it is not immaterial. The woman does not become forbidden for him, but to utter such words is bad and sinful, In the same way it is also bad to address his wife as his sister, but saying so is quite immaterial.

Rule: If someone says that if he keeps her, then it is to keep his mother, or if he says that to commit sexual intercourse with her is to do so with his mother, then it is immaterial.

Rule: If someone tells his wife that she is forbidden for him like his mother, then if these words are uttered with the intention of divorce, then Talaq (divorce) will become effective or if this is said with the intention of 'Zehar' or with no intention at all, then 'Zehar' will become effective. Now it is the proper way to commit sexual intercourse after paying expiation.

ABOUT EXPIATION (KAFFARAH)

Rule: Expiation for 'Zehar' is the same as for breach of 'Saum' (fast). There is no difference at all. Such rules have been mentioned in the chapter 'About Saum'. Here we mention some things which could not be discussed here.

Rule: If the husband has the strength, he should keep sixty fasts (Saum) in succession without a gap, and should not commit sexual intercourse unless these 'Saums' are completed. If he commits sexual intercourse with the woman, then he will have to keep the same number of fasts again, whether sexual

intercourse with that woman has been committed during the day or night or intentionally or otherwise, the same rule will apply.

Rule: If one starts keeping fasts (Saum) from the first of the month, then he should keep fasts for the two successive (lunar) months or for full fifty days and whether the (lunar) month be of thirty days or be short by one day, in both ways recompensation would be met; and if the fasts have not been started from the first of the month, then he is bound to keep sixty successive fasts.

Rule: If sixty successive fasts are beyond the strength of the person, then he should give two meals to sixty Faqirs (poor-men) for sixty days or give foodgrains in the same quantity. If before completing the quota of feeding the Faqirs (poor-men) he commits sexual intercourse, then he committed sin no doubt but recompensation will not have to be repeated.

Rule: If one had two recompensations of 'Zehar' due on him and he gave four kg. of wheat to each of the sixty Faqirs and thought that he gave two kg. of wheat to each person for one 'Zehar' and hence both the recompensations are met, then also only one recompensation is met; he should have to give another recompensation again. But if one recompensation was for breach of Saum and another for Zehar; then both were met.

LE'AN (ALLEGATION OF ADULTERY)

Rule: If a husband accuses his wife of adultery or says about the new-born child to be not from him, then the religious injunction is that the woman accused should file a complaint with the Qazi (Judge) or any religious authority. Now the authority should call both of them and first ask the husband to say four times that by Allah, his allegation against his wife is quite true; and the fifth time he should say that Curse of Allah be upon him, if he is untrue. Then the accused (woman) should say four times that she says by making Allah witness that the allegation made against her (by her husband) is false; and the fifth time that if he (her husband) is true in his allegation, then

Curse of Allah be on her. When both of them take oath like that, the legal authority will order separation between them and Talaq-e-Bayyin (distinct divorce) will become effective. Now the child will not be treated as from the husband and will be given over to the woman. In 'Shari'ah', this mutual cursing by a couple in a law-court in a case of adultery is called Le'an (Slander).

ABOUT IDDAT (WIFE'S CONFINEMENT ON HUSBAND'S DEATH OR DIVORCE)

Rule: If a woman's husband divorces her or the marriage is revoked by 'Khula' (divorce obtained on wife's initiative) or Eila (to take oath not to go to wife) etc., or the husband dies, then in all such cases, the woman has to remain confined in a house for a specified period and before the end of this period she is not permitted to go outside nor can she marry any other man. She is at liberty to do anything only after this specified period is passed. This specified period is called Iddat.

Rule: If the husband divorces his wife, she should stay in the husband's house, where she has been divorced; for a period of three monthly courses. She must not go out of this house either in the day or night, nor marry any other person during this period. If, in such a state, three monthly courses are passed, then Iddat is complete. Now she can go anywhere at her will. The rule for one 'Talaq' by the husband or two or three Talaqs or Talaq-e-Bayyin or Talaq-e-Rajaie is the same.

Rule: The period of Iddat for divorce for a minor girl who has never seen menses or for so aged a woman who has now ceased to menstruate, is the same, and that is a period of three months. So, for a period of three months she must remain confined in the house, and after the expiry of this period she can do anything at her will.

Rule: If a girl has been divorced and she started her Iddat according to her monthly course, but during the very period of Iddat she has her menses, then she should have to remain confirmed for a period of three monthly courses. The period of

Iddat will not come to end without the period of three monthly courses being over.

Rule: A pregnant woman, if divorced, has to wait for the birth of the child and that is her Iddat. This period of Iddat is over with the birth of the child. If the child is born just after being divorced, then also her Iddat is over.

Rule: If a woman is divorced during her monthly course, then that monthly course will not be taken into account. So apart from that monthly course, three more monthly courses will be the period of her Iddat.

Rule: The Iddat of Talaq is to be observed by such a woman who has been divorced after sexual intercourse or if sexual intercourse has not been committed but the husband and wife have remained together in seclusion as a result of which 'Maih'r' becomes due or that privacy which does not make full amount of 'Maih'r' due. But the woman who has not been in privacy, if divorced, need not pass the days of Iddat, as has been mentioned above.

Rule: If one commits sexual intercourse with a woman other than his wife by mistake, then the woman has to observe Iddat. She must not allow her own husband to commit sexual intercourse with her without her Iddat being over, otherwise both of them would be guilty. Iddat for this also is the same as has been mentioned above. If the woman becomes pregnant with this sexual intercourse, then she should wait till the child is born and observe Iddat. Such a child is not illegitimate. His lineage is proper. The child will belong to the man who has committed sexual intercourse.

Rule: One who performs Nikah (marriage) against the rule; for example, if after Nikah one comes to know that the husband of that woman is yet alive, and has not divorced as yet, or came to know after Nikah that both the husband and wife are foster-brother and sister, then the rule is that if the man commits sexual intercourse with such a woman, and the truth came to

light later on, then the woman has to observe Iddat. And the Iddat started from the time the man repented and got separation from that woman. But if sexual intercourse had not been committed as yet, then Iddat is not yet essential; rather if one has been in perfect seclusion and privacy with such a woman, then also Iddat is not essential. Iddat is due only when sexual intercourse has been committed.

Rule: During Iddat, food and clothes are due on the person who has divorced the woman. A detailed description of the same will come later on.

Rule: If one gives Talaq-e-Bayyin (distinct divorce) or gives three Talaqs but commits sexual intercourse with the same woman by mistake, then on account of this mistake one more Iddat becomes essential. Now the woman has to complete three more monthly courses. When three monthly courses are passed, then both the Iddats are over.

Rule: If a man gives Talaq-e-Bayyin (distinct divorce) and he lives in the same house with the divorced woman, then a curtain must be raised between the two.

'IDDAT' CAUSED BY THE DEATH OF ONE'S HUSBAND

Rule: If the husband of a woman dies, then she has to observe Iddat for four months and ten days in the same house where she used to live with her husband and became widow. It is not permissible for her to go out. But if the widow is too poor to have means of livelihood at home and hence she has to work as a maidservant somewhere else, then she is allowed to go out, but should positively stay at home in the day. And the same rule will apply where they indeed had committed sexual intercourse or not, or whether she had privacy with her husband or not; and whether monthly course used to come or not. In every case she has to observe Iddat for four months and ten days. But if the woman was pregnant at the time of her husband's death, then she should observe Iddat till the child is born to her. If delivery

takes place even a few minutes after the death of the husband, then also her Iddat is over.

Rule: The widow is allowed to live in the entire portion of the house. The practice for the widow to remain confined to a fixed spot and not move from that place is meaningless and nonsense. This practice should be abandoned.

Rule: If the husband is an immature child but when he died, her wife was pregnant, then also her Iddat lasts till the birth of the child. But this child is illegitimate and hence it would not belong to the husband.

Rule: If the husband of a woman died on the first of the lunar month and the woman was not pregnant, then she should complete four months and ten days according to lunar month; and if he has not died on the first of the lunar month, then she should complete four months and ten days, counting every month of thirty days. The same rule applies in case of Iddat of Talaq as well. If the divorced woman is neither having menses nor she is pregnant and she is divorced on the first of the lunar month, then three lunar months should be completed, whether the moon is sighted on the 29th or 30th of the month. And if the divorce is not given on the first of the lunar month, then three lunar months should be completed counting every month as of thirty days.

Rule: If someone marries against rules, for example, she marries in the absence of witnesses or marries her brother-in-law in the presence of her sister still being in marriage (with the same person); then if her husband dies who was illegally married, she should not observe Iddat for four months and ten days; rather she should observe Iddat for three monthly courses only. If she does not have menses, then the period of Iddat is three months; and if pregnant, then it is till child-birth.

Rule: If one gives Talaq-e-Bayyin (distinct divorce) during his life-time, but he dies before the period of Iddat is complete, so one should see whether the period of Iddat for

divorce is more or the period of Iddat for death of the husband, and she should complete the longer one; and if he has given Talaq-e-Rajaie (revocable divorce) and the husband dies before the period of Iddat has passed, then Iddat for death will become effective on the woman.

Rule: If the wife is informed of the death of her husband after four months and ten days are passed, then her Iddat period has already been complete. She need not observe Iddat after getting information about the death of her husband. In the same way, if she is not informed of divorce by her husband, and she gets information about it after the Iddat period of divorce has already passed, then its Iddat period also becomes complete. Now to observe Iddat is not essential.

Rule: If a woman had gone out of her house on some business or to her neighbour's house, and her husband died during her absence, then she must hastily come back and stay in the same house where she became a widow.

Rule: During the Iddat for death of the husband, maintenance is not due on any other person, she will have to spend from her own sources.

Rule: It is a practice with some people that after the death of her husband, she must observe Iddat for a period of one year. This is quite prohibited.

ABOUT MAINTENANCE OF WIFE

Rule: If the wife is too minor to be able for sexual intercourse, and the husband can keep her in his house for looking after the household affairs, then her maintenance is binding on him; but if she is sent back to her paternal home, then he is not bound for her maintenance. In case the husband is minor and the wife is grown-up, then her maintenance will fall on the shoulders of the husband.

ABOUT RESIDENCE

Rule: If Nikah (marriage) has broken due to some undesirable acts of the wife; for example, if she establishes illicit

relation with her step-son or embraced him with sexual passion and nothing happened between the two or she turned infidel, and hence the husband divorced her or the marriage has broken because of her turning apostate, then in all such cases, the husband is not bound for her maintenance, but he has to provide a house for her. But in case she leaves the house of her husband, then the husband is not responsible for anything.

ABOUT LEGITIMACY OF THE ISSUES

Rule: If the husband is abroad and no information is reaching about him for a long time, nor he returned home and if in the meanwhile a child is born to the woman, then the child is not illegitimate, rather it is from that very husband. But if after being informed about the matter, he makes a refusal, then the rule of 'Lea'n' will apply.